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BEQUEATHED BY  
**George Allison Gensch**  
PROFESSOR OF  
**Germanic Languages and Literatures**  
IN THE  
**University of Michigan,**  
1896-1899.

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GRAMMAR

OF

THE GREEK LANGUAGE,

77144

FOR THE USE OF

HIGH SCHOOLS AND COLLEGES.

BY

DR. RAPHAEL KÜHNEN.

CONSTRUCTOR OF THE LYCEUM, HANOVER.

TRANSLATED FROM THE GERMAN

BY

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LATE PROFESSOR IN THE THEOLOGICAL SEMINARY, AND

S. H. TAYLOR,

PRINCIPAL OF PHILLIPS ACADEMY, ANDOVER.

EIGHTH EDITION.

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## P R E F A C E

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**RAPHAEL KÜHNER**, the author of the following Grammar was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Dissen and Ottfried Müller. While there, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following:

1. Versuch einer neuen Anordnung der griechischen Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829 ed. altera 1835; ed. tertia 1846.
3. Sämmtliche Anomalien des griechischen Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb, etc.
4. Ausführliche Grammatik der griechischen Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842; the first Part in 1845. A second edition of Jelf's translation of this work was published in 1851. This work is, however, only in part a translation, Mr.

Jelf being the author of the remarks on the Cases, the particle *ἄν*, the compound verbs, etc.

5. *Schulgrammatik der griechischen Sprache*, 1836; zweite durchaus verbesserte u. vermehrte Auflage, 1843; dritte verbesserte und vermehrte Auflage 1851. "School Grammar of the Greek Language, third edition, improved and enlarged." The present volume is a translation of this Grammar, from the sheets, furnished for this purpose by the author.
6. *Elementargrammatik der griechischen Sprache*, neunte Auflage 1850. "Elementary Grammar of the Greek Language, containing a series of Greek and English exercises for translation with the requisite vocabularies." This Grammar, translated by Mr. S. H. Taylor, one of the translators of the present volume, has passed through eleven editions in this country.
7. *Xenophontis de Socrate Commentarii*, 1841.
8. *Elementargrammatik der lateinischen Sprache*, siebent Auflage, 1850. "Elementary Grammar of the Latin Language with Exercises." This Grammar, translated by Prof. Champlin, of Waterville College, has passed through several editions in this country.
9. *Lateinische Vorschule nebst eingereihten lateinischen und deutschen Übersetzungsaufgaben*, vierte Auflage, 1849.
10. *Schulgrammatik der lateinischen Sprache*, dritte sehr verbesserte Auflage, 1850. "School Grammar of the Latin Language, third edition, greatly improved."

Dr. Kühner has also published in the *Bibliotheca Graeca* the first part of his edition of Xenophon's *Anabasis*.

From the above statements, it will be seen that Dr. Kühner has enjoyed the most favorable opportunities for preparing the work, a translation of which is now presented to the public. The names of his early instructors are among the most honored in classical philology. For

nearly thirty years, he has been a teacher in one of the principal German gymnasia, and has thus had ample facilities for testing in practice the principles which he has adopted in his Grammars. At the same time, he has pursued the study of the classical authors with the greatest diligence, in connection with the productions which his learned countrymen are constantly publishing on the different parts of Latin and Greek grammar. Of course, his works might be expected to combine the advantages of sound, scientific principles with a skilful adaptation to practical use. The "School Grammar of the Greek Language," being his latest publication, contains the results of his most mature studies. Its chief excellences, it may be well, perhaps, briefly to indicate.

First, The grammar is based on a profound and accurate knowledge of the genius and principles of the Greek language. The author adopts substantially the views which are maintained by Becker, Grimm, Hupfeld and others, and which are fully unfolded in the German grammars of Becker. According to these views, the forms and changes of language are the result of established laws, and not of accident or arbitrary arrangement. Consequently, language may be subjected to scientific analysis and classification. The multitude of details may be embraced under a few comprehensive principles, and the whole may have somewhat of the completeness and spirit of a living, organic system. Dr. Kühner's grammar is not a collection of detached observations, or of rules which have no connection, except a numerical one. It is a natural classification of the essential elements of the language, an orderly exhibition of its real phenomena. It is, at the same time, a truly practical grammar, fitted for its object, not by a theorist in his closet, but by an experienced instructor in his school.

Second, The author has adopted a clear and satisfactory arrangement of his materials. This can be seen by an



examination of the table of contents. To those, indeed, who are familiar only with the common distribution of subjects in our Greek grammars, the arrangement of Dr. Kühner may appear somewhat obscure and complicated. A slight acquaintance, however, with the plan on which the Syntax, for example, is constructed, will show that he has followed the true and logical method. Abundant proofs of the justness of this remark may be seen in the exhibition of compound sentences. The particles are treated, not as isolated, independent words, but as a component and indissoluble part of discourse.

Third, Fulness and pertinence of illustration. The correctness of every principle advanced, especially in the Syntax, is vouched for by copious citations from the classics. If, in any case, a principle is stated in an abstract form, or if a degree of obscurity rests upon the enunciation of it, its meaning may be readily discovered by reference to the illustration. The paradigms contain much more complete exemplifications of conjugation and declension than are to be found in the grammars in common use in this country. In this connection, it may be stated, that Dr. Kühner has chosen a *pure* verb as the model of regular inflection. He can thus exhibit the stem unchanged, throughout the entire conjugation.

Fourth, The perfect analysis to which the forms of the language, especially of the verb, is subjected, may be mentioned as another excellence of the grammar. In learning a paradigm, in the manner which the author points out, the pupil first resolves the verb into its elements, and then rearranges these elementary parts into a complete form. In this method, and in no other, can he attain a mastery of this most difficult portion of the subject.

Fifth, Every part of the grammar is equally elaborated. The closing pages exhibit the same fulness and conscientious accuracy, which characterize the forms, or the first

portions of the Syntax. No part can be justly charged with deficiency or with superfluous statement. The view of the Third Declension, the scientific list of Irregular Verbs, the Dialectic peculiarities, the observations on the Use and Position of the Article, on the Middle and Passive Verbs, on the delicate shades of thought indicated by the Modes and Tenses, and on the difference between the use of the Participle and Infinitive, may be referred to as specimens of careful observation and nice analysis.

The Appendix on Versification has been supplied by the translators, the grammar of Kühner containing nothing on that subject. The materials were drawn from a variety of sources. A more full view is less necessary, as the excellent work of Munk on Greek and Roman Metres, translated by Profs. Beck and Felton, is now accessible.

Much pains have been taken in verifying the almost innumerable references to classical authors. The very few exceptions are those cases where the author made use of an edition of a classic not accessible to the translators. In this verification, the following editions of prose authors were used: Kühner's edition of the *Memorabilia*; Weiske's and Tauchnitz's editions of the other works of Xenophon; Schäfer's and Tauchnitz's editions of Herodotus; Becker's and Tauchnitz's editions of Thucydides; Dobson's edition of the *Oratores Attici*; and Stallbaum's *Plato*. There are slight variations in numbering the lines of poetry in different editions, particularly in the tragedians.

The present edition has been prepared from the third German edition, in which the author had made many important improvements, particularly in the Syntax, having availed himself of the corrections or remarks of his learned friends and his reviewers. This the translators have endeavored to put into such a form as would best meet the wants of American scholars. They have not aimed merely

at a translation ; it has been their object to state in as clear and concise a manner as possible the principles contained in the original, without reference to the particular form in which the statements were there made. The translators have also added principles and illustrations of their own, where it seemed desirable.

The numbering of the paragraphs has not been changed in the present edition, and most of the subdivisions and Remarks are the same as in the former edition. The changes in this respect have been so few, that it has not been thought necessary to indicate them.

The labor of preparing the first edition of this work was shared equally by the translators ; so, also, in the second edition as far as the 210th page. At this point in the progress of the work, the state of Professor Edwards's health made it necessary for him to relinquish his labors in connection with it, for the purpose of seeking a milder climate. After a few months' residence in one of the Southern States, he was called away from his labors on earth, deeply lamented by his associate, and the large circle of friends to whom his character presented so many attractive qualities. His loss will be extensively felt also in the cause of Biblical and Classical literature, for which none cherished a deeper interest, and for the promotion of which he contributed with great zeal and success the rich stores of his elegant and varied learning.

The proofs of the Grammar have been read by Mr. P. S. Byers, an associate Instructor in Phillips Academy, to whom special acknowledgments are due for these services, as well as for many valuable suggestions.

ANDOVER, JULY 15, 1852.

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ABBREVIATIONS.

Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem adv. Th.*—Ar. *Aristophanes*.—Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*.—Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*.—Her. *Herodotus*.—Isae. *Isaeus*.—Lys. *Lysias*.—Pl. *Plato*, Cr. *Crilo*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*.—Soph. *Sophocles*, O. C. *Oedipus Coloneus*, O. R. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philoctetes*, Aj. *Ajax*, El. *Electra*.—X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacedaem.*, O. *Oeconomicus*, Ag. *Agesilaus*, R. Equ. *R. Equestris*.

# GREEK GRAMMAR.

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## DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic, and Attic. The Æolic prevailed in Bœotia, Thessaly, and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy, and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by harshness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The older Ionic is the language of Homer, and of his school, although these poets were not satisfied with their own dialect merely, but were able, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ — since the regular laws of versification had much influence in forming the language



—a peculiar and definite poetic language, called the Epic, or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The older is used by Thucydides, b. 472 B. C.; the tragic poets; Æschylus, who died 456 B. C.; Sophocles, b. 497 B. C., d. 405 B. C.; Euripides, b. 480 B. C.; and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C.; by several orators, e. g. Antiphon, b. 479 B. C., and Andocides, b. 467 B. C. The middle Attic is used by Plato, b. 430 B. C.; Xenophon, b. 447 B. C.; and the orator Isocrates, b. B. C. 436. The later Attic is employed by Demosthenes, b. 385 B. C., and other orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common, or Hellenic language, *ἡ κοινὴ*, or *Ἑλληνικὴ διάλεκτος*. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

# ETYMOLOGY.

## SECTION I.

### CHAPTER I

#### Letters and Sounds of the Language

##### § 1. *Alphabet.*

The Greek Alphabet consists of twenty-four letters.

FORM.		SOUND.		NAME.
A	α	a	Ἄλφα	Alpha
B	β	b	Βῆτα	Beta
Γ	γ	g	Γάμμα	Gamma
Δ	δ	d	Δέλτα	Delta
E	ε	e short	Ἐψιλόν	Epsilon
Z	ζ	z	Ζῆτα	Zeta
H	η	e long	Ἡτα	Eta
Θ	θ	th	Θῆτα	Thēta
I	ι	i	Ἰῶτα	Iōta
K	κ	k	Κάππα	Kappa
Λ	λ	l	Λάμβδα	Lambda
M	μ	m	Μῦ	Mu
N	ν	n	Νῦ	Nū
Ξ	ξ	x	Ξί	Xi
O	ο	o short	Ὀμικρόν	Omikron
Π	π	p	Πί	Pi
P	ρ	r	Ῥῶ	Rho
Σ	σς	s	Σίγμα	Sigma
T	τ	t	Ταῦ	Tau
Υ	υ	u	Ἑψιλόν	Upsilon
Φ	φ	ph	Φί	Phi
X	χ	ch	Χί	Chi
Ψ	ψ	ps	Ψί	Psi
Ω	ω	o long	Ὠμέγα	Omēga

REMARK 1. Sigma at the end of a word takes the form *s*, e. g. *σεισμός*, in most editions of the classics. This small *s* is also used in the middle of compound words, if the first part of the compound ends with Sigma, though such a usage is contrary to the authority of the manuscripts, e. g. *προσφέρω* or *προσφέρω*, *δυσγενής* or *δυσγενής*.

REM. 2. When *σ* and *τ* come together, both letters may be expressed by one character, *ς*, *Sti*, or *Stigma*.

REM. 3. Besides their use as alphabetic characters, *ε* and *υ* were originally used as mere marks of aspiration, the former for the spiritus asper (§ 6), for which in the earliest times *H* was also employed, the latter for the Digamma (§ 25); hence, as letters, they were called, in opposition to their use as aspirates, *ε ψιλόν* and *υ ψιλόν*, i. e. unaspirated. Omicron and Omega (small and large *ο*) derive their name from their relative size.

REM. 4. The principle on which most of the letters of the Greek alphabet are named, is entirely different from that adopted in this country and among the European nations, at the present day. We name each letter by the sound it represents, as *a*, *b*, *c*, adding a vowel to the consonants in order to vocalize them. But among the Orientals, from whom the Greek alphabet was derived, the name was not determined by the sound of the letter. They gave their letters the name of some familiar object, the first sound or syllable of which was the alphabetic character to be represented. For example, the Phœnicians and Hebrews called the first letter of the alphabet Aleph (Greek Alpha), which means an *ox*: now the first sound or syllable of Aleph is the character or element to be represented. The second letter was Beth (Greek Beta), a *house*, the first sound of which is the character to be represented. The third is Gimel (Greek Gamma), a *camel*. This mode of naming letters, undoubtedly originated from the custom of designating those letters by the picture of the object from which they derived the name, instead of by the characters now used. Thus Aleph was represented by the picture of an ox, Beth by that of a house, etc.

### § 2a. Sounds of particular Letters.

The sound of the letters is indicated by the Roman characters opposite to them. The following remarks on particular letters are all that is needed in addition:—

REMARK. The sounds given to the following letters are those more usually adopted in pronouncing the Greek in New England; but the usage is not entirely uniform.

*A* has the sound of *a* in *fan*, when it is followed by a consonant in the same syllable, e. g. *χαλ-κός*; the sound of *a* in *fute*, when it stands before a single consonant which is followed by two vowels, the first of which is *ε* or *ι*, e. g. *ἀναστάσεως*, *στρατιώτης*; also, when it forms a syllable by itself, or ends a syllable not final, e. g. *μεγ-ά-λη*, *στρα-τός*; it has the sound of *a* in *further*, when it is followed by a single *ρ*, in the same syllable, and also when it ends a word but a final in monosyllables has the sound of *a* in *fute*, e. g. *Βά-ρ-βα-ρος*, *γά-ρ*, *εγαδ-ά*, *τά*.

γ, before γ, κ, χ, and ξ, has the sound of *ng* in *angle*, or nasal *n* in *angle*, c. g. ἄγγελος, *ang-ge'-los*; κλαγγή, *clangor*; Ἀγχίσης, *Anchises* (*Angchises*); συγκόπη, *syncope*; λάρυγξ, *larynx*. γ before vowels always has the hard sound, like *g* in *get*; also before consonants, except γ, κ, χ, ξ, c. g. γίγας.

ε has the sound of short *e* in *met*, when it is followed by a consonant in the same syllable, c. g. μέγας, *met-d*; the sound of long *e* in *me*, when it ends a word or a syllable, or when it forms a syllable by itself, c. g. γε, δέ-ω, βασιλ-εί-ως.

η has the sound of *e* in *me*, c. g. μονή.

θ has the sound of *th* in *thick*, c. g. θάνατος.

ι has the sound of *i* in *mine*, when it ends a word or syllable, or forms a syllable by itself, c. g. ἐλπί-σι, *δι*-τι, πεδ-ί-ον; the sound of *i* in *pin*, when it is followed by a consonant in the same syllable, c. g. πρίν, κίν-δυνος.

κ always has the hard sound of *k*, and was expressed in Latin by *c*, c. g. Κιλικία, *Cilicia*; Κέκροψ, *Cecrops*; Κικέρων, *Cicero*.

ξ, at the beginning of a word or syllable, has the sound of *x*, c. g. ξένος; elsewhere, the sound of *x*, c. g. διαξύω, πᾶξις, ἄναξ.

ο has the sound of short *o* in *not*, when it is followed by a consonant in the same syllable, c. g. λόγ-ος, κῶ-ρος; the sound of long *o* in *go*, when it ends a word or syllable, or forms a syllable by itself, c. g. τό, ὑπό, δο-ός, τοξ-ό-της.

σ has the sharp sound of *s* in *son*; except it stands before μ, in the middle of a word, or at the end of a word after η or ω, where it has the sound of *z*, c. g. σκηνή, νόμισμα, γῆς, κάλως; before ι it does not have the sound of *sh*, as in Latin, but retains its simple sound, c. g. Ἀσία = *A-si-a*, not *A-shi-a*.

τ followed by ι has its simple sound, never the sound of *sh*, as in Latin, c. g. Γαλατία = *Galati-a*, not *Galashi-a*; Κριτίας = *Kriti-as*, not *Krishi-as*; Αἰγύπτιοι.

υ has the sound of *u* in *tulip*, c. g. τύχη; but before ρ the sound of *u* in *pure*, c. g. πύρ, γέφυρα.

χ has the hard sound of *ch* in *chasm*, c. g. ταχύς.

ω has the sound of long *o* in *note*, c. g. ἄγω.

## † 2b. *Brief history of the Alphabet.*

1. The Greeks derived most of their alphabet from the Phœnicians. According to the common tradition, letters were brought into Greece by Cadmus, a Phœnician. The Phœnician alphabet, being nearly the same as the Hebrew, consisted of 22 letters, the names of which are, Aleph, Beth, Gimel, Daleth, He, Vau, Zain, Heth, Teth, Jod, Kaph, Lamed, Mim, Nun, Samech, Oin, Pe, Tsade, Koph, Resch, Schin, Thau. Vau, the 6th letter of the Phœnician alphabet, was rejected by the Greeks as an alphabetic character, and used only as the numeral sign for 6. Koph (Greek Koppa), the 19th letter of the Phœnician alphabet, was also rejected, because its sound so nearly resembled that of Kaph (Greek Kappa), and was used as the numeral sign for 100. Zain and Tsade were modifications of the same sound; Tsade, like the Greek Zeta

represents the sound of both, and takes the place of Zain, becoming the 6th letter of the Greek alphabet, while Zain (Greek San, Sampi), was rejected as an alphabetic character, and used as a numerical sign for 900. Thus 19 letters of the Phœnician alphabet were adopted by the Greeks, as alphabetic characters. These are the first 19 letters of the present alphabet. To these the Greeks themselves added the five last letters of the alphabet, viz.,  $\nu$ ,  $\phi$ ,  $\chi$ ,  $\psi$ ,  $\omega$ . This seems to be the most rational view of the formation of the Greek alphabet, though somewhat different from the common legendary account, which represents Cadmus as bringing only 16 letters into Greece, viz.,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ .

2. The alphabet was not brought at once into its present complete form. The old Attic alphabet contained but 21 letters. H was considered merely as a breathing, and the place of  $\eta$  and  $\omega$  was supplied by  $\epsilon$  and  $o$ , and that of  $\psi$  and  $\xi$  by  $\Phi\Xi$  and  $\chi\psi$ , e. g. ΑΙΘΕΡ (*αιθήρ*), ΕΧΘΡΟΝ (*ἐχθρὸν*), ΦΥΤΑΙ (*φυαί*), ΧΥΤΝ (*ξύν*). The alphabet is said to have been completed in the time of the Persian war, by Simonides, who added  $\Xi$ ,  $\Psi$ , and  $\Omega$ , and changed the breathing H, to the long vowel  $\eta$ . The Ionians first adopted the present full alphabet of 24 letters, and by them it was communicated to the Athenians. This full alphabet was first used in Attic inscriptions in the archonship of Euclides, B. C. 403, before this period only the old Attic alphabet is found in Attic inscriptions.

3. The early Greeks used the capital letters exclusively, and left no spaces between the words, e. g. ΜΕΤΑΔΕΤΟΤΤΟΝΕΙΝΕΧΕΙΡΙΞΟΦΟΣ, i. e. *μετὰ δὲ τούτου εἶπε Χειρίστροφος*. The cursive, or small character, was not introduced till very late. A document has been found in Egypt written in the cursive character, 104 B. C. But cursive writing was not in general use till long after that time. It is first found in manuscripts in the eighth century.

4. The early Greeks commonly wrote in the Oriental manner, i. e. from right to left, as may be seen in several inscriptions. Other inscriptions, however, of equal antiquity, are written from left to right, proving that both modes were in use. A third method was from left to right and right to left alternately. This was called *βουστροφηδόν*, because it resembled the turning about of oxen in ploughing. Solon's laws were written in this way. But in the time of Herodotus, the Greeks wrote only from left to right.

### § 3. *Organs of Speech.*

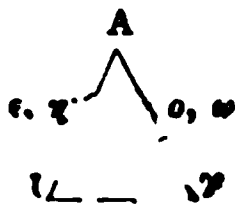
1. The organs of speech, used in forming or articulating words, are the palate, the throat, the tongue, and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue, and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest, Consonants.

§ 4. *Vowels.*

1. The Greek has seven vowels,  $\alpha$ ,  $\iota$ ,  $\upsilon$ , which may be long or short,  $\epsilon$  and  $ο$ , which are always short,  $\eta$  and  $\omega$  which are always long. The character ( $\acute{\ })$  over one of the vowels  $\alpha$ ,  $\iota$ ,  $\upsilon$ , shows that the vowel is short; ( $\bar{\ }$ ) that it is long; ( $\tilde{\ }$ ) that it may be either long or short, e. g.  $\tilde{\alpha}$ ,  $\tilde{\alpha}$ ,  $\tilde{\alpha}$ .

REMARK 1  $\alpha$ ,  $\iota$ , and  $\upsilon$  are called the principal vowels, because they denote the principal sounds; the other vowels are called subordinate, because their sounds are the intermediates of the principal sounds. Thus, the sound of  $\epsilon$  is intermediate between  $\alpha$  and  $\iota$ , the sound of  $ο$  is intermediate between  $\alpha$  and  $\upsilon$ ;  $\eta$  is produced by lengthening  $\epsilon$  or  $\alpha$ ,  $\omega$  by lengthening  $ο$ . The relation of these vowels may be illustrated by the following diagram:—



2. When two vowels are so combined as to form but one sound, the sound so produced is called a diphthong. When both the vowels are sounded, the diphthong is called proper; when only one, improper.

3. The Greek diphthongs originate from the union of the vowels  $\alpha$ ,  $\epsilon$ ,  $ο$ ,  $\upsilon$ ,  $\eta$ ,  $\omega$ , with the vowels  $\iota$  and  $\upsilon$ , thus:—

$\alpha + \iota = \alpha\iota$ ,	pronounced like <i>ai</i> in <i>aisle</i> , e. g. $\alpha\tilde{\iota}\xi$ ,
$\alpha + \upsilon = \alpha\upsilon$ ,	" " <i>au</i> in <i>laud</i> , " $\gamma\alpha\tilde{\upsilon}\varsigma$ ,
$\epsilon + \iota = \epsilon\iota$ ,	" " <i>ei</i> in <i>sleight</i> , " $\delta\epsilon\iota\nu\acute{o}\varsigma$ ,
$\epsilon + \upsilon = \epsilon\upsilon$ ,	" " <i>eu</i> in <i>feudal</i> , " $\xi\pi\lambda\epsilon\upsilon\sigma\alpha$ , $\eta\delta\acute{\epsilon}\nu$ ,
$\eta + \upsilon = \eta\upsilon$ ,	
$ο + \iota = ο\iota$ ,	" " <i>oi</i> in <i>oil</i> , " $\kappa\omicron\iota\nu\acute{o}\varsigma$ ,
$ο + \upsilon = ο\upsilon$ ,	" " <i>ou</i> in <i>sound</i> , " $\theta\acute{\upsilon}\rho\alpha\nu\acute{o}\varsigma$ ,
$\upsilon + \iota = \upsilon\iota$ ,	" " <i>ui</i> in <i>whine</i> , " $\upsilon\acute{\iota}\acute{o}\varsigma$ ,
$\omega + \upsilon = \omega\upsilon$ , (only Ionic,)	" " <i>ou</i> in <i>sound</i> , " $\omega\tilde{\upsilon}\tau\acute{o}\varsigma$ ; also the im
proper diphthongs, $\varphi$ , $\eta$ , $\varphi$ (i. e. $\alpha + \iota$ , $\eta + \iota$ , $\omega + \iota$ );	
" $\alpha\acute{\iota}\sigma\chi\rho\tilde{\alpha}$ , $\kappa\acute{\epsilon}\rho\varphi$ , $\tau\tilde{\eta}$ , $\tau\tilde{\varphi}$	

REM. 2. The pronunciation of the diphthongs  $\varphi$ ,  $\eta$ ,  $\varphi$  is the same as that of the simple vowels  $\tilde{\alpha}$ ,  $\eta$ ,  $\omega$ , though the ancient Greeks probably gave the  $\iota$  a slight sound after the other vowel.

REM. 3. With capital letters, the Iota subscript of  $\varphi$ ,  $\eta$ ,  $\varphi$ , is placed in a line with the vowels, but is not pronounced, e. g.  $\tau\omicron\iota\iota \kappa\alpha\lambda\omicron\iota = \tau\tilde{\varphi} \kappa\alpha\lambda\tilde{\varphi}$ ,  $\tau\tilde{\eta}$   $\Lambda\iota\delta\eta$ , but  $\tilde{\eta}\delta\eta$ .

REM. 4. The Iota subscript, which in the most flourishing period of the Greek language was always pronounced, at length became a silent letter, and was either omitted in writing, or was written under the vowel to which it belonged. It was first written under the vowel in the thirteenth century.

REM. 5. The following examples will show how the Romans sounded the diphthongs: *αι* is expressed by the diphthong *ae*, *ει* by *i* and *e*, *οι* by *oe*, *ου* by *u*. *υ* was generally expressed by *y*, e. g.

Φαῖδρος, Phaedrus;	Εὐρος, Eurus;	Θράκες, Thraces;
Γλαῦκος, Glaucus;	Βοιωτία, Bœotia;	Θρήσσα, Thressa;
Νεῖλος, Nilus;	Μοῦσα, Mûsa;	τραγῳδός, tragoedus;
Λυκεῖον, Lycœum;	Εἰλείθυια, Ilithyia;	Κῦρος, Cyrus.

In words adopted later, the Romans expressed *φ* by *ō*, as *φῶς*, *ode*.

REM. 6. When two vowels, which would regularly form a diphthong, are to be pronounced separately, it is indicated by two points, called *Diaeresis*, placed over the second vowel (*ι*, *υ*), e. g. *αἰδοῖ*, for *αἶδοι*, *δῖς*, *ἄπνους*. If the acute accent is on the *ι* or *υ*, it is placed between the points; if the circumflex, over them, as *αἶθερς*, *κλειῖδι*, *πραῦς*.

REM. 7. The pronunciation given under § 2*a*, as well as that given to the diphthongs above, is the one more generally adopted in New England. The original pronunciation of the Greek is lost. It is, therefore, the common custom for scholars (in each country) to pronounce it according to the analogy of their own language. This is the method proposed by Erasmus in the sixteenth century, and is generally adopted in Europe at the present day. The pronunciation defended by Reuchlin<sup>1</sup> in the same century, corresponds nearly with the modern Greek.

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<sup>1</sup> For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: "Α is pronounced like *a* in *father*, *far*. Β, γ, δ, like *b*, *g* hard, *d*; in later times, like Romaic β, γ, δ. Before κ, γ, χ, ξ, γ had the sound of *ng* in *hang*. ε, like Romaic ε, or Italian *e*. ζ, like *z*, but stronger. η, like French *ê*, as in *fête*. θ, like *th* in *thin*, *ether*, *saith*. ι, like *i* in *machine*. κ, like *k*. λ, μ, like *l*, *m*, respectively. ν, like *n*. At the end of a word it was often pronounced and written as if it were a part of the next word. ξ, in the Attic dialect, like *ξs*; in the other dialects, like *κs*. In later times, the sound *κs* prevailed. ο, like Romaic ο, or Italian *o*. π, like *p*. ρ, like *r*. At the beginning of a word it was *rolled*; when it was doubled, only the second one was rolled. It was rolled, also, after θ, φ, χ. σ, like *s* in *soft*, *past*. Before υ, it was, in later times, sounded like ζ, and even changed into ζ in writing; as Ζεύς, for Ζεύς, in an inscription τ, like *t* in *tell*, *strong*. υ, like French *u*. φ, like *f*, but stronger. χ, like Romaic χ, German *ch*, or Spanish *j* (*x*). ψ, in the Attic dialect, like *φs*; in the other dialects, like *πs*. In later times, the sound *πs* prevailed. ω, like *o* in *note*, nearly. When a consonant was *doubled* in writing, it was doubled also in pronunciation. During the most flourishing period of the language, both the vowels of a diphthong were distinctly heard

### § 5. Consonants.

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into —

Palatals, γ κ χ,

Linguals, δ τ θ ν λ ρ σ,

Labials, β π φ μ.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *cognate* consonants; thus γ, κ, χ are cognate consonants.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into breathings, liquids; and mutes.

(a) The Breathings form a kind of transition from the vowels to the consonants. There are three breathings: the lingual σ; the Spiritus Asper ('), corresponding to our *h* (§ 6); and the labial *F* (Digamma); on the last, see the remarks upon the Dialects.

(b) The Liquids, λ μ ν ρ, are so called, because they easily coalesce with the other consonants.

REM. 2. The Breathings and Liquids are also included under the common name of semivowels, forming a kind of transition to the full vowels.

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During the brazen age, and probably during the latter part of the silver age the diphthongs αι, ει, ου, had each the power of a single vowel. αι, like *ai* in *nisle*; in later times, like η, or French *é*; during the latter part of the brazen age, like ε. αυ, like *ou* in *our, house*; in later times, like αυ, *af*. ει, like *ei* in *freight*, nearly; in later times, like ι. During the silver and brazen ages, ε was often prefixed to ι long, merely to mark its quantity; as κρείνω, τεῖσαι, τεμῆσαι. And when quantity began to be disregarded, even short ι was represented by ει; as Εἰσίδωρος, Εἰσακράτης, γυμνασειαρχήσας. ευ, like *eh-oo* rapidly pronounced; in later times, like ευ, *ef*. οι, like *oi* in *oil*, nearly. ου, like *oh-oo* rapidly pronounced; in later times, like *oo* in *moon*, or like French *ou*, Italian *u*. When the Bæotians used ου for υ, they pronounced it long or short, according as the original υ was long or short; thus, in οὔδωρ, σοῦν, it was short, like *oo* in *book*; in οὔλη, ἀσουλία, long, like *oo* in *moon*. ι, like *wi* in *twist*; υι, like *wi* in *whip*; in later times, like υ. As to the diphthongs α, η, ω, they differed from αι, ει, οι, αυ, ευ, ου only in the prolongation of the first vowel. In later times, α, η, ω were pronounced like *ā*, *η*, *ω*, respectively." -- TR



(c) The Mutes are formed by the strongest exertion of the organs of speech; they are,  $\beta \gamma \delta \vartheta \kappa \pi \tau \phi \chi$ .

3. The Mutes are divided,

- (a) According to the organ of speech used in pronouncing them, into three Palatals, three Linguals, and three Labials;
- (b) According to their names, into three Kappa, three Tau, and three Pi-mutes;
- (c) According to the force of articulation, into three smooth, three medial, and three rough Mutes.

REM. 3. Hence each of the nine mutes may be considered in a threefold point of view, e. g.  $\gamma$  may be called a palatal, a kappa-mute, or a medial, according as we wish to bring into view the organ by which it is pronounced, its name, or the force of articulation, a medial mute requiring less force to articulate it than a rough mute.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	$\kappa$	$\gamma$	$\chi$	Kappa-mutes
Linguals	$\tau$	$\delta$	$\vartheta$	Tau-mutes
Labials	$\pi$	$\beta$	$\phi$	Pi-mutes

REM. 4. The consonants, which are produced by the same effort of the organs, are called coördinate, e. g. the smooth mutes,  $\kappa, \pi, \tau$ , are coördinate.

4. From the coalescence of the Mutes with the Breathing  $\sigma$ , three double consonants originate, —

$\psi$  from  $\pi\sigma \beta\sigma \phi\sigma$ , as  $\tauύψω$  ( $\pi\sigma$ ),  $χάλυψ$  ( $\beta\sigma$ ),  $κατήλιψ$  ( $\phi\sigma$ ),

$\xi$  from  $\kappa\sigma \gamma\sigma \chi\sigma$ , as  $κόραξ$  ( $\kappa\sigma$ ),  $λέξω$  ( $\gamma\sigma$ ),  $ἔνυξ$  ( $\chi\sigma$ ),

$\zeta$  is not, like  $\psi$  and  $\xi$ , to be regarded as a sound compounded of two consonants, but as a soft hissing sound, to be pronounced like a soft  $z$ . Only in the adverbs in  $\zeta\epsilon$ , is  $\zeta$  to be considered as composed of  $\sigma\delta$ , e. g.  $\text{'Αθήναζε}$  instead of  $\text{'Αθήναςδε}$ ; also,  $\betaύζην$  (*close*), for  $\betaύσδην$  (from  $\betaυνέω$ , *to stop*, Perf.  $\betaέβυσμαι$ ). It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word,  $\sigma\delta$  instead of  $\zeta$ , e. g.  $\muελίσδετα$  for  $\muελίζετα$ .

### § 6. *Breathings.*

1. Every word beginning with a vowel has a smooth or a rough Breathing; the former (*Spiritus Lenis*) is indi-

cated by the mark ( ' ); the latter (Spiritus Asper) by the mark ( ´ ). The rough breathing answers to the English and Latin *h*, e. g. *ἱστορία*, *historia*, *history*. The smooth breathing is connected with every vowel which has not the rough; but the smooth has no influence on the pronunciation, e. g. *Ἀπόλλων*, *Apollo*.

REMARK 1. With diphthongs, the breathing is placed over the second vowel, e. g. *αἶος*, *εὐθύς*, *αὐτίκα*. But when the improper diphthongs, *α*, *η*, *ω*, are capital letters, the breathing is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. *Ἀιδῆς* (*ἑδῆς*); *Ἡ*, *Ἦ*, *Ἲ* (*ῆ*, *ῆ*).

REM. 2. Originally, the Greeks had no mark for the smooth breathing. The rough breathing was at first denoted by E or H. But when H came to be used as a vowel, Aristophanes of Byzantium, about 200 years B. C., divided it into two characters *Ε* and *ι*, the former as the sign of the rough breathing, the latter of the smooth. Later, these became ( ' ) and ( ͵ ), and at last ( ' ) and ( ' )

REM. 3. The liquid *ρ* at the beginning of words has the rough breathing e. g. *ῥάβδος*. When two *ρ*'s come together, the first has the smooth breathing the last the rough, e. g. *Πύρρος*, *Pyrrhus*; but some editors omit both breathings, e. g. *Πύρρος*.

REM. 4. At the beginning of a word, *υ* always has the rough breathing, except in the Æolic dialect.

## CHANGES OF LETTERS

### § 7. General Remark.

Both the vowels and consonants are subject to a variety of changes. These changes result from the tendency of the language to euphony, from their grammatical significance, and from the difference of dialects. The last will be considered in treating of the Dialects.

## I. CHANGES OF THE VOWELS.

### § 8. Hiatus.

The concurrence of two vowels in two successive syllables or words, occasions a harshness in the pronunciation.

called Hiatus. This is avoided by Contraction, Crasis, Synizesis, and Elision.

REMARK 1. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REM. 2. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; *what?* e. g. τί οὖν; τί εἶπες; among the comic poets, its use is mostly confined to τί, ὅτι, περί, &c. e. g. ὅτι ἐς, ὅτι οὐχί, περί ὑμῶν, also in οὐδὲ (μηδὲ) εἰς (ἐν), *ne unus quidem*, to distinguish it from οὐδεὶς, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently, even in the Tragedians, who endeavored to avoid it when possible; still, it is mostly limited to special cases; for example, it occurs with interjections and imperatives, e. g. ὦ, ναί, ἔνα (*up!*), ἴθι, as ἴθι, ἴθι μοι παιῶν, Soph. Ph. 832; ἀλλ' ἄνα, ἐξ ἐδράνων, Aj. 194. On the Hiatus in the Epic dialect, see § 200.

### § 9. A. Contraction of Vowels.

Contraction is the union of two successive vowels in the same word into one long syllable. These contractions arise either from the *natural* coalescence of two successive vowels, in accordance with the laws of euphony, or from grammatical principles. The first kind of contractions is called euphonic, the latter, grammatical. In the Common language, the following contractions occur: —

#### I. Euphonic Contractions.

(a) α + α	= α	as· σέλαα = σέλα̃
ε + ε	= ει	" φίλεε = φίλει (Comp. No. II.)
ι + ι	= ι̃	" πόρτιι = πόρτι̃
ο + ο	= ου	" νόοο = νοῦς
(b) α + ε	} = ᾱ	" τίμαε = τίμα̃
α + η		" τιμάητε = τιμά̃τε
α + ι	= φ	" γήραϊ = γήρᾳ
α + ο	} = ω	" τιμάομεν = τιμά̃μεν
α + ω		" τιμάωμεν = τιμά̃μεν
α + ει	} = ρ	" τιμάεις = τιμά̃ς
α + η		" τιμάης = τιμά̃ς
α + οι	= φ	" τιμάοιμι = τιμά̃μι
α + ου	= ω	" τιμάου = τιμά̃
(c) ε + ᾱ	= η	" τείχεᾱ = τείχη (Comp. No. II.)
ε + ᾱ̃	= ᾱ̃	" χοεᾱ̃ = χοᾱ̃
ε + ι	= ει	" τείχεϊ = τείχει
ε + ο	= ου	" φιλέομεν = φιλοῦμεν
ε + ω (φ)	= ω (φ)	" φιλέω = φιλῶ, δετέφ = δετῆ
ε + αι	= η	" τύπτεαι = τύπτῃ

$\epsilon + \epsilon$	$= \epsilon$	as: φιλέεις = φιλαῖς
$\epsilon + \eta$	$= \eta$	" φιλέης = φιλης
$\epsilon + \alpha$	$= \alpha$	" φιλέαις = φιλοῖς
$\epsilon + \omicron$	$= \omicron$	" φιλέου = φιλοῦ
(d) $\eta + \epsilon$	$= \eta$	" ὑλήεσσα = ὑλήσσα
$\eta + \iota$	$= \eta$	" Θρήϊσσα = Θρηῖσσα
$\eta + \epsilon$	$= \eta$	" τιμήεις = τιμῆς
(e) $\iota + \alpha$	$= \iota$	" πόρτιας = πόρτις
$\iota + \epsilon$	$= \iota$	" πόρτιες = πόρτις
(f) $\omicron + \alpha$	$= \omega$	" αἰδóa = αἰδῶ (Comp. No. II.)
$\omicron + \epsilon$	$= \omicron$	" μίσθοε = μίσθου
$\omicron + \eta$	$= \omega$	" μισθόητε = μισθῶτε
$\omicron + \iota$	$= \alpha$	" αἰδοῖ = αἰδοῖ
$\omicron + \omega$ (φ)	$= \omega$ (φ)	" μισθῶ = μισθῶ, πλόφ = πλῶ
$\omicron + \alpha$	$= \alpha$	" ἀπλόαι = ἀπλαῖ
$\omicron + \epsilon$		" μισθόει = μισθοῖ (Comp. Rem. 2.)
$\omicron + \eta$	$= \alpha$	" μισθόη = μισθοῖ
$\omicron + \alpha$		" μισθοοῖμι = μισθοῖμι
$\omicron + \omicron$	$= \omicron$	" μισθόουσι = μισθοῦσι
(g) $\upsilon + \alpha$		" ἰχθύας = ἰχθύς
$\upsilon + \epsilon$	$= \upsilon$	" ἰχθύες = ἰχθύς
$\upsilon + \eta$		" δεικνύηται = δεικνύται (rarely)
(h) $\omega + \alpha$	$= \omega$	" ἦραα = ἦρα (only in Acc. of some Sub. α)
$\omega + \iota$	$= \varphi$	" λώϊστος = λῶστος. [3d Dec.

REMARK 1. The above contractions take place in accordance with the following principles: (1) Both vowels are retained and form a diphthong, e. g.  $\tauείχει = \tauείχει$ ,  $αἰδοῖ = αἰδοῖ$ . (2) Both vowels coalesce into a cognate long vowel or diphthong, e. g.  $\tauιμάμεν = \tauιμῶμεν$ ,  $αἰδóa = αἰδῶ$ . (3) A short vowel is absorbed by a diphthong or long vowel preceding or following it; e. g.  $\phiιλέω = \phiιλῶ$ ,  $\phiιλέου = \phiιλοῦ$ ,  $ὑλήεσσα = ὑλήσσα$ . (4) The short vowels,  $\alpha$ ,  $\iota$ ,  $\upsilon$ , absorb the following vowel and become long; e. g.  $\tauίυας = \tauίμᾱ$ ,  $\iotaχθύας = \iotaχθύς$ . (5) A short vowel coalesces with the first vowel of a diphthong, according to the preceding principles; when the second vowel is  $\iota$ , it is subscribed with  $\alpha$ ,  $\eta$ ,  $\omega$ , but if it is any other vowel it is dropped; e. g.  $\tauιμάης = \tauιμᾱς$ ,  $\tauιμάοιμι = \tauιμῶμι = \tauιμάου = \tauιμῶ$ ,  $\tauύπτει = \tauύπτει$ .

## II. Grammatical Contractions.

(a)  $\epsilon + \epsilon = \eta$ , particularly in the third Dec., e. g.  $\tauριήρεε = \tauριήρη$ ,  $\gammaένεε = \gammaένη$ .

(b)  $\epsilon + \alpha = \bar{\alpha}$  in the second Dec., e. g.  $\deltaστέα = \deltaστᾱ$ ,  $\chiρύσεα = \chiρυσαῖ$  (Pl.), and elsewhere, if a vowel precedes, e. g.  $\text{Περικλέ-}εα = \text{Περικλέᾱ}$ ,  $\kappaλέ-εα = \kappaλέᾱ$ ,  $\upsilonγι-έα = \upsilonγιᾱ$ ; in the Acc. Pl. Fem. of Adjectives in  $-εος$ ,  $-έα$ ,  $-εον$ , e. g.  $\chiρυσέ-ας = \chiρυσῆς$ ; finally, in the Fem. of Adjectives in  $-εος$ ,  $-έα$ ,  $-εον$ , when these endings are preceded by a vowel or  $\rho$ , e. g.  $\epsilonρτέ-εος$ ,  $\epsilon-έα$ ,  $\epsilon-εον = \epsilonρεῦς$ ,  $\epsilonρεᾱ$ ,  $\epsilonρεῶν$ ,  $\alphaργύρεος$ ,  $έα$ ,  $εον = οῦς$ ,  $ᾱ$ ,  $οῦν$ .

- + α = η in the Fem. Sing. of adjectives in -eos, not preceded by a vowel or ρ; e. g. χρυσέα = χρυσῇ, χρυσέας = χρυσῆς.
- + α = ει in Accusatives Pl. in eas of third Dec., e. g. σαφέας = σαφεῖς; so πόλεις, πῆχεις, ἐγχείλεις, from πόλεας, etc.
- (c) • + α = ᾱ in Adjectives in όος, όη, όον, e. g. ἀπλό-α = ἀπλᾱ.
- + η = η in Adjectives in όος, όη, όον, e. g. ἀπλό-η = ἀπλῇ.
- + α = ου in Accusative Pl. of βοῦς; so also μείζας = μείζους, and the like.

REM. 2. The contraction of οει into ου is found only in the Inf. Act. of verbs in όω, and is accounted for from the fact that the Inf. originally ended in εν, not in ειν (consequently, not μισθόειν = μισθοῦν, but μισθόεν = μισθοῦν), and in adjectives in όεις, e. g. Ὀπόεις = Ὀποῦς, in which the root ends in οεντ, and consequently the ι does not belong to the root. On the accentuation of contract forms, see § 30.

REM. 3. The Tragic poets sometimes neglect the contractions on account of the measure, yet only in the lyric and anapestic passages, not written in the pure Attic dialect, e. g. καλέω, Aesch. Ag. 147; τρομέων, Prom. 542; νείκεος, Sept. 936; ἔπειο, Soph. OC. 182; εὐρέϊ, Trach. 114.

REM. 4. Sometimes the grammatical importance of the ending, or the form of the nominative, prevents the usual contraction, especially if the ending would thereby become doubtful.

## § 10. B. Crasis.

1. Crasis (κράσις) is the coalescence of the final and initial vowels of two successive words into one long syllable, e. g. τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος.

REMARK 1. The mark of Crasis is the same as that of the Spiritus Lenis ( ' ), and is named Corūnis. It is placed over the vowel or diphthong formed by Crasis, but is omitted when the word begins with a vowel or diphthong so formed, because it would then coincide with the Spiritus Lenis, e. g. τὰ ἀγαθὰ = τὰγαθὰ; ἃ ἄν = ἄν; ὃ ἄνθρωπε = ὃνθρωπε. On the accentuation, see § 31, II; on the change of the smooth Mute into the rough before the Spiritus Asper, as τὸ ὕδωρ = δοῦδωρ, see 4 below, and § 17, Rem. 3.

2. Crasis is found only with closely connected words, the first of which is unimportant; hence it most frequently occurs, (a) with the article, e. g. ὁ ἀνὴρ = ἀνὴρ, τοῦ ἀνδρός = τάνδρός; — (b) frequently with καί and the interjection ὦ, e. g. καὶ ἀρετή = κἀρετή, ὦ ἄνθρωπε = ὦνθρωπε, ὦ ἀγαθέ = ὠγαθέ, ὦ ἀναξ = ὠναξ; — (c) somewhat often in ἐγώ with οἶδα and οἶμαι, e. g. ἐγὼ οἶδα, ἐγὼ οἶμαι; — (d) less often with the neuter relative ὃ and ἃ, as ὃ ἐγώ, ἃ ἐγώ = οὐγώ, ἀγώ; with τοί, μέντοι, οὕτοι, particularly in connection

with *ᾶν*, *ᾶρα*, e. g. *τᾶν* (seldom in prose), *μεντᾶν*; *τᾶρα* and *οὐτᾶρα* (poetic); but seldom with *πρό*, e. g. *προῦργου* for *πρὸ ἔργου*; frequently in composition with the augment *ἐ*, as *προῦδωκα*.

3. As the second word is the most important, it has properly a greater influence on the form of the Crasis, than the first; on this principle it is to be explained, that the Iota subscript is used only when the *ι* belongs to the last of the two vowels, e. g. *καὶ εἶτα* = *κῆτα*, *ἐγὼ οἶδα* = *ἐγῶδα*; on the contrary, *καὶ ἔπειτα* = *κᾶπειτα*; *αἱ ἀγαθαί* = *ἀγαθαί*, *τῷ ὄχλῳ* = *τῶχλῳ*.

4. When Crasis occurs with the article, and an *α* follows, the vowels of the article — even *ου* and *ω* — are combined with the following *α* into a long *α*, and, if the article is aspirated, the aspirate is transferred to the long *α*, e. g. *ὁ ἀνὴρ* = *ᾠνήρ*, *οἱ ἄνδρες* = *ᾠνδρες*, *τὸ ἀληθές* = *τάληθές*, *τὰ ἅλλα* = *τᾶλλα*, *τοῦ ἀνδρός* = *τᾠνδρός*, *τῷ ἀνδρί* = *τᾠνδρί*; also, *τοῦ αὐτοῦ* = *ταῦτοῦ*, *τῷ αὐτῷ* = *ταῦτῷ*.

REM. 2. Also the forms of the article ending in *α*, *ο*, *ου*, *ω*, *φ*, *αι*, among the Attic poets, combine with the first vowel of *ἕτερος* (Doric *ἄτερος*), and form long *α*; when the second word has the aspirate, as here, the preceding smooth mute must be changed into the cognate rough; see also § 17, Rem. 3 e. g.:—

<i>τὰ ἕτερα</i> = <i>δᾶτερα</i>	<i>ὁ ἕτερος</i> = <i>ᾠτερος</i>	<i>τοῦ ἑτέρου</i> = <i>δᾠτέρου</i>
<i>τῷ ἑτέρῳ</i> = <i>δᾠτέρῳ</i>	<i>οἱ ἕτεροι</i> = <i>ᾠτεροι</i>	<i>αἱ ἕτεραι</i> = <i>ᾠτεραι</i>

5. In Crasis, *αι* of the particle *καί* coalesces with the following vowel, the *α* being sometimes retained and sometimes absorbed, e. g. *καὶ ἐκεῖνος* = *κάκεῖνος*, *καὶ ᾶν* = *κᾶν*, *καὶ ἐν* = *κᾠν*, *καὶ ἐγώ* = *κάγῳ* [*καὶ εἰ* = *κεῖ*, *καὶ εἰς* = *κεῖς*, poetic], *καὶ ἦλθον* = *κῆλθον* [*καὶ οὐ* = *κοῦ*, *καὶ εὐδαίμων* = *κεῦδαίμων*, poetic].

### § 11. Summary of the most common instances of Crasis.

(a) The following cases conform to the rules of contraction given in § 9:—

<i>α + α</i> = <i>ᾶ</i> ;	<i>α + ε</i> = <i>α</i> ;	<i>α + ο</i> = <i>ω</i> ;	<i>ο + ο</i> = <i>ου</i> ;
<i>ο + ε</i> = <i>ου</i> ;	<i>ο + ι</i> = <i>οι</i> ;	<i>η + ε</i> = <i>η</i> ;	<i>ω + α</i> = <i>ω</i> .

(b) The following instances belong to Crasis only:—

<i>ο + υ</i> = <i>ου</i> as: <i>τὸ ὕδωρ</i> = <i>δοῦδωρ</i> (§ 17, Rem. 3.)
<i>ο + αυ</i> = <i>ω</i> “ <i>τὸ αὐτό</i> = <i>ταῦτό</i>
<i>ο + αι</i> = <i>ε</i> “ <i>ἡ αἴτιον</i> = <i>τῆτιον</i>

ο + αι = φ	as : ὁ οἶνος = φῆνος
ο + η = η	“ τὸ ἡμέτερον = δημέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῷ ἐμῷ = τῶμῳ
ω + ο = ω	“ τῷ ὀφθαλμῷ = τῶφθαλμῷ
οι + α = α	“ μέντοι ἄν = μεντᾶν
οι + ε = ου	“ σοί ἐστιν = σοῦστιν, μοι ἐδόκει = μοῦδόκει (both poetic)
ου + ε = ου	“ ποῦ ἐστιν = ποῦστιν
ου + ο = ου	“ τοῦ ὀνόματος = τοῦνόματος
ου + υ = ου	“ τοῦ ὕδατος = δοῦδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = δημέρᾳ (§ 17, Rem. 3.)
ω + οι = φ	“ ἐγὼ οἶδα = ἐγφῶδα
ου + η = η	“ τοῦ ἡμετέρου = δημετέρου, poetic. (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τοῦρανοῦ
αι + ει = φ	“ καὶ εἶτα = κᾶτα

(c) Here belong the examples given under § 10, 4 and 5.

### § 12. C. *Synizesis*.

1. Synizesis is the contraction in pronunciation of two vowels into one syllable, e. g. when *μὴ οὐ* is pronounced as a monosyllable. It can occur only among the poets, but may have been used in the common colloquial language.

REMARK. The difference between Contraction and Synizesis is, that in the ordinary Contraction and also in Crasis, the contraction is made in writing, e. g. *φιλέω* from *φιλέω*, *τοῦρανοῦ* from *τοῦ οὐρανοῦ*; but in Synizesis, it is made only in the pronunciation, both vowels or diphthongs being written out in full.

2. In the Attic poets, Synizesis occurs almost exclusively between two words, viz., with *ἐπεὶ*, *ἦ*, *ἦ*, *μή*, followed by *ει*, *ου*, *α*, *οι*, e. g. *ἐπεὶ οὐ*, *ἦ οὐδείς* (dissyllable), *μὴ οὐ* (monosyllable), *μὴ ἄλλοι*, *ἐγὼ οὐ* (dissyllable), and *ἐγὼ εἰμι* S. Ph. 577; also, in a few single words and forms, e. g. *θεοί* (= *θοί*, monosyllable), *εῷρακα* (= *ῶρακα*, trissyllable), *ἀνεωγμένος* (= *ἀνωγμένος*, four syllables), particularly in the Ionic-Attic Genitive *-εως*, as *Θησέως* (dissyllable). On Synizesis in Homer, see § 236.

### § 13. D. *Elision*.

1. Elision is the omission of a short final vowel before the initial vowel of the following word. It occurs also in compounds, but the apostrophe is then omitted.

**REMARK 1.** The mark of Elision is the same as that of the Spiritus Lenis, and is called apostrophe, as τοῦτ' ἔστιν, γένοιτ' ἔν.

**REM. 2.** Elision differs from Crasis in that the former elides the vowel, while the latter lengthens it, e. g. ἀλλ' ἔγε (Elision), τὰ ἄλλα = τᾶλλα (Crasis). This distinction, however, does not hold, when the second word begins with a long vowel or diphthong. e. g. τὸ αὐτό = ταυτό.

2. In the prose writers, Elision is confined mainly to the following cases, where it often occurs:—

(a) In prepositions which end in a vowel, except περί and πρὸ; also μέχρι and ἔχει, used as prepositions, but rarely in ἔνεκα, e. g. δι' οἴκον, ἐπ' οἴκου, but περί οἴκον, πρὸ οἴκου. Elision is regular in composition, except with περί, πρὸ, and sometimes ἀμφί, e. g. ἀνελθεῖν, but περιορᾶν;

(b) In conjunctions and adverbs, ἀλλά, ἄρα, ἄρα, ἄμα, εἴτα, ἔπειτα, μάλα, μάλιστα, τάχα, and in many other adverbs ending in α before ἔν; also in the following adverbs and conjunctions, ἵνα, γέ, τέ, δέ, οὐδέ, μηδέ, ὥστε, ὅτε (not ὅτι), ποτέ (with the compounds, as οὐποτε), τότε, ἔτι, οὐκέτι, μηκέτι; e. g. ἀλλ' αὐτός, ἄρ' οὐν, μάλιστα ἔν;

(c) In forms of pronouns in α, ο, ε, as ταῦτα, τοιαῦτα, ἄλλα, τίνα; πότερα more rare; τοῦτο, αὐτό, ἐμέ, σέ, σά (never in τό, τά); also in nouns and adjectives of the second and third declensions, ending in α, as ἀμαρτήματα, etc.; ἄριστα, etc.; ἔργα, e. g. ταῦτ' αὐτά, πάντ' ἀγαθά, χρηματ' εἰς φέρει;

(d) In φημί, οἶδα, οἶσθα, and generally in verbal forms in μι, σι, ι, ᾶ, ε, ο, e. g. φήμ' ἐγώ, οἶδ' ἄνδρα, ἐλέγεται ἔν, ἐτύπτοντ' ἔν, γένοιτ' ἔν; of the forms which admit the ν Paragoric (§ 15), in prose, only ἔστί often suffers elision;

(e) In certain familiar phrases, as νῆ Δ' ἔφη.

**REM. 3.** The above elisions are most frequent in the orators, particularly Isocrates, much more seldom in the historians.

**REM. 4.** A smooth mute before an aspirate is changed into the corresponding rough, as πάνθ' ὄσα.

**REM. 5.** A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as νῆ Δ' ἔφη, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession. On accent in Elision, see § 31, III.

#### § 14. Use of Elision in the Poets.

1. The use of Elision in poetry is very frequent, and much more extended than in prose; yet the following points are to be noted: A word ending in υ is never elided; nor α, ι, ε in a monosyllable; hence the article τό, and the pronouns τὸ and τί, are not elided; and περί in no case,—at least among the Attic poets,—nor ὅτι, μέχρι, ἔχει, nor substantive adverbs of place ending in δι (δις excepted), and very rarely the Optative ending in εἰε.

2. The Elision of the ι in the Dat. of the third Dec., particularly in the Sing., is very rare in the Attic poets, and is even doubted by many.

3. The verbal endings, μαι, ται. σθαι, which are short in respect to the



accent, are rarely elided in the Attic poets; the Datives *μοί* and *σοί* are never elided.

4. In the verbal forms which may take the *ν* Paragogic (*ἐφελκυστικόν*), the poets use Elision or the *ν*, according to the necessities of the verse.

5. Sometimes in Attic poetry, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment *ε*, e. g. *ταχεῖ* 'πόρευσαν, Soph. OC. 1602, *ἐπεί* 'δάκρυσα, Phil. 360. This omission of the vowel is called *aphaeresis* (*ἀφαίρεσις*). It can also occur after a punctuation-mark, e. g. *φράσω* · 'πειδὴ ἤξω · 'πὶ τούτοις.

† 15. *N Paragogic* (*ἐφελκυστικόν*). — *Οὕτω*(ς). — *Ἐξ* and *ἐκ*. — *Οὐ*(κ).

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a *ν*, (*ν ἐφελκυστικόν*, or *Paragogic*), to certain final syllables, viz. :—

- (α) to the Dat. Pl. in *σι*, to the adverbs *πέρυσι*, *παντάπῃσι*, and all adverbs of place in *σι*, as *πᾶσιν ἔλεξα*; *ἡ Πλαταιῶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in *σι*, as *τύπτουσιν ἐμέ*, *τίθησιν ἐν τῇ τραπέζῃ*; so also with *ἐστί*;
- (γ) to the third Pers. Sing. in *ε*, e. g. *ἔτυπεν ἐμέ*;
- (δ) to the numeral *εἴκοσι*, though even before vowels the *ν* is often omitted, e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;
- (ε) to the Demonstrative *ί* († 95, e) but rarely, and then always after *σ*, e. g. *οὕτοσιν*, *ἐκεινοσίν*, *τουτουσίν*, *οὕτωσιν*;
- (ζ) to the Epic particles, *νύ* and *κέ*, and to the Epic suffix *φι*; hence also to *νόσφι*.

**REMARK.** The poets place the *ν* Paragogic before a consonant, so as to make a short syllable long by position. In Attic prose, it stands regularly at the end of a book or section; it is, also, sometimes found before the longer punctuation-marks, and sometimes elsewhere for the sake of a more emphatic pronunciation.

2. The adverb *οὕτως* always retains its full form before a vowel, but drops the final *ς* before a consonant, e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*; still, *οὕτως* may stand even before consonants, when it is to be made emphatic, e. g. *οὕτως γε*, Xen. C. 3. 6, 9.

3. So the Prep. *ἐξ* retains its full form before vowels and at the end of a sentence, but before consonants becomes *ἐκ*, e. g. *ἐξ εἰρήνης*, but *ἐκ τῆς εἰρήνης*; so also in composition, e. g. *ἐξελάν*.

now, but ἐκτελεῖν. It also has its full form when it stands after the word it governs, and is then accented, εἰρήνης ἔξ.

4. So οὐκ has its full form before a vowel, e. g. οὐκ αἰσχροῖς; before a vowel with the rough breathing it becomes οὐχ, e. g. οὐχ ἡδύς; but before a consonant, οὐ, e. g. οὐ καλός; so also μηκέτι (instead of μὴ ἔτι) after the analogy of οὐκέτι.

REM. 2. When οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, the form οὐ with the acute accent is used even before a vowel; in this case there must be an actual break in the discourse, as when οὐ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γὰρ οὐ; Ἄρ' οὐν κτλ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our No; it is found especially in antithetical sentences, e. g. Τάγαθά, τὰ δὲ κακὰ οὐ: Ἐὰν δέ κτλ. Xen. C. 1. 2, 42; Λίθους εἰς τὸν ποταμὸν ἐρρίπτουν, ἐξικνούντι δὲ οὐ, οὐτε ἐβλαπτοῦν οὐδένα. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κτλ. Xen. C. 2. 6, 11. and 13; 4. 6, 2; οὐκ, εἰ or ἦν κτλ. Hell. 1. 7, 19.

§ 16. *Strengthening, Weakening, Prolongation, Shortening, Interchange, and Variation of Vowels. — Influence of a Vowel or a Consonant on another Vowel. — Syncope. — Omission of a Vowel. — Euphonic Prothesis.*

The changes, which further take place in vowels, are: —

i. Strengthening of vowels; this consists in changing a weaker vowel into a stronger (see § 4, Rem. 1). There are different degrees of strength in the vowels; the weakest is ε. The strengthening takes place, e. g. in words of the third Dec. in os, Gen. -eos; the pure stem of these words ends in es; in the Nom., however, which prefers fuller forms, the weaker ε is changed into the stronger ο (in Latin into u), e. g. γένος, genus, Gen. γένεος (instead of γένεσ-os), γενέ-ις. In γόνι and δόρυ (Gen. γόνατ-os, δόρατ-os), α, the final vowel of the stem, is changed into the stronger υ.

2. The weakening or attenuation of vowels; this is the opposite of the change just described; it occurs, e. g. in substantives of the third Dec. in -is, -i, -e, -ū; in these, the stronger stem-vowels ι and υ are changed into the weaker ε, e. g. πόλις, πόλεως; πῆχυς, πήχεως; σίναπι, σινάπεος; ἄστυ, ἄστεος. So with adjectives in -is, -ū, e. g. γλυκύς, γλυκύ, Gen. -eos.

3. Prolongation of vowels; this changes a short vowel into a long vowel or diphthong, viz. α into η or αι; ι into ι or ει; υ into ū or ευ; ε into η or ει; ο into ω or ου. This prolongation takes place either for the sake of euphony, or from grammatical reasons, or from both together; in the poets often on account of the metre. The prolongation of vowels is very prevalent in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. κρῖνω, πλύνω, λήθω, φαίνομαι, λείπω, φεύγω

instead of *κρίνω*, *πλύνω*, *λάδω*, *φάνω*, *λίπω*, *φύγω*. — The reason of the prolongation is very often found in the omission of a *ν* with a Tau-mute, more rarely of a mere *ν*, or in the omission of a *σ* after a Liquid, or of a final Sigma, e. g. *ἰδοῦς* instead of *ἰδόντς*, *διδούς* instead of *διδόντς*, *βουλεύων* instead of *βουλεύοντς*; *μέλας* instead of *μέλανς*; *ἔσφηλα* instead of *ἔσφαλας*, *ἡγγεῖλα* instead of *ἡγγελας*, *ἔφθειρα* instead of *ἔφθευρα*; *ρήτωρ* instead of *ρήτορς*, *ποιμήν* instead of *ποιμένς*, *δαίμων* instead of *δαίμονς*, *αἰδώς* instead of *αἰδός*, *ἀληθής* instead of *ἀληδές*.

4. Shortening of vowels. See the remarks on the Dialects § 207.

5. Interchange of vowels; this consists in softening a long vowel into a short one, and as a compensation, in lengthening the short vowel immediately following. Thus, in the Ionic and Attic dialects, *εω* instead of *ᾶω*, e. g. *ἴωω*, *-ων*, instead of *ἴᾶω*, *-ον*, *λεός* instead of *λαός*, *νεός* instead of *ναός*, *Μενέλεω* instead of *Μενέλαος*; further, in the Attic dialect, *βασιλέω*, *βασιλέᾳ* instead of the Ionic *βασιλῆος*, *-ῆα*; so also, *πόλεω*, *πήχεω*, Attic, instead of *πόλιος*, *πήχυος*; *ε* is weaker than *ι* and *υ*, see No. 2.

6. Variation, i. e. the change of the radical vowel *ε* into *ο* and *α*, for the formation of the tenses (§ 140) and derivatives (§ 231, 6); when *ε* in the Present is lengthened from the radical *ι*, it becomes *οι* in the second Perf., but when from the radical *ε*, it becomes *ο*; e. g. *τρέφω*, *τέτροφα*, *ἐτράφην*; *λείπω* (root *λιπ*), *λέλοιπα*; *φθείρω* (root *φθερ*), *ἔφθορα*, *ἐφθάρην*; *φλέγω*, *φλόξ*; *τρέχω*, *τροχός*; *τρέφω*, *τροφή*, *τροφεύς*, *τραφερός*. Comp. Germ. *stehle*, *gestohlen*, *stahl*. English, *ring*, *rang*, *rung*. The *η* is changed into *ω*, e. g. *ἀρήγω*, *ἀρωγή*.

REMARK 1. Whether the *α* is to be regarded as a variation, or rather as a euphonic change of *ε*, introduced by a preceding or following Liquid, particularly *ρ* and *λ*, sometimes even *μ* and *ν*, may be doubted. Comp. *ἔτραπεν*, *ἐτράφην*, *ἔστράφην*, *ἐβράχην*, *ἐδάρην*, *ἐφθάρην*, *ἔστάλην*, *ἔταμον*, *ἔκτανον* with *ἐψέγην*, *ἔτεκον*.

7. Change of a vowel by the influence of another vowel or of a consonant. Here belong two special cases:—

(a) The Attic writers change the Ionic *η* into *α* after the vowels *ε* and *ι* and the diphthongs ending with *ι*, sometimes even after other vowels, and after the Liquid *ρ*, e. g. *ἰδέα* (Ion. *ἰδέη*), *σοφία*, *χρεία*, *ἡμέρα*, *ἀργυρά*, *ἐπίᾱνα*, *ἐπέρᾱνα*;

(b) The union-vowel *ε* in verbs in *ω*, is changed into *ο* before the terminations beginning with *μ* and *ν*, e. g. *βουλεύομεν*, *βουλεύονται*, *ἐβουλεύομεν*, *ἐβουλεύοντο*.

8. Syncope (*συγκοπή*), i. e. the omission of *ε* in the middle of a word between a Mute and a Liquid, or between two Liquids, or between *πτ*; the same, also, occurs in the declension of certain substantives of the third Dec., e. g. *πατρός* instead of *πατέρος*; in the forming of the Present tense of certain verbs, e. g. *γίγνομαι* instead of *γιγένομαι*, *πίπτω* instead of *πιπέτω*, *μίμνω* instead of *μιμένω*, and in the formation of the tenses of some verbs, e. g. *ἡγρόμην* from *ἐγείρω*, Syncope rarely occurs after *σ*, e. g. *ἔσχον*, *ἔσπόμεν*, *ἔσται*, instead of *ἔσεχον*, *ἔσεπόμεν*, *ἔσεται*. A striking example of Syncope is found in *ἤλθον* instead of *ἡλῖθον*, from *ἤλαιτο*. Comp. § 155

9. **Apocope.** See on the Dialects, § 207.

10. One of the vowels *a, e, o* is prefixed to several words, for the sake of euphony. This is called euphonic prothesis, e. g. ἀστεροπή and στεροπή, ἀσταφίς and σταφίς, ἐχθές and χθές, ἐκεῖνος and κεῖνος, ἐδέλω and δέλω, ἀκρυόεις and κρύος, ὀδύρομαι and δύρομαι, ὀκέλλω and κέλλω, etc.

REM. 2. From these euphonic letters care must be taken to distinguish (1) *a* when it stands for ἀπό, e. g. ἀ-μύνειν, to avert, or when used instead of ἀνά, e. g. ἀμύσσειν, to tear up, or instead of the *a* or *α* copulative with the meaning of ἀμα, from which also *a* intensive has been formed; (2) *e*, when it is used instead of ἐξ or ἐν, e. g. ἐγείρειν, to wake up, ἐρεύγειν, eructare, ἐρέθειν, irritare; (3) *o* with the meaning of ὁμοῦ, e. g. ὀμίχλη.

## II. CHANGES OF THE CONSONANTS.

### § 17. a. Mutes.

1. The changes of the consonants arise, in a great degree, from the tendency of language to assimilate different sounds. This assimilation is either a mere resemblance in sounds, as when λέλεγ-ται is changed into λέλεκται, the smooth *τ* changing the medial *γ* into the smooth *κ*; or it is a complete identity in sounds, as when συν-ρίπτω is changed into συρρίπτω. — Sometimes, however, the language 'shuns a sameness in sound, and seeks to remove it by changing similar sounds into dissimilar, e. g. πε-φίληκα for φε-φίληκα, Σαπφώ for Σαφφώ.

2. A Pi-mute (*π β φ*) or a Kappa-mute (*κ γ χ*) before a Tau-mute (*τ δ θ*) must be coördinate with the Tau-mute, i. e. only a smooth Mute (*π κ*) can stand before the smooth *τ*; only a medial (*β γ*) before the medial *δ*; only an aspirate (*φ χ*) before the aspirate *θ*; consequently, *πτ* and *κτ*; *βδ* and *γδ*; *φθ* and *χθ*, e. g.

β	before τ	into π	as:	(from	τρίβω)	τέτριβ-ται	=	τέτριπται
φ	"	τ	"	π	"	( " γράφω)	γέγραφ-ται	= γέγραπται
γ	"	τ	"	κ	"	( " λέγω)	λέλεγ-ται	= λέλεκται
χ	"	τ	"	κ	"	( " βρέχω)	βέβρεχ-ται	= βέβρεκται
π	"	δ	"	β	"	( " κύπτω)	κύπ-δα	= κύβδα
φ	"	δ	"	β	"	( " γράφω)	γράφ-δην	= γράβδην
κ	"	δ	"	γ	"	( " πλέκω)	πλέκ-δην	= πλέγδην
χ	"	δ	"	γ	"	( " βρέχω)	βρέχ-δην	= βρέγδην
π	"	θ	"	φ	"	( " πέμπω)	πέμπ-θην	= πέμφθην
β	"	θ	"	φ	"	( " τρίβω)	έτριβ-θην	= έτρίφθην
κ	"	θ	"	χ	"	( " πλέκω)	έπλέκ-θην	= έπλέχθην
γ	"	θ	"	χ	"	( " λέγω)	έλέγ-θην	= έλέχθην

REMARK 1. The preposition *ἐκ* remains unchanged, probably by virtue of an original movable *σ*, thus *ἐκς*, e. g. *ἐκδοῦναι*, *ἐκδεῖναι*, etc., not *ἐγδοῦναι*, *ἐχδεῖναι*.

3. The smooth Mutes (*π κ τ*) before a rough breathing, are changed into the cognate aspirates (*φ χ θ*), not only in inflection and derivation, but also in two separate words, the rough breathing being transferred from the vowel to the smooth Mute; but the medials (*β γ δ*) are thus changed only in the inflection of the verb; elsewhere there is no change, hence:—

*ἀπ' οὐ* = *ἀφ' οὐ*, *ἐπήμερος* (from *ἐπί*, *ἡμέρα*) = *ἐφήμερος*  
*ἐφυφαίνω* (from *ἐπί*, *ύφαίνω*) = *ἐφυφαίνω*, *τέτυπ-ᾶ* = *τέτυφα*  
*οὐκ ὀσίως* = *οὐχ ὀσίως*, *δεκήμερος* (from *δέκα*, *ἡμέρα*) = *δεχήμερος*  
*ἀντέλκω* = *ἀνδέλκω* = from *ἀντί*, *ἔλκω*), but *οὐδεῖς* (not *οὐδεῖς*, from *οὐδ'* and *εἰς*)  
*εἰλογ-ᾶ* = *εἰλοχα*, but *λέγ' ἑτέραν* (not *λέχ' ἑτέραν*)  
*τέτριβ-ᾶ* = *τέτριφα*, but *τρίβ' οὕτως* (not *τρίφ' οὕτως*).

REM. 2. The negative *οὐκ* (*οὐ*) thus becomes *οὐχ*, e. g. *οὐχ ἡδύς*; yet this change does not occur before the aspirate *ρ*, e. g. *οὐ ρίπτω*. In some compounds, the smooth Mute is retained even in the Attic dialect, according to Ionic usage, e. g. *ἀπηλιώτης* (*east wind*, from *ἀπό* and *ἥλιος*), *λεύκιππος* (*one who rides a white horse*, from *λευκός* and *ἵππος*), *Κράτιππος*, etc.

REM. 3. This change of the smooth Mute before the rough breathing takes place also in Crasis (§§ 10 and 11), e. g. *τὰ ἕτερα* = *θάτερα*, *τὸ ἰμάτιον* = *δοῖμάτιον*, *καὶ ἕτερος* = *χάτερος*, *καὶ ὅσα ὅστις*, *ὅπως* = *χῶσα*, *χῶστις*, *χῶπως*. Yet this Crasis is only poetic. When the smooth Mutes *π τ* or *κ τ* precede the rough breathing, both must be changed into Aspirates (No. 2), e. g. *ἐφθήμερος* instead of *ἐπτήμερος* (from *ἐπτά*, *ἡμέρα*), *νύχθ' ὄλην* instead of *νύκτ' ὄλην*. Attic prose uses also the full forms, e. g. *νέκτα ὄλην*.

REM. 4. In some compounds, the aspirated liquid *ρ* changes the preceding smooth Mute into the Aspirate, e. g. *φροῖμιον*, formed by Crasis from *προοίμιον* (from *πρό* and *οἶμος*); *τέθριππον* (from *τάτρα* and *ἵππος*), *θράσσω* from *ταράσσω*; so *φρεῦδος* from *πρό* and *ὀδός*.

4. On the contrary, a rough Mute cannot stand before the same rough Mute, but is changed into the corresponding smooth, e. g. *Σαφφώ*, *Βάχχος*, *τίτθη*, *Ἀτθίς*; not *Σαφφώ*, *Βάχχος*, *τίθθη*, *Αθθίς*: on the same principle, when *ρ* is doubled, the first Aspirate disappears, e. g. *Πύρρος*, not *Πύρρος*.

5. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ* (comp. *claustrum* from *claudo*); but it disappears before *κ* (in Perf. and Plup. Act.), e. g.

<i>ἐπείθ-θην</i>	(from <i>πείθω</i> )	becomes <i>ἐπείσθην</i>
<i>πειθ-τέος</i>	( " <i>πείθω</i> )	" <i>πειστέος</i>
<i>ἡρείθ-θην</i>	( " <i>ἡρείθω</i> )	" <i>ἡρείσθην</i>
<i>νέπειθ-κα</i>	( " <i>πείθω</i> )	" <i>πέπεικα</i>

6. The τ, which in the Attic dialect very often becomes σ, is frequently changed into σ by the influence of a following ι, e. g. πλούσιος (instead of πλούτιος, from πλούτος), Ἀμαθούσιος (instead of Ἀμαθούντιος), Μιλήσιος (from Μίλητος), Ἀχερούσιος (instead of Ἀχερόντιος), οὐσία (instead of ὄντι-ία), γερονσία (instead of γεροντι-ία), ἐνιαύσιος (from ἐνιαυτός). The ι sometimes changes by assimilation the other Tau-mutes, and the Palatals, into σ; thus in the forms of the Comparative in -σσω and -ζων, where there is a double change, first of the Tau-mute or Palatal to σ by means of the ι, and then the assimilation of the ι to σ, e. g. βραδύς (βραδίων, βρασίων), βράσσω, ποικίλος, παχύς (παχίων, πασίων), πάσσω, poet., μέγας, μείζων (instead of μεγίον), ταχύς, δάσσω (instead of ταχίον).

### § 18. b. *Liquids*.

1. The Liquid ν is sometimes changed into α. This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, e. g. κόραξ, κόρακ-α (not κόρακ-ιν), λαμπάς, λαμπάδ-α. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in -νται and -ντο (as in pure verbs, e. g. βεβούλευ-νται, έβεβούλευ-ντο), e. g. τετρίφᾳται, έτετρίφᾳτο, πεπλέχᾳται, τετάχᾳται, έσκευάδᾳται, κεχωριδᾳται, έφθάρᾳται (instead of τέτριβνται, έτέτριβντο, etc., from τρίβ-ω, πλέκ-ω, τάσσω, σκευάζ-ω, χωρίζ-ω, φθείρ-ω). See § 116, 15.

2. N before a Liquid is changed into the same Liquid, e. g.

συν-λογίζω becomes συλλογίζω	συν-μετρία becomes συμμετρία
έν-μένω                    "            έμμένω	συν-οίπτω            "            συρρίπτω.

REMARK. Comp. illino, immineo, instead of inlino, inmineo. Assimilation takes place in δλλυμι, instead of δλυνμι. — Έν before ρ is not assimilated, e. g. έρρίπτω; yet έρρυθμος is more frequent than ένρυθμος; on the contrary, έλλακκείω stands instead of έλλακκέω.

3 M initial before a Liquid is changed into β, e. g

μλίττειν (from μέλι)	becomes βλίττειν
μλώσκω            "            μολείν)	"            βλώσκω
μορός ( "            μόρος, mors)	"            βροτός.

### § 19 c. Mutes and Liquids.—Liquids and Mutes

1. A Pi-mute (π β φ) before μ is changed into μ,  
 a Kappa-mute (κ γ χ) “ μ “ “ γ,  
 a Tau-mute (τ δ θ) “ μ “ “ σ, e. g.

(α) Pi-mute:	τέτριβ-μαι	(from τρίβω)	becomes	τέτριμμαι
	λέλειπ-μαι	( “ λείπω)	“	λέλειμμαι
	γέγραφ-μαι	( “ γράφω)	“	γέγραμμαι
(β) Kappa-mute:	πέπλεκ-μαι	( “ πλέκω)	“	πέπλεγμαι
	λέλεγ-μαι	( “ λέγω)	remains	λέλεγμαι
	βέβρεχ-μαι	( “ βρέχω)	becomes	βέβρεγμαι
(γ) Tau-mute:	ήνυτ-μαι	( “ ανύτω)	“	ήνυσμαι
	έρήρειδ-μαι	( “ ερείδω)	“	έρήρεισμαι
	πέπειδ-μαι	( “ πείδω)	“	πέπεισμαι
	κεκόμιδ-μαι	( “ κομίζω)	“	κεκόμισμαι.

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ, e. g. ἀκμή, πότμος, λαχμός, κευδμών, etc. In some words, even χ stands before μ, instead of the original κ or γ, e. g. ἰωχμός from ἰώκω, πλοχμός from πλέκω. The preposition ἐκ, in composition, is not changed, e. g. ἐκμανθάνω.

2. The medial β before ν is changed into μ, e. g.

σεβ-νός (from σέβομαι) becomes σεμνός  
 ἐρεβ-νός ( “ ἔρεβος) “ ἐρεμνός.

3. N before a Pi-mute (π β φ ψ) is changed into μ,  
 N before a Kappa-mute (κ γ χ ξ) is changed into γ,  
 N before a Tau-mute (τ δ θ) is not changed, e. g.

ἐν-πειρία	becomes	ἐμπειρία	συν-καλέω	becomes	συγκαλέω
ἐν-βάλλω	“	ἐμβάλλω	συν-γινώσκω	“	συγγινώσκω
ἐν-φρων	“	ἐμφρων	σύν-χρονος	“	σύγχρονος
ἐν-ψύχος	“	ἐμφύχος	συν-ξέω	“	συγξέω;

but συντείνω, συνδέω, συνδέω. Comp. imbuo, imprimo.

REM. 2. The enclitics are not changed, e. g. ὅνπερ, τόνγε, not ὄγπερ, etc.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ, was, without doubt, pronounced like μ, and before a Kappa-mute, like γ; and so it is found in ancient inscriptions, e. g. ΤΟΜΠΑΤΕΡΑΚΑΙΤΗΜΜΗΤΕΡΑ, ΤΟΓΧΡΗΜΑΤΙΣΜΟΝ (i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν χρηματισμόν). So also λ and σ are used instead of ν before λ and σ, e. g. ἙΛΛΗΜΝΟΛ, ἙΣΣΑΜΟΙ (i. e. ἐν Λάμνῳ, ἐν Σάμῳ).

§ 20. d. *Use of the Sibilant σ, with Mutes and Liquids.*

1. A Pi-mute (π β φ) with σ is changed into ψ,
- a Kappa-mute (κ γ χ) with σ is changed into ξ,
- a Tau-mute (τ δ θ) disappears before σ, e. g.

(α) Pi-mute:	λείπσω	(from λείπω)	becomes	λείψω
	τρίβσω	( " τρίβω)	"	τρίψω
	γράφσω	( " γράφω)	"	γράψω
(β) Kappa-mute:	πλέκσω	( " πλέκω)	"	πλέξω
	λέγσω	( " λέγω)	"	λέξω
	βρέχσω	( " βρέχω)	"	βρέξω
(γ) Tau-mute:	ἀνύτσω	( " ἀνύττω)	"	ἀνύσσω
	ἐρεῖδσω	( " ἐρεῖδω)	"	ἐρεῖσσω
	πεῖδσω	( " πεῖδω)	"	πεῖσσω
	ἐλπιδσω	( " ἐλπίζω)	"	ἐλπῖσσω.

REMARK 1. Comp. duri, rexi, cori; from duco, rego, coquo. The Prep. ἐκ before σ is an exception, e. g. ἐκσώζω, not ἐξώσω. — In πούς, Gen. ποδός, and in the Perf. active Part. in -ώς, Gen. -ότ-ος, after the Tau-mute disappears, the preceding vowel is lengthened.

2. N disappears before σ; but when ν is joined with a Tau-mute, both disappear before σ, but the short vowel before σ, is lengthened: ε into ει, ο into ου, ᾱ, ῑ, ῡ into ᾱ, ῑ, ῡ, Comp. Rem. 3, e. g.

τυφθέντ-σι	becomes	τυφθεῖσι	λέοντ-σι	becomes	λέουσι
σπένδ-σω	"	σπείσω	ἐλμυνθ-σι	"	ἐλμῖσι
τίψαντ-σι		τίψᾱσι	δεικνύντ-σι	"	δεικνῦσι
δαίμον-σι	"	δαίμοσι	Ξενοφῶντ-σι	"	Ξενοφῶσι.

REM. 2. Exceptions: ἔν, e. g. ἐνσπείρω; παν- before σ with another consonant, e. g. πάνσκοπος, in some words is assimilated; e. g. πάσσοφος is used as well as πάνσοφος, etc. (in πάλιν the usage varies); also in some inflective and derivative forms in -σαι and -σις from verbs in -αίνω, e. g. πέφανσαι (from φαίνω), πέπανσις (from πεπαίνω), and in the substantives, ἡ ἔλμυς, earth-worm, ἡ πείρις, wagon-basket, ἡ Τίρυνς, ν is retained before σ. — In composition, the ν in σύν is changed into σ before σ followed by a vowel, e. g. συσσωζώ (from σύν and σώζω); but before σ followed by a consonant, or before ζ, it disappears, e. g. σύνστημα becomes σύστημα, συν-ζυγία becomes συζυγία. — In χαρίεσι, ντ is dropped; on the contrary, in τάλᾱς, μέλᾱς (Gen. -ᾶνος), κτεῖς, εἷς (Gen. -ένός), εἷς, and in the third Pers. Pl. of the principal tenses (see § 103), e. g. βουλευούσι (instead of βουλευόνσι), the omission of the simple ν is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs, σ is omitted



after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγεῖλα  
ἔφαν-σα " ἔφηνα

ἔνεμ-σα becomes ἐνεῖμα  
ἔφθερ-σα " ἔφθειρα.

REM. 3. Sigma is likewise omitted before ω in the future of Liquid verbs, ε being inserted before σ for the sake of an easier pronunciation, and εω being contracted into ῶ, e. g. ἀγγελ-έ-σω, ἀγγελῶ. So too in the Nom. of the third Dec. the final Sigma is omitted, when ν or ρ precedes, and the short vowel is lengthened, e. g. εἰκών instead of εἰκόν-ς, ποιμήν instead of ποιμέν-ς, ῥήτωρ instead of ῥήτορ-ς, αἰδήρ instead of αἰδέρ-ς. — Τ and σ are omitted in the Nom. of substantives and participles in -ων, Gen. -οντ-ος; but, as a compensation, ο is lengthened into ω, e. g. λέοντ-ς becomes λέων, βούλευοντ-ς becomes βουλεύων.

REM. 4. In ἐννῦμι (instead of ἐσ-νυμι, res-tio) the σ is assimilated to the following ν, and in εἰμί (instead of ἐσ-μί) σ is omitted, but ε is lengthened into ει.

### § 21. c. *Change of separated Consonants.*

1. Sometimes a consonant affects another consonant, though they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one λ changes another λ into ρ, e. g. κεφαλαργία (instead of κεφαλαργία from ἀλγεῖν), γλωσσαργία (instead of γλωσσαλγία), ἀργαλέος (instead of ἀλαλέος from ἀλγεῖν); the suffix ωλή becomes ωρή, when a λ precedes, e. g. θαλπωρή.

2. In the reduplication of verbs whose stem begins with a rough mute, instead of repeating this mute, which would be the regular formation, the first rough mute is changed into the corresponding smooth, thus: —

φε-φίληκα	(from φιλέω)	is changed into	πεφίληκα
χέ-χῦκα	( " χέω)	" "	κέχυκα
δέ-δυκα	( " δύω)	" "	τέδυκα
δί-δημι	(stem ΘΕ)	" "	τίδημι.

Likewise in the verbs, δύειν, to sacrifice, and τιθέναι (stem ΘΕ), to make, θ of the root is changed into τ, in the passive forms which begin with δ: —

ἐτῷ-δην, τυ-θήσομαι, ἐτέ-δην, τε-θήσομαι, instead of ἐθύ-δην, ἐδέ-δην.

So also, for the sake of euphony, the ρ is not reduplicated, and instead of it ῥῥ is used, e. g. ῥῥύηκα.

3. In words whose stem begins with τ and ends with an Aspirate mute, the aspiration is transferred to the preceding

smooth τ, when the Aspirate before the formative syllable beginning with σ, τ, and μ, must, according to the laws of euphony (§ 17, 2; 19, 1; 20, 1), be changed into a smooth consonant; by this transposition, τ is changed into the Aspirate ϑ. Such a change is called the *Metathesis of the aspiration*.

Thus, τρέφ-ω (τέτροφα Perf.) is changed into (ῥρέπ-σω) ῥρέψω, ῥρεπ-τήρ, (ῥρέπ-μα) ῥρέμμα;

ταφή, ΤΑΦ-ω, ταφῆναι (second Aor. Pass.), into θάψω, θάπ-τω, (τέθαμμαι) τέθαμμαι (but third Per. Pl. τετάφαται, e. g. Her. 6, 103, with one of the better MSS. is to be read instead of τεθάφαται);

τρύφος, ΤΡΥΦ-ω into ῥρύψω, ῥρύπ-τω (τέῤρυπ-μαι), τέῤρυμμαι;

τρέχ-ω into (ῥρέκ-σομαι) ῥρέξομαι; — τριχ-ός into ῥρίξ, ῥρίξιν;

ταχύς, in the comparative, becomes θάσσων. For the same reason, the future ἔξω, from ἔχω, *to have*, is the proper form, the aspiration of the χ being transferred to the smooth breathing and making it rough.

REMARK 1. Τεύξω from τεύχω, and τρύξω from τρύχω, remain unchanged.

REM. 2. Where the passive endings of the above verbs, τρέφω, ΤΑΦΩ (ῥέπτω), ΤΡΥΦΩ (ῥρύπτω), begin with ϑ, the aspiration of the two final consonants φθ, changes τ, the initial consonant of the stem, into ϑ, e. g.

ἔῤρέφ-θην, ῥρεφ-θῆναι, ῥρεφ-θήσεσθαι,  
ἔῤάφ-θην, ῥαφ-θείς, ῥαφ-θήσομαι, τεῤάφ-θαι.

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with ϑ, namely, θηθι, not the first, but the *last* aspirate mute is changed into the corresponding smooth; thus θητι, e. g. βουλεύθητι.

## § 22. *Metathesis of the Liquids.*

The Liquids, and also the Lingual τ when π precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel distinguishes Metathesis from Syncope (the latter being the mere omission of ε), e. g. μι-μνήσκω (from the root μεν, comp. *mens*), θνήσκω (from θαν-εῖν), τέτμηκα (from τεμ-εῖν), βέβληκα (from βαλ-εῖν), πτήσομαι (from πέτομαι).

## § 23. *Doubling of Consonants.*

1. Consonants are doubled, in the first place, for the sake of euphony, e. g. βαθύρροος from βαθύ and ῥέω; ἔρρεον instead of ῥεον; in the second place, in consequence of the concurrence

of like or similar sounds, in the inflection and derivation, e. g. ἔν-νομος (from ἐν and νόμος), ἐλ-λείπω (instead of ἐνλ.), σύμ-μαχοι (instead of σύνμ.), λέλειμ-μαι (instead of λέλειπμ.), λῆμ-μα (instead of λῆπμα), κόμ-μα (instead of κόπμα), τάσ-σω or τάτ-τω (instead of τάγ-σω), ἦσσω or ἦττων (instead of ἦκ-ίων), μᾶλλον (instead of μάλ-ιον), ἄλλος (instead of ἄλιος, *alius*).

2. In the Common language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; yet π and κ are also doubled in single words, e. g. ἵππος, *a horse*; κόκκος, *a berry*. The Medial γ is often doubled, but this letter thus doubled is softened in the pronunciation (§ 2). Two Aspirates are not doubled (§ 17, 4).

3. ρ is doubled when the augment is prefixed, e. g. ἔρρεον, and in composition, when it is preceded by a short vowel, e. g. ἄρρηκτος, βαθύρροος; but εὐ-ρωστος (from εὖ and ῥώννυμι).

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. τόσσον, Soph. Aj. 185; δλέσσας, 390; ἐσσύθη, 294; μέσση, Ant. 1223; ἔσσεται, Æsch. Pers. 122; so also in the Dat. Pl. of the third Dec. εσσι.

## § 24. *Strengthening and Addition of Consonants.*

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely:—

(a) The Labials (β π φ) by τ, e. g. βλάτ-τω (instead of βλάβ-ω), τύτ-τω (instead of τύπ-ω), ῥίτ-τω (instead of ῥίφ-ω); sometimes also by σ, which assimilates the preceding Labial (thus σσ, Attic ττ), e. g. πέσσω (root πεπ), Att. πέττω, Fut. πέψω, the poetic ἔσσομαι, Fut. ὄψομαι; in δέψω (instead of δέφω), φ and σ are changed into ψ;

(b) The Palatals (γ κ χ) are strengthened by σ, which assimilates the preceding Palatal (thus σσ, Attic ττ), or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. τάσ-σ-ω, Att. τάτ-τω (instead of τάγ-ω), φρίσ-σ-ω, Att. φρίτ-τω (instead of φρίκ-ω), βήσ-σ-ω, Att. βήτ-τω (instead of βήχ-ω); κράζω (instead of κράγω), τρίζω (instead of τρίγω); a Kappa-mute with σ is seldom changed into ξ, e. g. αἰξ- (aug-co), ἀλέξω, ὀδάξω and ὀδάξω; the strengthening τ is found only in πέκτω and τίκτω.

(c) The Linguals (δ τ θ) are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. φράζω (instead of φράδω), or, though more seldom, σ assimilates the preceding Tau-mute, e. g. λίσσομαι and λίτομαι, ἐρέσσω, ἐρέττω (instead of ἐρέτω), κορύσσω (instead of κορύθω).

2. The unpleasant concurrence of μρ and νρ in the middle of some words occasioned by the omission of a vowel, is softened by inserting β between μρ

and  $\delta$  between  $\nu\rho$ , thus, in  $\mu\epsilon\sigma\eta\mu\text{-}\beta\text{-}\rho\acute{\iota}\alpha$  (formed from  $\mu\epsilon\sigma\eta\mu\iota\omicron\iota\alpha$ ,  $\mu\epsilon\sigma\tau\iota\mu\iota\omicron\iota\alpha$ ),  $\gamma\alpha\mu\text{-}\beta\text{-}\rho\acute{\omicron}\varsigma$  (from  $\gamma\alpha\mu\text{-}\epsilon\text{-}\rho\acute{\omicron}\varsigma$ ,  $\gamma\alpha\mu\rho\acute{\omicron}\varsigma$ ),  $\alpha\upsilon\text{-}\delta\text{-}\rho\acute{\omicron}\varsigma$  (from  $\alpha\upsilon\acute{\epsilon}\rho\omicron\varsigma$ ,  $\alpha\upsilon\rho\acute{\omicron}\varsigma$ ).

3.  $\Nu$  also is used to strengthen the Labials, especially in poetry, so as to make a syllable long by position, e. g.  $\tau\acute{\upsilon}\mu\pi\alpha\nu\omicron\nu$  (from  $\tau\acute{\upsilon}\mu\pi\text{-}\tau\text{-}\omega$ ),  $\sigma\tau\rho\acute{\omicron}\mu\beta\omicron\varsigma$  (from  $\sigma\tau\rho\acute{\epsilon}\phi\omega$ );  $\delta\acute{\alpha}\mu\beta\omicron\varsigma$  ( $\tau\acute{\alpha}\phi\omicron\varsigma$ );  $\kappa\omicron\rho\acute{\upsilon}\mu\beta\eta$  ( $\kappa\omicron\rho\upsilon\phi\acute{\eta}$ );  $\delta\rho\acute{\omicron}\mu\beta\omicron\varsigma$  ( $\tau\rho\acute{\epsilon}\phi\epsilon\upsilon$ );  $\delta\mu\phi\acute{\eta}$  ( $\epsilon\iota\pi\epsilon\iota\nu$ );  $\nu\acute{\upsilon}\mu\phi\eta$  ( $\nu\upsilon\beta\epsilon\rho\epsilon$ );  $\delta\beta\rho\iota\mu\omicron\varsigma$  and  $\delta\mu\beta\rho\iota\mu\omicron\varsigma$ ,  $\nu\acute{\omega}\nu\upsilon\mu\omicron\varsigma$  and  $\nu\acute{\omega}\nu\upsilon\mu\eta\omicron\varsigma$ . In the present tense of many verbs, this strengthening  $\nu$  is found, e. g.  $\pi\upsilon\nu\delta\acute{\alpha}\nu\omicron\mu\alpha\iota$ ,  $\delta\iota\gamma\gamma\acute{\alpha}\nu\omega$ ,  $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$  instead of  $\pi\acute{\upsilon}\delta\omicron\mu\alpha\iota$ ,  $\delta\iota\gamma\omega$ ,  $\lambda\acute{\alpha}\beta\omega$ . On the change of  $\nu$ , see § 19, 3. On the  $\nu$  Paragogic, see § 15, 1.

4.  $\Sigma$  also is prefixed to some words, but mostly to such as begin with  $\mu$ , e. g.  $\mu\acute{\omega}\delta\iota\varsigma$  and  $\sigma\mu\acute{\omega}\delta\iota\varsigma$ ,  $\mu\iota\kappa\rho\acute{\omicron}\varsigma$  and  $\sigma\mu\iota\kappa\rho\acute{\omicron}\varsigma$ ; a strengthening  $\sigma$  is also inserted before  $\mu$  and  $\tau$  in the Perf. Mid. or Pass., and before  $\delta$  in the first Aor. Pass., e. g.  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\mu\alpha\iota$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\tau\alpha\iota$ ,  $\acute{\epsilon}\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\delta\eta\nu$  (§ 131); also in the derivation and composition of words,  $\sigma$  is frequently inserted for the sake of euphony, e. g.  $\sigma\epsilon\iota\text{-}\sigma\text{-}\mu\acute{\omicron}\varsigma$ ,  $\pi\alpha\nu\sigma\acute{\alpha}\nu\epsilon\mu\omicron\varsigma$ ,  $\mu\omicron\gamma\omicron\text{-}\sigma\text{-}\tau\acute{\omicron}\kappa\omicron\varsigma$ , etc.; instead of  $\sigma$ ,  $\delta$  also is inserted before  $\mu$ , e. g.  $\mu\upsilon\kappa\eta\text{-}\delta\text{-}\mu\acute{\omicron}\varsigma$ ,  $\delta\rho\chi\eta\text{-}\delta\text{-}\mu\acute{\omicron}\varsigma$ ,  $\sigma\kappa\alpha\rho\text{-}\delta\text{-}\mu\acute{\omicron}\varsigma$  from  $\sigma\kappa\alpha\iota\rho\omega$ ,  $\pi\omicron\rho\text{-}\delta\text{-}\mu\acute{\omicron}\varsigma$  from  $\pi\epsilon\iota\rho\omega$ .

## § 25. Expulsion and Omission of Consonants.

1. In inflection,  $\sigma$  is very often omitted between two vowels, e. g.  $\tau\acute{\upsilon}\pi\tau\eta$ ,  $\acute{\epsilon}\tau\acute{\omicron}\pi\tau\omicron\upsilon$ ,  $\tau\acute{\upsilon}\pi\tau\omicron\iota\omicron$  instead of  $\tau\acute{\upsilon}\mu\pi\tau\epsilon\text{-}\sigma\text{-}\alpha\iota$  or  $\tau\acute{\upsilon}\mu\pi\tau\eta\text{-}\sigma\alpha\iota$ ,  $\acute{\epsilon}\tau\acute{\omicron}\mu\pi\tau\epsilon\text{-}\sigma\text{-}\omicron$ ,  $\tau\acute{\upsilon}\mu\pi\tau\omicron\iota\omicron\text{-}\sigma\text{-}\omicron$ ;  $\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\text{-}\varsigma$ ,  $\gamma\epsilon\nu\acute{\epsilon}\omega\nu$  instead of  $\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\text{-}\omicron\varsigma$ ,  $\gamma\epsilon\nu\acute{\epsilon}\text{-}\sigma\text{-}\omega\nu$  (comp.  $\text{gene-r-is}$ ,  $\text{gene-r-um}$ ). At the end of a word, and after Pi and Kappa-mutes, it is retained, e. g.  $\gamma\acute{\epsilon}\nu\omicron\varsigma$ ,  $\tau\acute{\epsilon}\phi\omega$  (=  $\tau\acute{\upsilon}\mu\pi\sigma\omega$ ),  $\pi\lambda\acute{\epsilon}\xi\omega$  (=  $\pi\lambda\acute{\epsilon}\kappa\text{-}\sigma\omega$ ), but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g.  $\eta\gamma\gamma\epsilon\iota\lambda\alpha$  (instead of  $\eta\gamma\gamma\epsilon\lambda\text{-}\sigma\text{-}\alpha$ ),  $\acute{\alpha}\gamma\gamma\epsilon\lambda\omega$  (instead of  $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\text{-}\sigma\text{-}\omega$ ,  $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\omega$ ),  $\rho\acute{\eta}\tau\omega\rho$  (instead of  $\rho\acute{\eta}\tau\omicron\rho\text{-}\varsigma$ ). Comp. § 20, Rem. 3.

2. The Digamma softened into the vowel  $\upsilon$  (§ 200) is omitted: (a) in the middle of the word between two vowels, e. g.  $\acute{\omega}\acute{\omicron}\nu$  ( $\acute{\omega}F\acute{\omicron}\nu$ ),  $\omicron\nu\mu$ ,  $\delta\acute{\iota}\varsigma$  ( $\delta F\acute{\iota}\varsigma$ ),  $\omicron\nu\iota\varsigma$  ( $\alpha\acute{\iota}F\acute{\omicron}\nu$ ),  $\alpha\epsilon\nu\mu$ ,  $\nu\acute{\epsilon}\omicron\varsigma$  ( $\nu\acute{\epsilon}F\omicron\varsigma$ ),  $\nu\omicron\nu\varsigma$ ,  $\sigma\kappa\alpha\iota\acute{\omicron}\varsigma$  ( $\sigma\kappa\alpha\iota F\acute{\omicron}\varsigma$ ),  $\sigma\kappa\alpha\epsilon\nu\varsigma$ ,  $\beta\omicron\acute{\omicron}\varsigma$  ( $\beta\omicron F\acute{\omicron}\varsigma$ )  $\beta\omicron\nu\iota\varsigma$ ;  $\delta\acute{\epsilon}\omega$ ,  $\pi\lambda\acute{\epsilon}\omega$ ,  $\pi\nu\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\lambda\acute{\alpha}\omega$  instead of  $\delta\acute{\epsilon}F\omega$ , etc.; (b) at the beginning of the word before vowels and  $\rho$ , e. g.  $\omicron\acute{\iota}\nu\omicron\varsigma$  ( $F\omicron\acute{\iota}\nu\omicron\varsigma$ ),  $\nu\iota\nu\mu$ ,  $\acute{\epsilon}\alpha\rho$  ( $F\acute{\epsilon}\alpha\rho$ ),  $\nu\epsilon\r$ ,  $\acute{\iota}\varsigma$  ( $F\acute{\iota}\varsigma$ )  $\nu\iota\varsigma$ ,  $\omicron\acute{\iota}\kappa\omicron\varsigma$  ( $F\omicron\acute{\iota}\kappa\omicron\varsigma$ ),  $\nu\iota\kappa\upsilon\varsigma$ ,  $\acute{\iota}\delta\epsilon\iota\nu$  ( $F\acute{\iota}\delta\epsilon\iota\nu$ ),  $\nu\iota\delta\epsilon\rho\epsilon$ ,  $\acute{\epsilon}\sigma\delta\acute{\eta}\varsigma$  ( $F\epsilon\sigma\delta\acute{\eta}\varsigma$ ),  $\nu\epsilon\sigma\tau\iota\varsigma$ ,  $\rho\acute{\eta}\gamma\gamma\upsilon\mu\iota$  ( $F\rho\acute{\eta}\gamma\gamma\upsilon\mu\iota$ ),  $\phi\rho\alpha\gamma\omicron$ . On the contrary, the Digamma (this softened  $\upsilon$ ) is retained in connection with a preceding  $\alpha$ ,  $\epsilon$ ,  $\omicron$ , with which it then coalesces and forms a diphthong: (a) at the end of a word, e. g.  $\beta\omicron\upsilon$  (instead of  $\beta\acute{\omicron}F$ ),  $\beta\alpha\varsigma\iota\lambda\epsilon\upsilon$ , etc.; (b) before a consonant, e. g.  $\beta\omicron\upsilon\varsigma$  ( $\beta\acute{\omicron}F\varsigma$ ,  $\beta\acute{\omicron}\nu\varsigma$ ,  $\beta\acute{\omicron}\varsigma$ ),  $\nu\alpha\upsilon\varsigma$  ( $\nu\acute{\alpha}F\varsigma$ ),  $\nu\alpha\upsilon\iota\varsigma$ ,  $\beta\omicron\upsilon\nu$ ,  $\beta\omicron\upsilon\sigma\acute{\iota}$ ,  $\beta\alpha\varsigma\iota\lambda\epsilon\upsilon\varsigma$ ,  $\beta\alpha\varsigma\iota\lambda\epsilon\upsilon\sigma\iota$ ,  $\delta\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ ,  $\pi\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ ,  $\pi\nu\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ ,  $\acute{\epsilon}\lambda\alpha\upsilon\nu\omega$ . But when an  $\iota$  or  $\upsilon$  precedes it, then it disappears before a consonant, but lengthens the  $\iota$  or  $\upsilon$ , e. g.  $\kappa\acute{\iota}\varsigma$  (instead of  $\kappa\acute{\iota}F\varsigma$ ),  $\sigma\acute{\upsilon}\varsigma$  (instead of  $\sigma\acute{\upsilon}F\varsigma$ )  $\acute{\iota}\chi\delta\acute{\upsilon}\varsigma$  (instead of  $\acute{\iota}\chi\delta\acute{\upsilon}F\varsigma$ ), Acc.  $\kappa\acute{\iota}\nu$ ,  $\sigma\acute{\upsilon}\nu$ ,  $\acute{\iota}\chi\delta\acute{\upsilon}\nu$ ; but it disappears also, in this case, in the middle of a word between vowels, e. g.  $\Delta\acute{\iota}\text{-}\acute{\omicron}\varsigma$ ,  $\kappa\acute{\iota}\text{-}\acute{\omicron}\varsigma$ ,  $\sigma\acute{\upsilon}\text{-}\acute{\omicron}\varsigma$ ,  $\acute{\iota}\chi\delta\acute{\upsilon}\text{-}\acute{\omicron}\varsigma$  (instead of  $\Delta\acute{\iota}F\text{-}\acute{\omicron}\varsigma$ ,  $\kappa\acute{\iota}F\text{-}\acute{\omicron}\varsigma$ ,  $\sigma\acute{\upsilon}F\text{-}\acute{\omicron}\varsigma$ ,  $\acute{\iota}\chi\delta\acute{\upsilon}F\text{-}\acute{\omicron}\varsigma$ ).

3. Since the Greek language admits an accumulation of three consonants only in composition, not in simple words, unless the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with σθ is appended to the consonant of the root, the σ is dropped:—

λελείπ-σθων (from λείπ-ω) becomes λελείφθων (§ 17, 2.)  
 λελέγ σθαι ( “ λέγ-ω) “ λελέχθαι (§ 17, 2.)  
 ἐστάλ-σθαι ( “ στέλλ-ω) “ ἐστάλθαι.

REMARK. On the omission of a Tau-mute, and a ν and ντ before σ, and a σ after a Liquid, see § 20. On πέπεμμαι, ἔσφιγμαι, etc. instead of πέπεμμαι, ἔσφιγγμαι, see § 144, R. 2. In composition, ν is often omitted, e g. Πυθαγόρος, Ἀπολλόδωρος, instead of Πυθαγόκτ., Ἀπολλόνδ.

4. Some words may drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, οὐκ (οὐ), ἐξ (ἐκ), οὕτως (οὕτω), which usually retain their final consonant before a vowel to prevent Hiatus, but drop it before consonants, here belong,

- (a) adverbs of place in θεν, e. g. πρόσθεν, ὀπίσθεν, ὑπερθεν, etc., which never drop the ν before a consonant, in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) μέχρῃς and ἄχρῃς, which, however, in the best classical writers, drop their σ, not only before consonants, but commonly even before vowels, e. g. μέχρῃ Ἀναξαγόρου, Pl. Hipp. Maj. 281, c; μέχρῃ ἐνταῦθα, Id. Symp. 210, e; μέχρῃ δτου, X. C. 4. 7, 2; μέχρῃ ἐρωδῶς θαλάττης, Id. Cy. 8. 6, 20;
- (c) the adverbs ἀτρέμας, ἔμπας, μεσηγύς, ἀντικρύς, ἄνεως, ἄφνω, which in poetry may drop their s, but never in prose; in the Ionic dialect, numeral adverbs in -άκῃς also frequently drop the σ before consonants, e. g. πολλάκι. Her. 2, 2.

5. A genuine Greek word can end only in one of the three Liquids, ν, σ (ψ, ξ, i. c. πσ, κσ) and ρ. The two words, οὐκ, not, and ἐκ, out of, form only an apparent exception, since, as Proclitics (§ 32), they incline to the following word, and, as it were, become a part of it. This law of euphony occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, σῶμα (Gen. σώματ-ος), instead of σῶματ, γάλα (Gen. γάλακτ-ος), instead of γάλακτ, λέων (Gen. λέοντ-ος), instead of λείοντ, ἐβούλεον instead of ἐβούλεοντ;—τέρας (Gen. τέρατ-ος), instead of τέρατ, κέρας (Gen. κέρατ-ος), instead of κέρατ, μέλι (Gen. μέλιτ-ος), instead of μέλιτ.

## CHAPTER II.

### Syllables.

#### § 26. *Nature and Division of Syllable.*

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in γέ-γραφ-α, the middle syllable is the stem-syllable; the two others, syllables of inflection: in πᾶγ-μα, the first is the stem-syllable; the last, the syllable of derivation.

#### § 27. *Quantity of Syllables.*

1. A syllable is short or long, by nature, according as its vowel is short or long.

2. Every syllable is long which contains a diphthong, or a simple long vowel, or two vowels contracted into one, e. g. βουλείω; ἦρως; ᾠκων (from ἀέκων), βότρῦς (from βότρυας).

3. A syllable with a short vowel becomes long by position, when two or three consonants, or a double consonant (ζ ξ ψ), follow the short vowel, e. g. στέλλω, τῷψᾱντες, κόρῡξ (κόρᾱκος) γράπῃζα.

REMARK 1. The pronunciation<sup>1</sup> of a syllable long by nature, and of one long by position, differs in this, that the former is pronounced *long*, but the latter not. When a syllable long by nature is also long by position, its pronunciation must be protracted. Hence a distinction is made in pronouncing such words as πράττω, πᾶξις, πᾶγμα (ᾱ), and τάττω, τάξις, τάγμα (ᾱ).

REM. 2. But when a short vowel stands before a Mute and a Liquid (*Positio labilis*), it commonly remains short in the Attic dialect, because the sound of the Liquids, being less distinct than the Mutes, they are pronounced with more

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<sup>1</sup> The method of pronunciation stated in this remark is adopted in many of the German gymnasia, and in some of the schools in England and Scotland but not to any extent in this country. — TR

case, e. g. ἄτεκνος, ἄπεπλος, ἄκμή, βότρυς, δίδραχμος, yet in two cases the position of the Mute and Liquid lengthens the short vowel:—

a) in compounds, e. g. ἑκνέμων;

b) when one of the Medials (β γ δ) stands before one of the three Liquids (λ μ ν), e. g. βίβλος, εὐδομος, πέπλεγμαι; in tragic trimeter, Σλ also lengthen the preceding short vowel.

It is obvious that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. μὴνῦτρον.

4. A syllable, which contains one of the three doubtful vowels (α, ι, υ), cannot, in the same word, be pronounced long and short, but must be either long or short.

### † 28. Quantity of the Penult.

In order to a correct pronunciation, the quantity of the three doubtful vowels, α, ι, and υ, in the penult of words of three or more syllables, must be determined. The following are the principal instances in which the penult is long. The quantity of the syllables of inflection is treated in connection with the Forms:—

The penult is long,

1. In substantives in -ᾶων (Gen. -αonos or -αωνος), in substantives of two or more syllables in -ῖων (Gen. -ιονος; but -ῖων, Gen. -ῖωνος), and in forms of the comparative in -ῖων, -ῖον (Gen. -ιονος), e. g. δᾶων, -ονος, δ, ἦ, companion, Ποσειδάων, -ωνος; κῖων, -ονος, ἦ, pillar, βραχῖων, -ονος, δ, arm, Ἀμφῖων, -ονος; but Δευκαλῖων, -ωνος; καλλῖων, κάλλιον, more beautiful.

*Exceptions.* The two Oxytones, ἡ ἡῖών (ῖ), shore, and generally ἡ χῖών, snow. In Homer, the comparatives in -ῖων, ῖον, are always short, where the versification admits.

2. In oxytoned proper names in -ᾶνός, and in the compounds in -ᾶγός (from ἄγω, to lead, and ἄγνυμι, to break), -ᾶνωρ and -κράνος, e. g. Ἀσιᾶνός, λοχᾶγός, captain; ναυᾶγός, naufrāgus; Βιδάνωρ, δίκρανός, having two horns.

3. In adjectives in -ᾶης (Fem. -ᾶῖς) derived from verbs in -ᾶω, in proper names in -ᾶτης, in substantives in -ῖτης (Fem. -ῖτις), and in those in -ῦτης of the first Dec. (Fem. -ῦτις), and in proper names in -ῖτη, e. g. ἀχράῖς, untouched; Εὐφράτης, Μιδριδάτης, πολῖτης, -ου, citizen (Fem. πολῖτις); πρεσβύτης, -ου, old man; Ἀφροδίτη, Ἀμφιτρήτη.

*Exceptions:* (a) to the proper names in -ατης: Γαλαῖτης, Δαλμαῖτης, Σαρμαῖτης, all in -βάτης and -φᾶτης, and compounds formed from verbal roots, e. g. Σακράτης; — (b) κριτής, judge, from the short root κρι, κτιτής, builder, and θύτης, one who sacrifices.

4. In Proparoxytones in -ῖλος, -ῖλον, -ῖνος, -ῖνον, in words in -ῖνη, -ῖνα, -ῖνη, -ῖνα, in those in -ῦνος, when σ does not precede the ending; in Pro-

Proparoxytones in -ῦρα, and in adjectives in -ῦρος with a preceding long syllable, e. g.

ὁ δῆμος, <i>multitude</i> ;	δωτήνη, <i>gift</i> ;	ὁ κίνδυνος, <i>danger</i> ;
πέδιλον, <i>shoe</i> ;	Αἴγινα,	γέφυρα, <i>bridge</i> ;
ἡ κάμινος, <i>oven</i> ;	αἰσχὺνη, <i>shame</i> :	ἰσχυρός, <i>strong</i> ;
σέλινον, <i>parsley</i> ;	ἄμυνα, <i>defence</i> ;	(but δχυρός and ἐχυρός), <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in -ῖνος and -ῦρα, namely, ὁ χαλινός, *rein*; ὁ ἐρινός, *wild fig-tree*; and ἡ κολλόρα, *coarse bread*.

Exceptions. Εἰλαπίνη, *feast*, and compounds in -γῦνος (from γυνή, *woman*) e. g. ἀνδρόγῦνος, and κορυφή, *club*.

5. In substantives in -ῦτος, whose antepenult is long, and in compound adjectives in -δακρύτος and -τρῦτος (from δακρύω, τρύω), and also in substantives in -ῦμα, -ῦγι, and -ῦγων, and in adverbs in -ῦδόν, e. g.

ὁ κωκυτός, <i>wailing</i> ;	ἄτρυτος, <i>indestructible</i> ;	ὁ λολυγῆ, <i>ululatus</i> ;
ἀδάκρυτος, <i>without tears</i> ;	ἰδρύμα, -ἄτος, <i>seat</i> ;	ὁ λολυγών, <i>ululatus</i> ,
		βοτρυδόν, <i>in clusters</i> .

Exception. Μαρμαρυγή, *splendor*.

6. In dissyllabic Oxytones in -ῖλος, -ῖμος, -ῖνος, -ῖος, -ῦλος, -ῦμος, ὕλος, and in Paroxytones in -όμη, -όνη, e. g.

ψῖλος, <i>bare</i> ;	ἡ ῥίνος, <i>skin</i> ;	ὁ ῥῦμος, <i>pale</i> ;	ξῦνος, <i>common</i> ;
ὁ χῖλος, <i>fodder</i> ;	ὁ ῖος, <i>dart</i> ;	ὁ δῦμος, <i>mind</i> ;	λάβμη, <i>injury</i> ;
ὁ λῖμος, <i>hunger</i> ;	ὁ χῦλος, <i>juice</i> ;	so, ἄδῦμος, etc.;	μῦνη, <i>excuse</i> .

Exceptions. Βίος (ὁ), *bow*; πλῦνος (ὁ), *washing-trough*.

7. In dissyllables in -ᾶος, -ᾶνος (oxytoned), and in dissyllables in -ια, which begin with two consonants, e. g.

ὁ νᾶος, <i>temple</i> ;	φᾶνος, <i>brilliant</i> ;	στία, <i>pebble</i> ;	φλῖδ, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in -ια: καλῖδ, *shed*; ἰνία, *trouble*; κονία, *dust*; and to those in -ᾶος, the variable ἱαος, and the proper names in -ᾶος, e. g. Ἀμφιδᾶος; Οἰνόμαος is an exception.

Exceptions. Τᾶος or τᾶος (ὁ), *peacock*; σκιᾶ (ἰ). *shadow*.

8. The following single words should also be noted:—

#### I. ᾶ.

Ἄκρατος, <i>unmixed</i> ;	νεᾶνις, <i>young girl</i> ;	τιᾶρα, <i>turban</i> ;
ἀνιᾶρός, <i>troublesome</i> ;	ὀπαῖδος, <i>attendant</i> ;	φάλαρος, <i>clear</i> ;
αὐθάδης, <i>self-sufficient</i> ;	σίνᾶπι, <i>mustard</i> ;	ὁ φλύᾶρος, <i>tattle</i> .

Also the proper names, Ἀμᾶσις, Ἀνάπος, Ἀράτος, Δημάρᾶτος, Θεᾶνῶ, Ἰάσων, Πρίᾶπος, Σέρᾶπις (Serāpis), Στύμφᾶλος, Φάρσᾶλος.

#### II. ι.

Ἀκριβής, <i>exact</i> ;	ἐνιπή, <i>rebuke</i> ;	παρθενοπότης, <i>gallant</i>
ἱπιδίμος, <i>strong</i> ;	ἑριῖος, <i>day-laborer</i> ;	
τὸ τᾶριχος, <i>pickled fish</i> ;	ὁ ἡ χελιδόν, <i>swallow</i> ;	



Also the proper names, Ἀγχίστης, Γράνικος, Εὐρίπος, Κλίκος (ι), Ὀσίρις, Βούσιρας. The following dissyllables should be noted for the sake of the compounds: τιμή, honor; νίκη, victory; φυλή, tribe; ὕλη, forest; λίτος, little; μικρός, small; α. γ. ἀτίμος.

### III. υ.

Ἀμόμων, blameless;	ἐρύκω, to hold back;	λάφυρον, booty;
ἄσυλον, asylum;	δ ἱλῦς, den	ἡ πάπυρος, papyrus;
αὐτή (υ), war-cry;	ἡ γῆ, the land;	πίτυρον, bran.

Also the proper names, Ἀβύδος, Ἀρχύτας, Βιδυῖνος, Διδόνυσος, Καμβύσης, Κέρκυρα, Κωκυτός. And the dissyllables, ψυχή, soul; δ τυρός, cheese; δ πῦρος, wheat; δ χρῦσός, gold; λύπη, grief; ψυχρός, cold.

## § 29. Accents.

1. The written accent designates the *one-syllable*, according to the original Greek pronunciation. The accented syllable was pronounced with a particular *stress* as well as *elevation* of voice. The same is true of the modern Greek. In English, too, while the *stress* of the accented syllable is more particularly prominent, there is often also an accompanying *elevation* of the voice, but not so much as in the modern Greek.

2. In the pronunciation of Greek prose, the accent and quantity were both regarded; thus, in ἄνθρωπος, while the accentual stress was laid on the α, the proper quantity of the penult ω was preserved. Compare analogous English words, as *sūnṛising*, *óutpḡuring*, in which both the accent on the antepenult and the length of the penult are observed.

3. How the Greeks observed both the accent and quantity in poetry, cannot now be determined. But as it was generally sung or recited in the style of chanting, the accent was probably disregarded, as is constantly done in singing at present.

4. The Greek has the following marks for the tone or accent (προσῳδαίαι):—

- (a) The acute (´) to denote the *sharp* or *clear* tone, e. g. λόγος;
- (b) The circumflex (ˆ) to denote the *protracted* or *winding* tone, e. g. σῶμα. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word σῶμα was probably pronounced as σόομα;
- (c) The grave (`) to denote the *falling* or *heavy* tone

**REMARK 1.** The mark of the falling tone was not used. Hence not *ἄνδρ᾽* *ἔτις*, *λόγος*, but *ἄνθρωπος*, *λόγος*. The mark of the grave was used only to distinguish certain words, e. g. *τις*, *some one*, and *τίς*, *who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

**REM. 2.** The accent stands upon the second vowel of *diphthongs*; at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it, e. g. *ἄπαξ*, *αἰετός*, *ἄν εἴπῃς*, *ἄρτος*, *αἶμα*. But in capital letters, in connection with the diphthongs *φ*, *η*, *ω*, the accent and the breathing stand upon the first vowel, e. g. *Ἄιθε*. On the diaeresis, see § 4, Rem. 6.

**REM. 3.** The grave accent differed from the acute as the weaker from the stronger accent in *detrimental*, or in the Latin *generatōrum*, the penultimate accent in both words being much stronger than the preceding one. The circumflex accent denoted a tone like the circumflex inflection in English.

**REM. 4.** In the United States and Great Britain, Greek is not generally pronounced by the accents, no regard being had to these so far as the pronunciation is concerned. In a few institutions, however, the pronunciation is regulated by the accent; but where this is the case, the grave and circumflex accents are pronounced in the same manner as the acute. No difference is therefore made in the pronunciation of *τιμή* and *τιμή*, nor between *γνώμαι* and *γνώμαις*. In these and all similar cases, the Greeks must have made distinctions.

5. The accent can stand only on one of the last three syllables of a word; it was not any natural difficulty but merely Greek usage which prevented the accent from being placed further back than the antepenult.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. *καλός*, *ἄνθρώπου*, *πόλεμος*; but upon the antepenult, only when the last syllable is short, and is also not long by position, e. g. *ἄνθρωπος*, but *ἄνθρώπου*.

7. The circumflex stands only on one of the last two syllables, and the syllable on which it stands must always be long by nature, e. g. *τοῦ*, *σῶμα*; but it stands upon the penult only when the ultimate is short, or long only by position, e. g. *τείχος*, *χρῆμα*, *πράξις*, *αἶλαξ*, Gen. *-ἄκος*, *καλαῦροψ*, *κατήλιψ*, *Δημῶναξ*.

**REM. 5.** Also in substantives in *-ιξ* and *-υξ* (Gen. *-ίκος*, *-ύκος*), *ι* and *υ* long by nature, are considered as short in respect to accentuation, e. g. *φοῖνιξ*, Gen. *-ίκος*, *κῆρυξ*, Gen. *-ύκος*.

8. If, therefore, the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature,

it must have the circumflex, when the ultimate is short, e. g. *τείχος, πρᾶττε*, but the acute, when the ultimate<sup>1</sup> is long, e. g. *τείχους, πράττω*; if the penult is short it has only the acute, e. g. *τάττω, τάττε*. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*; nominatives accented on the ultimate usually have the acute, e. g. *ἰππεύς ποταμοί, θῆρ*.

REM. 6. In the inflection-endings, *-αι* and *-οι*, and in the adverbs, *πρόταλαι* and *ἐκπαλαι*, the diphthongs, in respect to the accent, are considered short, e. g. *τρέφεσαι, τύπτεται, γλῶσσαι, ἄνδρωποι, χῶροι*. The optative endings, *-οι* and *-αι*, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἴκοι, domi, at home*, are long; on the contrary, *οἴκοι, houses*, from *οἶκος*.

REM. 7. In the old Ionic and Attic declension, *ω* is considered as short in respect to accent, having only half its usual length, as it takes the place of *ο*, e. g. *Μενέλεως, ἀνώγειων*; — *πόλεως, πόλεων* —; *Ἰλεως, ἔγηρως*, Gen. *Ἰλεω, ἔγηρω*; but if adjectives like *Ἰλεως* are declined according to the third Dec., they are accented regularly, e. g. *φιλογέλως, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἔγηρως, ἔγήρω, ἔγήρων, ἔγήρων*.

REM. 8. In the words, *εἴθε, O that, ναίχι, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words *εἴτε, οὔτε, ὥσπερ, ἦτις, τοῦςδε*, etc., is to be explained on the ground, that they are compounded with Enclitics (§ 33).

REM. 9. According to the condition of the last syllable with respect to accent, words have the following names:—

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφώς, κακός, θῆρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακῶς*;
- (e) Properispomēna, when the penult has the circumflex, e. g. *πρᾶγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πραγματα, πρῦγμα*.

<sup>1</sup> Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια, μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above;—from the circumflex on *σίτος* and *πρᾶξις*, that those syllables are long by nature, 7;—from the circumflex on *μοῖρα* and *στεῖρα*, that the ultimate is short, 7;—from the acute on *χήρα, ὦρα*, and *ἦρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8;—from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8.—T.R.

‡ 30. *Change and Removal of the Accent by Inflection, Composition, and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, there is generally a change or removal of the accent.

(a) By lengthening the final syllable,

(a) a Proparoxytone becomes a Paroxytone, e. g. πόλεμος, πολέμου;

(β) a Properispomenon, a Paroxytone, e. g. τεῖχος, τείχους;

(γ) an Oxytone, a Perispomenon, e. g. θεός, θεοῦ. Yet this change is limited to particular cases. See § 45, 7, a.

(b) By shortening the final syllable,

(a) a dissyllabic Paroxytone with a penult long by nature becomes a Properispomenon, e. g. φεύγω, φεύγε, πρᾶττε (but τᾶττε);

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. βουλεύω, βούλευε.

(c) By prefixing a syllable or syllables to a word, the accent is commonly removed towards the beginning of the word, e. g. φεύγω, ἔφευγον; so also in compounds, always in verbs, commonly in substantives and adjectives, e. g. ὁδός, σύνοδος, θεός, φιλόθεος, τιμή, ἄτιμος, φεύγε, ἀπόφευγε. But when syllables are appended to a word, the accent is removed towards the end of the word, e. g. τύπτω, τυπτόμεθα, τυφθησόμεθα.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below, under the accentuation of the several parts of speech.

2. The following principles apply in contraction:—

(1) When neither of the two syllables to be contracted is accented, the contracted syllable also is unaccented; and the syllable which had the accent previous to contraction, still retains it, e. g. φίλεε = φίλει (but φιλέει = φιλεῖ), γένει = γένει (but γενέων = γενῶν).

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented,

(a) when the contracted syllable is the antepenult or penult it takes the accent which the general rules require, e. g.

ἀγαπᾶμαι = ἀγαπῶμαι

φιλεῖσθαι = φιλοῦμαι

ἑσταῖος = ἑστῶτος

ὀρᾷσιν = ὀρῶσιν

ὕλησσα = ὕλησσα

τιμᾶντων = τιμώντων;

(b) when the contracted syllable is the ultimate, it takes the acute, when the last of the syllables to be contracted had the acute; the circumflex, when the first of the syllables was accented, e. g. ἑσταῶς = ἑστῶς, ἡχοῖ = ἡχοῖ.

**REM. 2.** The exceptions to the principles stated, will be seen below, under the contract Declensions and Conjugations.

## CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

§ 31. I. *Grave instead of the Acute.*—II. *Crasis.*—  
III. *Elision.*—IV. *Anastrophe.*

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other the sharp tone is weakened or depressed, e. g. Εἰ μὴ μητρυνὴ περικαλλὴς Ἡερίβοια ἦν. But the acute must stand before every punctuation-mark by which an actual division is made in the thought, as well as at the end of the verse, e. g. Ὁ μὲν Κῦρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον.

*Exceptions.* The interrogatives τίς, τί, quis? who? quid? what? always remain oxytoned.

**REMARK 1.** When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. εἰ τὸ μὴ λέγεις—τὸ ἀνὴρ ὄνομα.

II. Words united by Crasis (§ 10), have only the accent on the second word, that being the more important, e. g. τὰγαθόν from τὸ ἀγαθόν. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. τὸ ἔπος = τοῦπος, τὰ ἄλλα = τᾶλλα, τὸ ἔργον = τοῦργον; τὰ ὄπλα = ὄπλα, ἐγὼ οἶμαι = ἐγῶμαι.

III. When an unaccented vowel is elided (§ 13), the accent of the word is not changed, e. g. τοῦτ' ἔστιν. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the elided word is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ (and the poetic ἤδέ, ἰδέ), the accent wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

πολλὰ ἔπαθον	=	πόλλ' ἔπαθον	παρὰ ἐμοῦ	=	παρ' ἐμοῦ
δεινὰ ἐρωτᾷς	=	δείν' ἐρωτᾷς	ἀπὸ ἐαυτοῦ	=	ἀφ' ἐαυτοῦ
φημί ἐγώ	=	φήμ' ἐγώ	ἀλλὰ ἐγώ	=	ἀλλ' ἐγώ
αἰσχροῖ ἐλεξας	=	αἰσχρ' ἐλεξας	οὐδὲ ἐγώ	=	οὐδ' ἐγώ
ἑπτὰ ἦσαν	=	ἑπτ' ἦσαν	ἦ δὲ δς	=	ἦ δ' δς.

IV. Anastrophe. When a preposition follows the word which it should precede, the tone of the preposition naturally inclines back to its word, and hence the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe (ἀναστροφή), e. g.

μάχης ἐπι	but ἐπὶ μάχης	νεῶν ἀπο	but ἀπὸ νεῶν
Ἰθάκην κατὰ	“ κατὰ Ἰθάκην	καλῶν πέρι	“ περὶ καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διά, and the poetic ὑπαί, ὑπείρ, διαί, παραί, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus* the Anastrophe is found only when the substantive stands first, e. g. Ξάνθῳ ἐπὶ διωθέντι (but διωθέντι ἐπὶ Ξάνθῳ). Other Grammarians reject the Anastrophe in both cases.—In poetry, περί is subject to Anastrophe only when it governs the Gen., but then very often, and even when the Gen. and περί are separated by other words. See § 300, (c.)

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. ἄνα instead of ἀνάσσηται; μέτα, πάρα, ἐπι, ὑπο, πέρι, ἐνι, instead of the indicative present of εἶναι, compounded with these prepositions, e. g. ἐγὼ πάρα instead of πάρεμι, πέρι instead of περίεστι; also, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. ὀλέσας ἀπο πάντας ἑταίρους. But the accent of ἀπό is drawn back without any reason, in such phrases as ἀπὸ θαλάσσης οἰκεῖν, ἀπὸ σκοποῦ, ἀπ' ἐλπίδος, and the like; in such cases it is properly on the ultimate.

### § 32. V. Atonics or Proclitics.

Atonics or Proclitics, are certain monosyllables which, in connected discourse, are so closely united to the following

word, that they coalesce with it, and lose their accent. They are : —

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, εἰς (ἐς), ἐκ (ἐξ), ὡς, *ad*; but if ἐξ is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. κακῶν ἐξ, Π. ξ, 472; in prose, ἐξ does not stand after its case.
- (c) the conjunctions, ὡς (*as*), εἰ; but if ὡς follows the word which it should precede, it has the accent; this position, however, is found only among the poets, e. g. κακοὶ ὦς, for ὡς κακοί;
- (d) οὐ (οὐκ, οὐχ), *not*; but at the end of a sentence and with the meaning *No*, it has the accent, οὗ (οὔκ). Comp. § 15, Rem. 2.

### § 33. VI. *Enclitics*.

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone or throw it back upon the preceding word, e. g. φίλος τις, πόλεμός τις. They are : —

- (a) the verbs εἰμί, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing., εἶ, *thou art*, and φῆς, *thou sayest*;
- (b) the following forms of the three personal pronouns in the Attic dialect : —

I. P. S. μοῦ	II. P. S. σοῦ	III. P. S. οὗ	Dual. σφωίν	Pl. σφίσι (ν)
μοί	σοί	οἱ		
μέ	σέ	ἐ, νίν;		

- (c) the indefinite pronouns, τις, τι, through all the cases and numbers, together with the abridged forms τῷ and τῷ, and the indefinite adverbs πῶς, πῶ, πῇ, πού, ποῖ, ποῖν, ποί, ποτέ; but the corresponding interrogative pronouns are always accented, e. g. τίς, τί, πῶς, etc.;
- (d) the following particles in the Attic dialect, τέ, τοί, γέ, νύν, πέρ (and in the Epic, κέ, κέν, νύ, ῥά), and the inseparable particle δέ, § 34, Rem. 3.

REMARK. Several small words are combined with these enclitics, forming with them one word, with a meaning of its own, e. g. εἶτε, οὔτε, μήτε, ὥστε, ὅσπερ, ὅστις, etc.

† 34. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence († 31, I), again becomes acute. e. g.

θήρ τις for θήρ τις	καλός ἐστιν for καλός ἐστίν
καί τινες " καὶ τινές	ποταμός γε " ποταμός γέ
καλός τε " καλός τέ	ποταμοί τινες " ποταμοί τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent, e. g.

φῶς τι for φῶς τι	φιλεῖ τις for φιλεῖ τις
φῶς ἐστιν " φῶς ἐστίν	καλοῦ τινος " καλοῦ τινός.

REMARK 1. A Perispomenon followed by a dissyllabic enclitic, is regarded as an Oxytone. For as φῶς ἐστιν, for example, are considered as one word in respect to accent, and as the circumflex cannot go further back than the penult († 29, 7), the Perispomenon must be regarded as an Oxytone. Long syllables in enclitics are treated as short in respect to the accent; hence οἰντινοῖν, ὄντινων, are viewed as separate words, e. g. καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου for φίλος μου	but φίλος ἐστίν, φίλοι φασίν
ἄλλος πως " ἄλλος πώς	" ἄλλος ποτέ, ἄλλων τινῶν.

REM. 2. It is evident that if there was an inclination of the accent when a Paroxytone was followed by a dissyllabic enclitic, the accent would stand on the fourth syllable, e. g. φίλοι-φασιν, which is contrary to the usage of the language.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable; this syllable forms the tone-syllable for the following enclitic, as ἄνθρω-πός τις, e. g.

ἄνθρωπός τις for ἄνθρωπος τις	σῶμά τι for σῶμα τι
ἄνθρωποί τινες " ἄνθρωποι τινές	σῶμά ἐστιν " σῶμα ἐστίν.

Exception. A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. αἰλαξ τινός, αἰλαξ ἐστίν, φοῖνιξ ἐστίν, κήρυξ ἐστίν, λαῖλαψ ἐστίν.



REM. 3. The local suffix *δε* (*ζε*), which expresses the relation to a place *whither*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυμπόνδε      Σφηττόνδε      οὐρανόνδε      Πυθῶδε (from Πυθῶ)  
ἑρεβόςδε      Ἐλευσινάδε      Μέγαράδε      δόμονδε.

So Ἀθήναζε (i. e. Ἀθήναςδε), Πλαταιᾶζε (Πλαταιαί), χαμᾶζε (χαμᾶς Acc.) The suffix *δε* when appended to the Demon. pronoun draws the accent of this pronoun to the syllable before *δε*. In the oblique cases, these strengthened pronouns are accented according to the rules for Oxytones, § 45, 7 (a), e. g.

τόσος — τοσόςδε, τοσοῦδε, τοσῶδε, τοσήνδε, τοσῶνδε,  
τοῖος — τοιόςδε,      τηλίκος — τηλικόςδε,      τοῖσι — τοισίδε,  
ἐνθα — ἐνθάδε.

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. εἴ πέρ τις σέ μοί φησί ποτε.

### § 35. Enclitics accented.

Some enclitics, whose signification allows them to be in a measure independent, are accented in the following cases:—

1. Ἔστί (*ν*) is accented on the penult, when it stands in connection with an Inf. for ἔξεστι (*ν*), and after the particles ἀλλ', εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ, and the pronoun τοῦτ', and also at the beginning of a sentence, e. g. ἰδεῖν ἔστιν (licet videre), εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν, ἔστι θεός, etc.; the other forms of εἰμί which are capable of inclination, retain the usual accent on the ultimate, when they stand at the beginning of a sentence, e. g. εἰσὶ θεοί.

2. The forms of φημί which are capable of inclination, retain the accent, when they stand at the beginning of a sentence, and also when they are separated from the preceding word by a punctuation-mark, e. g. φημί ἐγώ. — Ἔστιν ἡνὲρ ἀγαθός, φημί.

3. The enclitic Pers. pronouns, σοῦ, σοί, σέ, οἶ, σφίσι (*ν*), retain their accent:

(a) when an accented Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. But the enclitic forms of the first Pers. pronoun are not used with accented prepositions, but, instead of them, the longer and regularly accented forms, e. g.

παρ' ἐμοῦ not παρὰ μου      πρὸς ἐμοί not πρὸς μοι  
κατ' ἐμέ      "      κατὰ με      περὶ ἐμοῦ      "      περὶ μου.

REMARK 1. There are, however, a few instances of enclitics of the first Pers. pronoun standing with accented prepositions, e. g. πρὸς με. Pl. Symp. 218, c.

REM. 2. When the emphasis is on the preposition, there is an inclination of the accent, e. g. ἐπὶ σε ἢ σὺν σοι, X. An. 7. 7, 32 (*against* you, rather than *with* you).—The enclitic forms are used with the unaccented prepositions, e. g. ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι. But when the emphasis is on the pronoun, there is no inclination, and instead of μοῦ, μοί, μέ, — ἐμοῦ, ἐμοί, ἐμέ, are used, e. g. ἐν ἐμοί, ἀλλ' οὐκ ἐν σοί.

(b) The enclitic pronouns generally retain their accent when they are emphatic, as in antitheses, e. g. ἐμὲ καὶ σέ; ἐμὲ ἢ σέ; hence the forms οὖ, οἶ, ἔ, are accented only when they are used as reflexive pronouns.

4. The pronoun τις is accented when it stands at the beginning of a sentence, e. g. *τινὲς λέγουσιν*.

5. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. *καλὸς ὃ ἐστίν*, but *καλὸς δέ ἐστιν* — *πολλοὶ ὃ εἰσίν*, but *πολλοὶ δέ εἰσιν*.

### § 36. *Division of Syllables.*

**PRELIMINARY REMARKS.** The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent. The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

The following rules exhibit the more general method of dividing syllables, except where the pronunciation is regulated by the Greek accent:—

1. A single consonant between the vowels of the penult and ultimate is joined to the latter, e. g. *ἄ-γω, πα-ρά, μά-λα, ἱ-να, ἱ-τός, ἱ-χώρ, πόλε-μος, στρατεύ-μα, χαλε-πός, λοχα-γός, ὑπολα-βών*.

**Exception.** In dissyllables, a single consonant following *ε* or *ο* is joined to the first syllable, e. g. *λόγ-ος, τέλ-ος, περ-ί, ὅτ-ι, πολ-ύ, ἔχ-ω, στόλ-ος*.

2. The double consonants *ξ* and *ψ* are joined to the vowel preceding them; e. g. *τάξ-ω, δίψ-ος, πρᾶξ-ις, ἀντιταξ-όμενος*. But *ζ* is joined to the vowel following it, except when it stands after *ε* or *ο*, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. *νομί-ζω, νόμι-ζε, ἀρπά-ζω*; but *τράπεζ-α, ὄζ-ος, νομίζ-ομεν, ἀρπάζ-ομεν*.

3. A single consonant (except in the penult) before or after the vowels *α* and *ι* having the accent, and also a single consonant before or after *ε* and *ο* having the accent, is joined to these vowels; e. g. *ἄγ-αθός, ποτ-αμός, βα-σιλ-έα, ὑπολα-βών, ὀπότ-ερος, τίθ-ομεν, ἀπορ-ία, εὐ-δικ-ία, ἐπι-τίμ-ία*; for a single consonant after a long vowel, etc., see 4.

**Exception.** A single consonant preceded by *α*, and followed by two vowels, the first of which is *ε* or *ι*, is joined to the vowel after it; e. g. *στρα-τιά, ἀναστά-σεως, στρα-τιώτης* (not *στρατ-ιά*, etc.).

4. A single consonant after a long vowel, a diphthong or *υ*, is joined to the vowel following; e. g. *ἀποτη-λόθι, ἐφή-μερος, φιλώ-τερος, ἀκολου-θία, ἀκού-σατε. κῆ-ρίας, ἀδῦ-μία, φῦ-γόντες, φῦ-γομεν*.

**Exception.** A single consonant following long *α* or *ι* in the antepenult, and having the accent, is joined with the vowel preceding; e. g. *ἀποκρύ-πτω, ἐσθ-κάν-αμεν*.

5. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ισ-τάναι, τέθ-νηκα, διαφ-ράλέως, κλυτοτέχ-νης.

*Exception.* A mute and liquid are sometimes joined to the following vowel e. g. ἐτί-τρωσκον.

6. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel; if not, the last only; e. g. ἄν-θρωπος, ἀν-δρία, but ἐτέρφ-θην.

7. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συνεκ-φώνησις, πρόθ-εσις, ἀνάβ-ασις, but ὑπο-φήτης, not ὑποφ-ήτης; so παρα-αίνω.

### § 37. Punctuation-marks—Diastöle.

1. The colon and semicolon are indicated by the same mark, a point above the line, e. g. Εὖ ἔλεξας· πάντες γὰρ ὁμολόγησαν. The interrogation-mark is our semicolon, e. g. Τίς ταῦτα ἐποίησεν; *who did this?* The period, comma, and mark of exclamation have the same characters as in English; the mark of exclamation is rarely used.

2. The Diastöle (or Hypodiastöle), which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. ὅ, τι, *whatever*, and ὅτι, *that, since*; ὅ, τε, *whatever*, and ὅτε, *when*. More recently, such words are generally separated in writing rarely, e. g. ὅ τι, ὅ τε.

## SECTION II.

### ETYMOLOGY, OR GRAMMATICAL FORMS.

#### § 38. Division of the Parts of Speech.—Inflection

1. Etymology relates to the form and meaning of the Parts of Speech.

2. The Parts of Speech are:—

(1) Substantives, which denote anything which exists, any object (person or thing); as *man, rose, house, virtue*;

(2) Adjectives, which denote a property or quality; as *great, small, red, beautiful, hateful*;

(3) Pronouns, which denote the relation of the object spoken of to the speaker (§ 86); as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which denote the number or quantity of an object; as *one, two, three, many, few*;

(5) Verbs, which denote an action or state; as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which denote the way and manner in which an action takes place, or the relations of place, time, manner, quality, and number; as *here, yesterday, beautifully* (= in a beautiful manner), *perhaps, often, rarely*;

(7) Prepositions, which denote the relation of space, time, etc. of an object to an action or thing; as (to stand) *before* the house, *after* sunset, *before* sleep;

(8) Conjunctions, which connect words and sentences, or determine the relation between sentences; as *and, but, because*.

3. Words are either *essential* words, i. e. such as express a notion, or idea, viz. the substantive, adjective, verb, and the adverbs derived from them; or *formal* words, i. e. such as express merely the relations of the idea to the speaker or some one else, viz. the pronoun, numeral, preposition, conjunction, the adverbs derived from them, and the verb *εἶναι, to be*, when it is used as a copula, with an adjective or substantive for its predicate; as *ὁ ἀνθρώπος θνητός ἐστίν*.

REMARK. Besides the parts of speech above mentioned, there are certain organic sounds, called interjections; as *alas! oh! ah!* They express neither an idea nor the relation of an idea, and hence are not to be considered as proper words. — Prepositions, conjunctions, and adverbs not derived from adjectives and substantives, are included under the common name of Particles.

4. Inflection is the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun, and numeral, is termed *Declension*; the inflection of the verb, *Conjugation*. The other parts of speech do not admit inflection.

## The Substantive.

### § 39. *Different kinds of Substantives.*

1. When a substantive (§ 38) indicates an object, which has an actual, independent existence, it is termed a *Concrete* substantive, e. g. *man, woman, lion, earth, flower, host*; but when the substantive indicates an action or quality, which is only *conceived* of as being something actual or independent, it is called an *Abstract* substantive, e. g. *virtue, wisdom*.

2. The Concretes are,

(a) Proper nouns, when they denote only single persons or things, and not a class; as *Cyrus, Plato, Hellas, Athens*;

(b) Appellatives, when they denote an entire class or an individual of a class; as *mortal, tree, man, woman, flower*.

REMARK. Appellatives are called material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*; collective nouns, when they designate many single persons or things as one whole, e. g. *mankind, cavalry, fleet*; nouns of quantity, when they denote measure or weight, e. g. *a bushel, a pound*.

### § 40. *Gender of Substantives.*

Substantives have three genders, as in Latin; the gender is determined partly by the meaning of the substantives, and partly by their endings. The last mode will be more fully treated under the several declensions. The following general rules determine the gender of substantives by their meaning:—

1. The names of males, of nations, winds, months, and most rivers, are masculine, e. g. *ὁ βασιλεύς, the king*; *οἱ Ἕλληνες, ὁ Γαμηλιών* (January, nearly); *ὁ Ἀλφειός, the Alphæus*; *ὁ εὖρος, the southeast wind*.

REMARK 1. *Exceptions*: Diminutives in *-ον*, which are not proper names (these are conceived of as things and are neuter); e. g. *τὸ μαιμάκιον, the lad* (but proper names of females in *-ον* are feminine, e. g. *ἡ Λεόντιον*); also *τὸ ἀνδράποδον, a slave, mancipium*; *τὰ παιδικά, a favorite*; and some rivers, e. g. *ἡ Στύξ*, and also some according to the ending, e. g. *ἡ λήθη*.

2. The names of females are feminine, e. g. *ἡ μήτηρ, mother*

3. The names of the letters, infinitives, all indeclinable words, and every word used as a mere symbol, are neuter, e. g. τὸ λάμβδα, τὸ τύπτειν, *the striking*; τὸ μήτηρ, *the word mother*.

REM. 2. The gender of the names of mountains is determined by their endings; hence (a) *masculine*, Ἑλικών, -ῶνος, etc.; those in -ος, Gen. -ου, e. g. Παρνασσός; in -ως, -ω, e. g. Ἄδως (δ' Ἐρυξ, derived from the name of a person, is particularly to be observed); (b) *feminine*, those in -η (a), Gen. -ης, e. g. Αἴτνη, Ἴδη, Οἶτη; those in -ις and -υς, e. g. Ἄλπις, Gen. -εως, Ἄλπεις, -εων, Κάραμβις, -ιδος, Ὀθρυς, -υος (masculine in Lat.), Πάρνης, -ηδος; (c) *neuter*, those in -ον, e. g. Λύκαιον, Πήλιον.

REM. 3. The gender of the names of places also is determined almost entirely by the endings; only a few of these are feminine, properly agreeing with the feminine appellatives γῆ, χώρα, νῆσος (i. e. νέουσα χώρα), πόλις to be supplied with them; (a) names of cities and islands in -ος, -ου, e. g. ἡ Κόρινθος [πόλις], ἡ Ῥόδος [νῆσος], ἡ Δῆλος [νῆσος] (except δ' Ὀρχηστός, δ' Ὀρωπός, δ' Αἰγιαλός, δ' Κάνωπος; usually δ' Ὀρχομενός, δ' Ἀλιάρτος; but generally ἡ Πύλος and ἡ Ἐπίδαυρος); and the following names of countries: ἡ Αἴγυπτος, ἡ Χερσόνησος, ἡ Ἑπειρος, ἡ Πελοπόννησος; (b) names of cities in -ων, e. g. ἡ Βαβυλών, -ῶνος, ἡ Λακεδαίμων, -ονος, ἡ Ἀντιθέων, -όνος, ἡ Χαλκηδών, -όνος, ἡ Καρχηδών, -όνος (except δ' Οἰνεών and δ' Βραυρών, -ῶνος, usually δ' Μαραθών, -ῶνος; but commonly ἡ Σικυών, -ῶνος); (c) ἡ Τροιζήν, -ῆνος. The gender of the others is determined by the endings. Hence,

(a) All names of countries in -ος, Gen. -ου (except those named above), are masculine, e. g. δ' Βόσπορος, Ἰσθμός, Πόντος, Ἑλλήσποντος, Αἰγιαλός; all plural names of cities in -οι, Gen. -ων, e. g. Φίλιπποι; names of cities in -οῦς, Gen. -οῦντος, e. g. δ' Ὑψοῦς (some of these are used both as masculine and feminine, e. g. Φιλοῦς; Ἀμαθοῦς, Κερασοῦς, Ῥαμνοῦς, Σιδοῦς, and Τραπεζοῦς, are feminine only); those in -ας, Gen. -αντος, e. g. δ' Τάρας; those in -εως, Gen. -εως, e. g. δ' Φανοτεύς; finally, δ' Μάσης, Gen. -ητος;

(b) All names of countries of the first Dec. and those of the third, which have feminine endings, are feminine (see § 66, II), e. g. ἡ Ἐλευσίς, -ῖνος, ἡ Σαλαμίς, -ῖνος, etc.;

(c) All in -ον, Gen. -ου; plurals in -α, Gen. -ων, and those in -ος, Gen. -ους, are neuter, e. g. τὸ Ἴλιον, τὰ Λεῦκτρα, τὸ Ἄργος, Gen. -ους.

4. The names of persons which have only one form for the Masc. and Fem. are of common gender, e. g. ὁ ἡ Θεός, *god and goddess*; ὁ ἡ παῖς, *boy and girl*.

REM. 4. Movable substantives are such as change their ending so as to indicate the natural gender, e. g. δ' βασιλεύς, *king*; ἡ βασίλεια, *queen*. See Formation of Words.

REM. 5. Substantives (mostly names of animals) which have but one grammatical gender, either Masc. or Fem., to denote both genders, are called *Epicenes* (ἐπίκοινα), e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox; ἡ ἄρκτος, *the bear*; ἡ κάμηλος, *the camel*; δ' μῦς, *the mouse*; ἡ χελιδών, *the swallow*; ἡ οἶς, *the sheep*; ἡ βοῦς (collectively), αἱ βόες, *cattle*; δ' ἵππος, *horse* (indefinitely), but in Pl., αἱ ἵπποι; but when the natural gender is to be distinguished, ἄρρην, *male*, or θῆλυς, *female*, is added, e. g. λαγὼς δ' θῆλυς, *the female hare*; ἀλώπηξ ἡ ἄρρην, *the male fox*; or the gender may be indicated by prefixing the article, or by another adjective, e. g. δ' ἄρκτος, *the male bear*. Some masculine names of animals have also the corresponding feminine forms, e. g. δ' λέων, *a lion*; ἡ λείων, *a lioness*. See Rem. 4. — Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents* or παῖδες, *liberi*, *the children* (sons and daughters).

§ 41. *Number, Case, and Declension*

1. The Greek has three Numbers; the Singular, denoting one person or thing; the Plural more than one; and the Dual, two.

REMARK 1. The dual is not often used; it is found most frequently in the Attic dialect; it does not occur in the Æolic, nor in the Hellenistic Greek

2. The Greek has five Cases,<sup>1</sup> Nominative, Genitive, Dative, Accusative, and Vocative.

REM. 2. The Nom. and Voc., as they represent an object as independent of any other, are called independent cases (*casus recti*); the others, as they represent an object as dependent on or related to some other, are called dependent cases (*casus obliqui*).

REM. 3. Neuter substantives and adjectives have the same form in the Nom., Acc., and Voc. of all numbers. The dual has only two case-endings; one for the Nom., Acc., and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives; distinguished as the First, Second, and Third Declensions.

REM. 4. The three declensions may be reduced to two principal declensions, viz. the *strong* and the *weak*. The case-endings of the *strong* are prominent and clearly distinguishable, while those of the *weak* are less distinctly marked. Words of the third Dec. belong to the strong, those of the first and second to the weak. In the third Dec. the case-endings uniformly appear pure; in the first and second this is less so, because in these declensions the stems end in a vowel, and hence combine with the case-endings which begin with a vowel. The inflexion of both the principal declensions, in the Masc. and Fem., is as follows:—

	Singular.		Plural.		Dual.	
	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>
Nom.	s	I—II s	es	i	e	e
Gen.	os	s o	ov	ov	ov	ov
Dat.	i	i	oi(v)	is	oi	iv
Acc.	v and a	v	as	as	e	e

§ 42. *First Declension.*

The first declension has four endings, α and η feminine; ᾱ and ης masculine.

See a fuller statement under the Cases in the Syntax, § 268, seq

## Endings.

	Singular.				Plural.	Dual.
Nom.	ᾱ	ᾱ̃	or	ἡ	αι	ᾱ̃
Gen.	ἡς	ᾱς		ἡς	ᾱ̃ν	αιν
Dat.	ἡ	ᾱ̃		ἡ	αις	αιν
Acc.	ᾱν	ᾱ̃ν		ᾱν	ᾱς	ᾱ̃
Voc.	ᾱ̃	ᾱ̃̃		ἡ.	αι	ᾱ̃.

**REMARK 1.** It will be seen from the above terminations, that the plural as well as the dual endings are the same, whatever may be the form of the singular.

**REM. 2.** The original ending of the Dat. Pl. was αἰσι(ν), as in the second Dec. οἰσι(ν), e. g. δίκαισι, ταῖσι, καμπαῖσι, θεοῖσι, μικροῖσι, ἀγαθοῖσι. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato, especially in the second Dec. Even the Ionic form -ησι(ν) is sometimes used by the Attic poets.

## § 43. Nouns of the Feminine Gender.

1. (a) The Nom. ends in ᾱ or ᾱ̃, which remains in all the Cases, if it is preceded by ρ, ε, or ι (*a pure*), e. g. χώρα, *land*; ἰδέα, *form*; σοφία, *wisdom*; χρεία, *utility*; εὐνοια, *benevolence*; here also belong the contracts in ᾱ̃ (see No. 2), e. g. μνᾱ̃; some substantives in ᾱ̃, e. g. ἀλαλά̃, *war-cry*, and some proper names, e. g. Ἀνδρομέδᾱ, Λήδᾱ, Γέλᾱ, Φιλομήλᾱ, Gen. -ας, Dat. -α, Acc. -αν.

**REMARK 1.** The following words whose stem ends in ρ, take the ending η instead of α: κόρη, *maiden*; κόρρη, *cheek*; δέρη, *neck*; ἄδδρη, *water-gruel*; and some proper names introduced from the Ionic dialect, e. g. Ἐφύρη; the η then remains through all the cases of the Sing. — If any other vowel than ε or ι, precedes, the Nom. and all the cases of the Sing. have η, e. g. ἀκοή, φυή, σκευή, ζώη; except πόα, *grass*; χροα, *color*; στοα, *porch*; γύα, *field*; σικύα, *gourd*; καρύα, *walnut-tree*; ἐλάα, *olive-tree*; ἀλωά, *threshing-floor*; Ναυσικα, all Gen. -ας.

(b) The Nom. ends in ᾱ̃, which remains only in the Acc. and Voc.; but in the Gen. and Dat., it is changed into η, if the α is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ.

**REM. 2.** The ending is commonly in α when ν precedes, e. g. ἔχιδνα (so especially in words in -αινα); but η is often found, as is always the case in the suffix σύνη, e. g. εὐφροσύνη, also δοίνη, πρύμνη and πρύμνα, πείνη and πείνα. Δαίτα is the only word ending in α preceded by a single τ.

(c) In other cases, the Nom. ends in η, which remains throughout the singular.



2. If *a* is preceded by *ε* or *α*, -*έα* is contracted in most words into *ῆ*, and -*άα* into *ᾶ* in all the Cases (comp. *βορῶς*, § 44, 3). The final syllable remains circumflexed in all the Cases.

REM. 3. The first Dec. is called the *a* declension, as its uninflected forms end in *a*, e. g. *γνώμη* from the uninflected *γνώμεα* (comp. *συκέα*), *νεανίας* from the uninflected *νεανία*, *πολίτης* from *πολίτεα*; the second, the *o* declension, as its uninflected forms end in *o*, e. g. *λόγος*, uninflected form *λόγο*; the third, the *consonant* declension, as its uninflected forms end in a consonant, and the vowel *ι* and *υ*, which originated from consonants.

### Paradigms.

	a) <i>η</i> through all the cases.			b) <i>ᾶ</i> through all the cases.		c) <i>ᾶ</i> , Gen. <i>ης</i> .	
	Opinion.	Fig-tree.		Shadow.	Land.	Hammer.	Lioness.
S. N.	<i>ῆ</i>	<i>γνώμη</i>	<i>συκ-(έα)ῆ</i>	<i>σκι-ᾶ</i>	<i>χώρᾶ</i>	<i>σφῦρᾶ</i>	<i>λέαινᾶ</i>
G.	<i>τῆς</i>	<i>γνώμης</i>	<i>συκ-ῆς</i>	<i>σκι-ᾶς</i>	<i>χώρᾶς</i>	<i>σφύρᾶς</i>	<i>λεαίνης</i>
D.	<i>τῇ</i>	<i>γνώμῃ</i>	<i>συκ-ῇ</i>	<i>σκι-ᾷ</i>	<i>χώρᾳ</i>	<i>σφύρᾳ</i>	<i>λεαίνῃ</i>
A.	<i>τὴν</i>	<i>γνώμην</i>	<i>συκ-ῇν</i>	<i>σκι-ᾶν</i>	<i>χώρᾶν</i>	<i>σφῦρᾶν</i>	<i>λέαινᾶν</i>
V.	<i>ὦ</i>	<i>γνώμη</i>	<i>συκ-ῆ</i>	<i>σκι-ᾶ</i>	<i>χώρᾶ</i>	<i>σφῦρᾶ</i>	<i>λέαινᾶ</i>
P. N.	<i>αἱ</i>	<i>γνώμαι</i>	<i>συκ-αῖ</i>	<i>σκι-αῖ</i>	<i>χώραι</i>	<i>σφῦραι</i>	<i>λέαιναι</i>
G.	<i>τῶν</i>	<i>γνώμων</i>	<i>συκ-ῶν</i>	<i>σκι-ῶν</i>	<i>χωρῶν</i>	<i>σφυρῶν</i>	<i>λεαινῶν</i>
D.	<i>ταῖς</i>	<i>γνώμαῖς</i>	<i>συκ-αῖς</i>	<i>σκι-αῖς</i>	<i>χώραις</i>	<i>σφύραις</i>	<i>λεαίναῖς</i>
A.	<i>τὰς</i>	<i>γνώμας</i>	<i>συκ-ᾶς</i>	<i>σκι-ᾶς</i>	<i>χώρᾶς</i>	<i>σφύρᾶς</i>	<i>λεαίνᾶς</i>
V.	<i>ὦ</i>	<i>γνώμαι</i>	<i>συκ-αῖ</i>	<i>σκι-αῖ</i>	<i>χώραι</i>	<i>σφῦραι</i>	<i>λέαιναι</i>
Dual.	<i>τῶ</i>	<i>γνώμᾶ</i>	<i>συκ-ᾶ</i>	<i>σκι-ᾶ</i>	<i>χώρᾶ</i>	<i>σφύρᾶ</i>	<i>λεαίνᾶ</i>
	<i>ταῖν</i>	<i>γνώμαιν</i>	<i>συκ-αῖν</i>	<i>σκι-αῖν</i>	<i>χώραιν</i>	<i>σφύραιν</i>	<i>λεαίναιν</i>

REMARK 1. On the form of the article *τῶ* instead of *τᾶ*, see § 241, Rem. 10. On the declension of the article *ῆ*, see § 91. The *ὦ* standing before the singular and plural Voc. is a mere exclamation.

REM. 2. On the contraction of -*εα* into -*η*, see § 9, II. (a); in the plural and dual of the first and second declensions, however, -*εα* is contracted into *a*. Comp. § 9, II. (b). Nouns in -*αα* are contracted as follows: N. *μνᾶα*, *μνᾶ* (*mina*), G. *μνᾶς*, *μνᾶς*, D. *μνᾶα*, *μνᾶ*, A. *μνᾶς*, *μνᾶν*; Pl. N. *μνᾶῖ*, etc.

### § 44. II. Nouns of the Masculine Gender.

1. The Gen. of masculine nouns ends in -*ου*; nouns in -*αι* retain the *a* in the Dat., Acc., and Voc., and those in -*ης* retain the *η* in the Acc. and Dat. Sing.

2. The Voc. of substantives in -*ης* ends in *ᾶ*: —

(1) All in -*της*, e. g. *τοξότης*, Voc. *τοξότηᾶ*, *προφήτης*, Voc. *προφήτῃ* *τᾶ*; (2) all in -*ης* composed of a substantive and a verb, e. g. *γεωμέτρης*, Voc. *γεωμέτρᾶ*, *μυροπώλης*, a *salve-seller*, Voc. *μυρο*

πῶλᾶ; (3) national names in -ης, e. g. Πέρσης, a *Persian*, Voc. Πέρσᾶ. — All other nouns in -ης have the Voc. in η, e. g. Πέρσης, *Perses* (the name of a man), Voc. Πέρση.

3. The remarks on contract feminine nouns (§ 43, 2), apply to Masc. nouns contracted from -έας, e. g. Ἑρμῆς, βορρᾶς. In βορέας, the εα is contracted into α, and not into η, since ρ precedes, § 43, 1 (a). The doubling of the ρ in βορρᾶς is merely accidental.

REMARK 1. Contrary to § 43, I, compounds of μετρέω (*to measure*), as γεωμέτρης, end in -ης instead of -ας; on the contrary, several proper names, etc., as Πελοπίδας and γεννάδας, a *noble*, end in -ας instead of -ης.

REM. 2. Several masculine nouns in -ᾶς have the Doric Gen. in ᾶ, namely, πατραλοίας, μητραλοίας, *patricide, matricide*; ὀρνιθοθήρας, *fowler*; also several proper names, particularly those which are Doric or foreign, e. g. Ὑλας, Gen. Ὑλᾶ, Σκόπας, -ᾶ, Ἀντίβας, -ᾶ, Σύλλας, -ᾶ; (the pure Greek, and also several of the celebrated Doric names, e. g. Ἀρχύτας, Λεωνίδας, Πausanίας (also the Boeotian Ἐπαμεινώνδας), commonly have ου;) finally, contracts in ᾶς, e. g. βορρᾶς, Gen. βορρᾶ.

### Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.
Sing. N.	πολίτης	Ἑρμ (έας) ῆς	νεανῖᾶς	ὀρνιθοθήρᾶς
G.	πολίτου	Ἑρμοῦ	νεανίου	ὀρνιθοθήρᾶ
D.	πολίτη	Ἑρμῇ	νεανίᾳ	ὀρνιθοθήρᾳ
A.	πολίτην	Ἑρμῆν	νεανίᾱν	ὀρνιθοθήρᾱν
V.	πολίτᾶ	Ἑρμῇ	νεανίᾱ	ὀρνιθοθήρᾱ
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὀρνιθοθήρων
D.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοθήραις
A.	πολίτας	Ἑρμάς	νεανῖᾶς	ὀρνιθοθήρᾶς
V.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι
Dual.	πολίτᾶ	Ἑρμᾶ	νεανίᾱ	ὀρνιθοθήρᾱ
	πολίταιν	Ἑρμαῖν	νεανίαιν	ὀρνιθοθήραιν

REM. 3. The Ionic Genitive-ending -εω of Masc. nouns in -ης (§ 211), is retained even in the Attic dialect in some proper names, e. g. Θάλεω from θαλῆς, Τήρεω from Τήρης. — The contract βορρᾶς is also found in the Attic writers in the uncontracted form; thus, βορέας, X. An. 5. 7, 7. Pl. Phaedr. 229, b. βορέου, Th. 3, 23. βορέαν, 3, 4.

REM. 4. The ending ης occurs, also, in the third Dec. To the first Dec. belong: (a) proper names in -ίδης and -άδης, e. g. Θουκιδίδης, Ἀτρείδης (from Ἄτρε and ἰδης), Μιλτιάδης, as well as gentile nouns, e. g. Σπαρτιάτης; (b) nouns in -της derived from verbs, e. g. ποιήτης from ποιέω; (c) compounds consisting of a substantive and verb, or of a substantive compounded with another of the first Dec., e. g. παιδοτρέβης, βιβλιοπώλης, ἀρχεδίκης.

## § 45. Quantity and Accentuation of the First Declension.

### a. Quantity.

1. The Nom. ending *a* is short in all words, which have the Gen. in *-ης* [§ 43 1 (b)]; but long in those which have the Gen. in *-ας*, e. g. *πτελέα*, *σκιά*, *σοφία*, *παιδεία*, *χρεῖα*, *χροιά*, *πόα*, *ἡμέρα*, *Ληδὰ*, *ἀλαλά*, etc.; the same is true of the Fem. ending of adjectives in *ος*, e. g. *ἐλευθέρα*, *δικαία*.

### Exceptions.

The following classes of words have *a* short in the Nom.:—

- (a) Dissyllables, and some Polysyllabic names of places in *-αιᾶ*, e. g. *Ἰστίαια*, *Πλάταια*.
- (b) Trisyllables and Polysyllables in *-ειᾶ*, e. g. *ἀλήθεια*, *Μήδεια*, *Βασίλεια* *queen*, *γλυκεῖα*, except abstracts from verbs in *-εύω*, e. g. *Βασιλεία*, *kingdom*; *δουλεία*, *servitude* (from *βασιλεύω*, *δουλεύω*);
- (c) the names and designation of females, etc. in *-τρια*, e. g. *ψάλτρια*, *a female musician*, words in *-υῖᾶ*, e. g. *μυῖα*, *τετυφύια*, the numeral *μῖᾶ*, and, finally some poetic words;
- (d) Trisyllables and Polysyllables in *-οιᾶ*, e. g. *εὐνοια*, *ἄνοια*;
- (e) words in *-ρά* whose penult is long by a diphthong (except *αν*), by *υ*, or by *ρρ*, e. g. *πεῖρα*, *μάχαιρα*; *γέφυρα*, *σφύρα*; *Πύρρᾶ*. *Ἑταίρᾶ*, *παλαίστρᾶ*, *Λῖδρα*, *Φαῖδρα*, *κολλύρα*, are exceptions.

2. The Voc. ending *a* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολὺτᾶ* from *πολίτης*, *νεανίᾶ* from *νεανίας*. The quantity of Fem. nouns in *-ᾶ* and *-ᾷ*, is the same in the Voc. as in the Nom.

3. The Dual ending *a* is always long, e. g. *Μούσᾱ* from *Μοῦσα*.

4. The Acc. ending *αν* is like the Nom., e. g. *Μοῦσᾶν*, *χώρᾶν* from *Μοῦσᾶ*, *χώρᾱ*.

5. The ending *ας* is always long, e. g. *τὰς τραπέζας* from *τράπεζα*, *ὁ νεανίας*, *τοὺς νεανίας*, *τῆς οἰκίας*, *τὰς οἰκίας*.

### b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit (§ 30).

### Exceptions.

- (a) The Voc. *δέσποτα* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. of the first Dec. always has the final syllable *ων* circumflexed, which is caused by the contraction of the old ending *δων*, e. g. *λαϊνῶν* from *λέαινα*, *νεανιῶν* from *νεανίας*. — But the substantives, *χρήστης*, *creditor*; *ἄφρη*, *anchovy*; *έτησίαι*, *monsoons*; and *χλούνης*, *wild-boar*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἄφρων*, *έτησίων* (but *ἄφυνων*, *χρηστῶν* from *ἄφνης*, *ὑπαρχ*; *χρηστός*, *useful*).

REMARK. On the accentuation of Adjectives, see § 75.

7 The accent of the Nom. is changed, according to the quantity of the final syllable, thus:—

- (a) Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. (Nom. τιμή) τιμῆς, -ῆ, -ῶν, -αῖν, -αῖς; this holds, also, in the second Dec.; e. g. θεός, -οῦ, -ῶ -ῶν, -οῖν;
- (b) Paroxytones with a short penult remain so through all the Cases, except the Gen. Pl., which is always circumflexed on the last syllable; but Paroxytones with a long penult become Properispomena, if the last syllable is short, as in the Nom. Pl., and in the Voc. Sing. in α of Masc. nouns in -ης (§ 44), e. g. γνώμη, γνώμαι, but γνωμῶν; πολίτης, πολῖτᾶ, πολῖται, but πολιτῶν; on the contrary, δίκη, δίκαι, but δικῶν;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. Μοῦσᾶ, Μούσης;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. λείαινα, λεαίνης.

§ 46. Second Declension.

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine (§ 50); those in *-ον* are neuter; except Fem. diminutive proper names in *-ον*, e. g. ἡ Γλυκέριον (§ 40).

Endings.

	Singular.	Plural.	Dual.
Nom.	<i>ος</i> <i>ον</i>	<i>οι</i> ᾶ	ω
Gen.	ου	ων	οιν
Dat.	φ	οις	οιν
Acc.	ον	ους	ω
Voc.	<i>ος</i> and ε <i>ον</i> .	<i>οι</i> ᾶ.	ω.

REMARK 1. The Gen. and Dat. endings of the different genders are the same in all numbers; neuters have the Nom., Acc., and Voc. alike in all numbers, and in the plural they end in α.

REM. 2. On the form of the Dat. Pl. *οισι* (ν), see § 42, Rem. 2.

## Paradigms.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγος	ἡ νῆσος	ὁ (ἡ) θεός	ὁ ἄγγελος	τὸ σῦκον
G.	τοῦ λόγου	τῆς νήσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύκου
D.	τῷ λόγῳ	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
A.	τὸν λόγον	τὴν νῆσον	τὸν θεόν	ἄγγελον	τὸ σῦκον
V.	ὃ λόγῃ	ὃ νῆσῃ	ὃ θεός	ἄγγελε	ὃ σῦκον
P. N.	οἱ λόγοι	αἱ νῆσοι	οἱ θεοί	ἄγγελοι	τὰ σύκα
G.	τῶν λόγων	τῶν νήσων	τῶν θεῶν	ἀγγέλων	τῶν σύκων
D.	ταῖς λόγοις	ταῖς νήσοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύκοις
A.	τοὺς λόγους	τὰς νήσους	τοὺς θεούς	ἄγγέλους	τὰ σύκα
V.	ὃ λόγοι	ὃ νῆσοι	ὃ θεοί	ἄγγελοι	ὃ σύκα
D.	τῷ λόγῳ	τὰ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
	τοῖν λόγοιν	ταῖν νήσῳιν	τοῖν θεοῖν	ἀγγέλοιν	τοῖν σύκοιν.

REM. 3. The Voc. of words in -ος commonly ends in ε, though often in -ος, e. g. ὃ φίλε, and ὃ φίλος; always ὃ θεός in classic Greek.

## § 47. Contraction of the Second Declension.

1. A small number of substantives, with ο or ε before the case-ending, are contracted in the Attic dialect (§ 9).

## Paradigms.

	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλόος	πλοῦς	ὁ περίπλοος	περίπλους	τὸ ὀστέον	ὀστούην
G.	πλόου	πλοῦ	περιπλόου	περίπλου	ὀστέου	ὀστού
D.	πλόῳ	πλοῦ	περιπλόῳ	περίπλω	ὀστέῳ	ὀστῷ
A.	πλόον	πλοῦν	περίπλοον	περίπλουν	ὀστέον	ὀστούν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	ὀστέον	ὀστούν
P. N.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
G.	πλόων	πλῶν	περιπλόων	περίπλων	ὀστέων	ὀστῶν
D.	πλόοις	πλοῖς	περιπλόοις	περίπλοις	ὀστέοις	ὀστοῖς
A.	πλόους	πλοῦς	περιπλόους	περίπλους	ὀστέα	ὀστᾶ
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
D.	πλόῳ	πλώ	περιπλόῳ	περίπλω	ὀστέῳ	ὀστώ
	πλόοιν	πλοῖν	περιπλόοιν	περίπλοιν	ὀστέοιν	ὀστοῖν

Only the following nouns besides the above are contracted in this manner: ὁ νῆος, νοῦς, the mind; ὁ ῥόος, ροῦς, a stream; ὁ θροῦς, noise; ὁ χνοῦς, down; ὁ ἀδελφιδοῦς, a nephew; ὁ θυγατρίδοῦς, grandson; ὁ ἀνεψιαδοῦς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur even in the Attic dialect though seldom in substantives, e. g. νόφ, Plato, Prot. 344, a; much oftener in adjectives, particularly neuters in -οα, as τὰ ἄνοα, ἑτερόπλοα. On the contraction of εα into α in the PL see § 9, II. (b)

§ 48. *The Attic Second Declension.*

Several substantives and adjectives have the endings  $\omega\varsigma$  (Masc. and Fem.) and  $\omega\nu$  (Neut.), instead of  $ος$  and  $ον$ ; they retain the  $\omega$  through all the Cases instead of the common vowels and diphthongs of the second Dec. and subscribe  $\iota$  under  $\omega$  where the regular form has  $\varphi$  or  $οι$ ; thus,  $ου$  and  $α$  become  $\omega$ ;  $ος$ ,  $ον$ , and  $ους$  become  $\omega\varsigma$ ,  $\omega\nu$ , and  $\omega\varsigma$ ;  $οι$ ,  $οις$ , and  $οιν$  become  $\varphi$ ,  $\varphi\varsigma$ , and  $\varphi\nu$ ; —  $\omega$ ,  $\varphi$ , and  $\omega\nu$  remain unchanged. The Voc. is the same as the Nom.

Paradigms.

	People.	Table.	Hare.	Hall.
Sing. N.	$\delta$ λε- $\acute{\omega}\varsigma$	$\eta$ κάλ- $\omega\varsigma$	$\delta$ λαγ- $\acute{\omega}\varsigma$	$\tau\delta$ ἀνώγε- $\omega\nu$
G.	λε- $\acute{\omega}$	κάλ- $\omega$	λαγ- $\acute{\omega}$	ἀνώγε- $\omega$
D.	λε- $\tilde{\omega}$	κάλ- $\varphi$	λαγ- $\tilde{\omega}$	ἀνώγε- $\varphi$
A.	λε- $\acute{\omega}\nu$	κάλ- $\omega\nu$	λαγ- $\acute{\omega}\nu$	ἀνώγε- $\omega\nu$
V.	λε- $\acute{\omega}\varsigma$	κάλ- $\omega\varsigma$	λαγ- $\acute{\omega}\varsigma$	ἀνώγε- $\omega\nu$
Plur. N.	λε $\acute{\varphi}$	κάλ- $\varphi$	λαγ- $\acute{\varphi}$	ἀνώγε- $\omega$
G.	λε- $\acute{\omega}\nu$	κάλ- $\omega\nu$	λαγ- $\acute{\omega}\nu$	ἀνώγε- $\omega\nu$
D.	λε- $\tilde{\omega}\varsigma$	κάλ- $\varphi\varsigma$	λαγ- $\tilde{\omega}\varsigma$	ἀνώγε- $\varphi\varsigma$
A.	λε- $\acute{\omega}\varsigma$	κάλ- $\omega\varsigma$	λαγ- $\acute{\omega}\varsigma$	ἀνώγε- $\omega$
V.	λε- $\acute{\varphi}$	κάλ- $\acute{\varphi}$	λαγ- $\acute{\varphi}$	ἀνώγε- $\omega$
D. N. A. V.	λε- $\acute{\omega}$	κάλ- $\omega$	λαγ- $\acute{\omega}$	ἀνώγε- $\omega$
G. and D.	λε- $\tilde{\omega}\nu$	κάλ- $\varphi\nu$	λαγ- $\tilde{\omega}\nu$	ἀνώγε- $\varphi\nu$ .

REMARK 1. Some words of the Masc. and Fem. gender often reject the  $\nu$  in the Acc. Sing., namely,  $\delta$  λαγ $\acute{\omega}\varsigma$ , the hare; (Acc.  $\tau\delta\nu$  λαγ $\acute{\omega}\nu$  and λαγ $\acute{\omega}$ ), and commonly  $\eta$  ἔ $\acute{\omega}\varsigma$ , the dawn;  $\eta$  ἄλ $\omega\varsigma$ , a threshing-floor;  $\eta$  Κέ $\acute{\omega}\varsigma$ ,  $\eta$  Κῶ $\acute{\omega}\varsigma$ ,  $\delta$  Ἄδ $\acute{\omega}\varsigma$ ,  $\eta$  Τέ $\acute{\omega}\varsigma$ , and the adjectives ἀγ $\eta\rho\omega\varsigma$ , not old; ἐπ $\iota\pi\lambda\epsilon\omega\varsigma$ , full; ὑπέρ $\chi\rho\epsilon\omega\varsigma$ , guilty.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. λε $\acute{\omega}\varsigma$  and λαός, νεός and ναός, Μενέ $\acute{\omega}\varsigma$  and Μενέλ $\acute{\alpha}\omega\varsigma$ , the Attic writers are accustomed to select the form in  $-\acute{\omega}\varsigma$ ; though, in the best Attic writers, the non-Attic forms also may be found. On the interchange of the long vowel in this Declension, see § 16, 5.

§ 49. *Accentuation of Second Declension.*

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. ἀδελ $\acute{\varphi}\epsilon$  from ἀδελ $\acute{\varphi}\acute{\omega}\varsigma$ , brother, is an exception.

2. The change of accent is the same as in the first Dec. (§ 45, 7); in the Gen. Pl., however, only oxytones, e. g. θεός, are perispomena; the rest are proparoxytones. See the Paradigms.

3. The following exceptions to the rules given for the accentuation of contracts in § 30, 2, should be observed: (a) the Dual in *ω* of words in *-oos*, *-eos*, *-eon*, has the acute instead of the circumflex, e. g. *πλόω* = *πλώ*, *ὀστέω* = *ὀστώ*, instead of *πλῶ*, *ὀστῶ*; — (b) compounds and polysyllabic proper names, which retain the accent even on the penult, when it would regularly stand as a circumflex on the contracted syllable, e. g. *περιπλόου* = *περίπλου* (instead of *περιπλουῦ*), from *περίπλοος* = *περίπλους*; *Πειριδόου* = *Πειρίδου* (instead of *Πειριδοῦ*), from *Πειρίδοος* = *Πειρίδους*; also adjectives, e. g. *εὐνόου* = *εὐνου* (not *εὐνοῦ*), from *εὐνοος* = *εὐνους*; yet the accent is never removed to the antepenult: thus, *περίπλοι*, not *πέριπλοι*; *κακόνοι*, not *κάκονοι*; — (c) *τὸ κάνεον*, *basket*, takes the circumflex on the ultimate, in the contract forms; hence *κάνεον* = *κανοῦν* (instead of *κάνουν*); — (d) words in *-δεός* = *δοῦς* denoting kindred, have the circumflex instead of the acute on the ultimate, e. g. *ἀδελφιδεός* = *ἀδελφιδούς*, *nephew* (instead of *ἀδελφιδούς*). It may be stated as the rule, that all *simple* substantives and adjectives in *-eos* and *-oos* take the circumflex on the contracted syllable, hence *κανοῦν*, *ἀδελφιδούς*, *χρυσούς* (from *χρύσε-os*).

4. In the Attic Dec., Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 7. Oxytones in *-ός* retain the acute accent in the Gen. Sing., contrary to § 45, 7 (a), e. g. *λεώ*. *Ω* here absorbs *ο*, the inflection-vowel of the Gen. (e. g. *λόγο-ο* = *λόγου*), which accounts for this unusual accentuation, thus *λεώ* instead of *λεώ-ο*.

### † 50. *Remarks on the Gender of the Ending os.*

Substantives in *-os* are regularly Masc.; yet many are Fem. In addition to the names of countries, cities, and islands, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes: —

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ ἄκυλος*, *acorn*; *ἡ βάλανος*, *acorn*; *ἡ βύσσος*, *fine linen*; *ἡ δοκός*, *a beam*; *ἡ ῥάβδος*, *a staff*; *ἡ βίβλος*, *bark of the papyrus*; *ἡ ψίαδος*, *rush mat*;

(b) Such as denote stones and earths, e. g. *ὁ ἡ λίθος*, *a stone*; *ἡ λίθος*, particularly *a precious stone*; *ἡ ψήφος*, *a small stone*; *ἡ ψάμμος*, *sand*; *ἡ σποδός*, *ashes*; *ἡ μίλτος*, *red earth*; *ἡ κρύσταλλος*, *crystal* (*ὁ κρύσταλλος*, *ice*); *ἡ βάσανος*, *a touch-stone*; *ἡ ἤλεκτρος*, *electrum*; *ἡ σμάραγδος*, *a smaragdus*; *ἡ βῶλος*, *a clod*; *ἡ γύψος*, *gypsum*; *ἡ ὑἄλος*, *glass*; *ἡ τίτᾱνος*, *chalk*; *ἡ ἐργίλος*, *clay*; *ἡ πλίνθος*, *brick*; *ἡ ἑσβολος*, *soot*; *ἡ κόπρος*, *ordure*; *ἡ ἑσφαλτος*, *bitumen*;

(c) Such as denote a *hollow* or *cavity*, e. g. *ἡ κάρδοπος*, *kneading-trough*; *ἡ κιβωτός* and *ἡ χηλός*, *a box*; *ἡ σορός*, *a coffin*; *ἡ ληνός*, *a wine-press*; *ἡ λήκυθος*, *an oil-flask*; *ἡ κάμινος*, *an oven*; *ἡ φωριαμός*, *a chest*; *ἡ πύελος*, *tub*;

(d) Such as express the idea of a *way*, e. g. *ἡ ὁδός*, *a road*; *ἡ ἀμαξίτος* (sc. *ὁδός*), *a carriage-road*; *ἡ τρίβος* and *ἡ ἄτραπος*, *a foot-path*; *ἡ τάφρος*, *a ditch*;

(e) Many of the above substantives were originally adjectives, and hence appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. *ἡ αὐλεις* (sc. *θύρα*)

*house-door*; ἡ ἥπειρος (sc. γῆ), *the mainland*; ἡ ἀνῦδρος (sc. γῆ), *thirsty land, desert*,  
 η νέος (sc. χώρα), *a fallow field*; ἡ νῆσος (from νεῖν, sc. γῆ), *an island*; ἡ διάλεκ-  
 τος (sc. φωνή), *a dialect*; ἡ σύγκλητος (sc. βουλή), *senate*; ἡ βάρβιτος (sc. λύρα),  
*lyre*; ἡ διάμετρος (sc. γραμμή), *diameter*; ἡ (more seldom δ) ἄκατος (sc. ναῦς),  
*boat*; ἡ θόλος (sc. οἰκία), *round building, etc.*;

(f) Several feminine nouns which stand alone, and hence specially to be  
 noted, e. g. ἡ νόσος, *sickness*; ἡ γνάθος, *jaw-bone*; ἡ δρόσος, *dew*; ἡ μήρινθος,  
*ewine*;

(g) Some words which have a different meaning in different genders, e. g.  
 ὁ ἵππος, *horse*; ἡ ἵππος, *mare*, also *cavalry*; ὁ λέκιθος, *pea-soup*; ἡ λέκιθος, *the*  
*yolk of an egg*.

REMARK. On the diminutives in -ον, see § 40, Rem. 1.

### § 51. Third Declension.

The third Declension has the following Case-endings:—

	Singular.	Plural.	Dual.
Nom.	s	es; Neut. ᾶ	ε
Gen.	ος	ων	οιν
Dat.	ι	σιν (ν)	οιν
Acc.	ν and ᾶ	ᾶς; — ᾶ	ε
Voc.	mostly as the Nom.; Neut.—	ες; — ᾶ.	ε

#### REMARKS ON THE CASE-ENDINGS.

### § 52. A. Nominative.

1. The Nom. of Masculine and Feminine nouns ends in s, e. g. ὁ κόραξ (instead of κόρακ-s), ἡ λαῖλαψ (instead of λαῖλαπ-s). Still, the laws of euphony do not always allow the s to be annexed to the stem; it is either rejected entirely, or, as a compensation, the short vowel of the stem is lengthened (§ 16, 3). But when the stem allows s to be annexed, the usual euphonic (§ 20) changes take place in the final consonant of the stem.

2. In this way all Masc. and Fem. nouns may be divided into three classes:—

(a) The first class includes words, which in the Nom. assume the gender-sign s, e. g.

Stem:	φλεβ κοῤῥακ λαμπᾶδ γίγαντ δελφῖν βότ' (βοῦ, βοῦ) Δῖτ'	Nominative:	ἡ φλέβ-s ὁ κόρακ-s ἡ λαμπᾶδ-s ὁ γίγαντ-s ὁ δελφῖν-s ὁ ἡ βότ'-s (βότ-s) ὁ Δῖτ'-s	φλέψ (§ 20, 1) κόραξ (§ 20, 1) λαμπᾶς (§ 20, 1) γίγᾶς (§ 20, 2) δελφίς (§ 20, 2) βοῦς, βός (§ 25, 2) Δῖς (§ 25, 2)	Genitive:	φλεβ-ός κοῤῥακ-ος λαμπᾶδ-ος γίγαντ-ος δελφῖν-ος βο-ός Δῖ-ός
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(b) The second class includes words, which in the Nom. reject the gender-sign *s*, but, as a compensation, lengthen the short final vowel of the stem, *ε* into *η*, *ο* into *ω* (§ 16, 3, and 20, Rem. 3), e. g.

Stem:	$\begin{cases} \text{ποιμεν} \\ \text{λεοντ} \\ \text{ρήτορ} \\ \text{αἶδος} \end{cases}$	Nom.:	$\begin{cases} \delta \text{ ποιμήν} \\ \delta \text{ (λέωντ)} \text{ λέων} \\ \delta \text{ ῥήτωρ} \\ \eta \text{ αἰδώς} \end{cases}$	Gen.:	$\begin{cases} \text{ποιμέν-ος} \\ \text{λέοντ-ος} \\ \text{ρήτορ-ος} \\ \text{(αἰδόσ-ος)} \text{ αἰδό-ος;} \end{cases}$
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(c) The third class includes words, which in the Nom. have the stem pure, since the stem neither assumes the gender-sign *s*, nor lengthens its final vowel, e. g.

Stem:	$\begin{cases} \text{θήρ} \\ \text{αἰών} \\ \text{ἥρως} \\ \text{δάμαρτ} \end{cases}$	Nom.:	$\begin{cases} \delta \text{ θήρ} \text{ (instead of } \theta\eta\rho\text{-s)} \\ \delta \text{ αἰών} \text{ ( " " αἰών-s)} \\ \delta \text{ ἥρως} \text{ ( " " ἥρως-s)} \\ \eta \text{ δάμαρ} \text{ ( " " δάμαρτ-s, δάμαρτ)} \end{cases}$	Gen.:	$\begin{cases} \text{θήρ-ός} \\ \text{αἰών-ος} \\ \text{(ἥρως-ος)} \text{ ἥρω-ος} \\ \text{δάμαρτ-ος.} \end{cases}$
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3. Neuters exhibit the pure stem in the Nom.; still, euphony does not permit a word to end in *τ* (§ 25, 5). Hence, in this case, the *τ* is either wholly rejected (as in the Masc. λέων, Gen. λέοντος), or is changed into the corresponding *σ* (§ 25, 5), e. g.

Stem:	$\begin{cases} \text{πέπερι} \\ \text{σελας} \\ \text{σώματ} \\ \text{τέρατ} \end{cases}$	Nom.:	$\begin{cases} \tau\delta \text{ πέπερι} \\ \tau\delta \text{ σέλας} \\ \tau\delta \text{ (σῶματ)} \text{ σῶμα} \\ \tau\delta \text{ (τέρατ)} \text{ τέρας} \end{cases}$	Gen.:	$\begin{cases} \text{πεπέρι-ος or ε-ος} \\ \text{(σέλασ-ος)} \text{ σέλα-ος} \\ \text{σώματ-ος} \\ \text{τέρατ-ος.} \end{cases}$
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REMARK. The stem *πῦρ* is lengthened in the Nom., contrary to the rule: *τὸ πῦρ*, Gen. *πῦρ-ός*.

### § 53. B. *The remaining Cases.*

1. The remaining Cases (with a few exceptions, which will be specially treated), are formed by appending the endings to the stem, e. g.

Stem *κόρακ*      Nom. *κόραξ*      Gen. *κόρακ-ος*      Pl. Nom. *κόρακ-ες*.

2. In forming the Dat. Pl. by appending the syllable *σι* to stems ending in a consonant, the same changes take place as have already been noticed in regard to the Nom. of similar words [§ 52, 2 (a)], e. g.

$\phi\lambda\epsilon\beta\text{-σί} = \phi\lambda\epsilon\psi\acute{\iota}$        $\kappa\acute{o}\rho\alpha\kappa\text{-σί} = \kappa\acute{o}\rho\alpha\chi\acute{\iota}$        $\lambda\alpha\mu\pi\acute{\alpha}\delta\text{-σί} = \lambda\alpha\mu\pi\acute{\alpha}\delta\acute{\iota}$   
 $\gamma\acute{\iota}\gamma\alpha\upsilon\tau\text{-σί} = \gamma\acute{\iota}\gamma\alpha\sigma\acute{\iota}$        $\delta\delta\acute{o}\nu\tau\text{-σί} = \delta\delta\acute{o}\upsilon\sigma\acute{\iota}$        $\beta\omicron\upsilon\tau\text{-σί} = \beta\omicron\upsilon\sigma\acute{\iota}$

The following points also are to be noted:—

1. (a) The Acc. Sing. has the form in *-ν* with masculines and

feminines in *-is*, *-us*, *-aus*, and *-ous*, whose stems end in *-ι*, *-υ*, *-αι* and *-ου*, e. g.

Stem *πολι* Nom. *πόλις* Acc. *πόλιν*, Stem *βοτρυ* Nom. *βότρυς* Acc. *βότρυν*  
*ναF ναυ* *νάFs ναῦς* *νάFν ναῦν*, *βοF βου* *βόFs βοῦς* *βόFν βοῦν*.

But the Acc. has the form in *-α*,<sup>1</sup> when the stem ends in a consonant, e. g. *φλεβ*, *φλέψ*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-is* and *-us*, of two or more syllables, whose stems end with a Tau-mute, in prose have only the form in *ν*, e. g.

Stem <i>ἐριδ</i>	Nom. <i>ἐρις</i>	Acc. <i>ἐριν</i>	(poet. <i>ἐριδ-α</i> ; in the dramatists <i>ἐριν</i> )
<i>ὄρνιθ</i>	<i>ὄρνις</i>	<i>ὄρνιν</i>	(poet. <i>ὄρνιθ-α</i> )
<i>κόρυθ</i>	<i>κόρυς</i>	<i>κόρυν</i>	(poet. <i>κόρυθ-α</i> )
<i>χαριτ</i>	<i>χάρις</i>	<i>χάριν</i>	(poet. <i>χάριτ-α</i> ).

In prose there are but few exceptions, e. g. *Γέργιθα*, X. H. 3. 1, 15, and else where (instead of *Γέργιν*) from *ἡ Γέργις*; *χάριτα* (instead of *χάριν*), ib. 3. 5, 16 in constant use *τρίποδα*, *tripod*. (X. An. 7. 3, 27, *ταπίδα* is to be read instead of *τάπιδα*.) The goddess *χάρις* has *χάριτα* in the Acc.; still, in Luc. Deor. d. 15, 1 and 2, *τὴν χάριν*.

REMARK 1. Oxytones of one or more syllables have only the regular form in *-α*, e. g. (*ποδ*) *πούς*, Acc. *πόδ-α*; (*ἐλπιδ*) *ἐλπίς*, Acc. *ἐλπιδ-α*; (*χλαμυδ*) *χλαμύς*, Acc. *χλαμύδ-α*. The monosyllable *κλείς*, Gen. *κλειδ-ός*, contrary to the rule, usually has the Acc. *κλείν*, instead of *κλειδ-α*.

4. The Voc. is like the stem, e. g. *δαίμων*, Gen. *δαίμον-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following points should be noted: —

(1) The Voc. is like the stem in the following cases: —

(a) When the final vowels of the stem, *ε* and *ο*, in the Nom. are lengthened into *η* and *ω*, the short stem-vowel reappears in the Voc., e. g.

<i>δαίμων</i>	Gen. <i>δαίμον-ος</i>	Voc. <i>δαῖμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> (instead of <i>γέροντ</i> )
<i>μήτηρ</i>	<i>μητέρ-ος</i>	<i>μήτερ</i>
<i>Σωκράτης</i>	<i>Σωκράτε-ος</i> (instead of <i>εσ-ος</i> )	<i>Σώκρατες</i> .

<sup>1</sup> It is probable that the Acc. Sing. in the third declension as well as in the first and second, originally ended in *ν*; but where the stem ended in a consonant, the *ν* could not be appended without a union-vowel; *α* was used for this purpose; hence, e. g. *κόρακαν*; the termination *ν* was at length omitted. The Acc. ending *α*, may therefore strictly be regarded as a union-vowel.

*Exceptions*: Oxytoned substantives (not adjectives) retain the lengthened vowel, e. g.

ποιμήν, Gen. ποιμέν-ος, Voc. ποιμήν (not ποιμέν),

except the three oxytones: πατήρ, ἀνὴρ, and δαήρ, which, in the Voc., take again the short stem-vowel ε, but with the accent drawn back, thus: πάτερ, ἄνερ, δᾶερ. According to this analogy, even Ἡρακλ(έη)ης (stem Ἡράκλεες) is shortened in the Voc. by the later writers, into Ἡρακλες.

(b) Adjectives in -ās, Gen. -ᾶνος, and also adjectives (not participles, see Rem. 5), whose stems end in -ντ, have in the Voc. a form like the neuter (or the stem); πᾶς and its compounds are exceptions, e. g.

μέλās, Gen. ᾶν-ος Neut. and Voc. μέλᾶν

χαρίεις, εντ-ος χαρίεν (instead of χαρίεντ, § 52, 3).

So substantives in -ās, Gen. -αντος, have the Voc. in -ᾶν (instead of -αντ), § 52, 3, e. g.

γίγας	Gen. αντ-ος	Voc. γίγᾶν (instead of γίγαντ)
Κάλχās	αντ-ος	Κάλχᾶν
Αἴās	αντ-ος	Αἴᾶν.

REM. 2. Some substantives of this class, with the τ reject also the ν, but as a compensation lengthen the short α, e. g. Ἄτλās, Gen. -αντ-ος, Voc. Ἄτλᾶ, Πολυδάμās, Voc. Πολυδάμᾶ.

(c) Substantives in -ις, -υς, -αυς, -ευς, and -ους, whose stems end in -ι, -υ, -αυ, -ευ, and -ου, have the Voc. like the stem, the s of the Nom. being rejected, e. g.

μάντις Voc. μάντι; πρέσβυς Voc. πρέσβυ; μῦς Voc. μῦ; σῦς Voc. σῦ; λῖς Voc. λῖ; γραῦς Voc. γραῦ; βασιλεύς Voc. βασιλεῦ; βοῦς Voc. βοῦ.

The word παῖς, Gen. παιδ-ός, has παῖ in the Voc., since, by rejecting the gender-sign s, the stem would end in δ (παῖδ), a letter which cannot end a word, and must be dropped.

REM. 3. Substantives in -ις, -υς, -ους, whose stems end in a consonant, have the Voc. like the Nom., e. g. ὦ ὕρνις, κόρυς, πούς. Still, some substantives in -ις, Gen. -ινος, have the Voc. like the stem, e. g. ὦ δελφίν (also δελφίς), from δελφίς, Gen. -ῖνος.

(d) The Voc. is like the stem in all words, which in the Nom. have their stem pure, e. g. θήρ, αἰών, etc.; but Ἀπόλλων (Gen. -ωνος), Ποσειδών (-ῶνος) and σωτήρ (-ῆρος) are exceptions, the Vocatives being ὦ Ἀπολλων, Πόσειδον, σῶτερ, with the accent drawn back.

(2) The Voc. is not like the stem, but like the Nom., in most words whose stems end in one of the consonants which cannot euphonica-ly stand as the final letter (§ 25, 5), because after dropping the stem-consonant, frequently it could not be determined from the Voc. what the true stem was; e. g. from σάρξ, Gen. σαρκ-ός, the Voc. would be σάρ (instead of σάρκ); from φῶς, Gen. φωτ-ός, Voc. φώ (instead of φώτ); from νίψ, Gen. νεφ-ός, Voc. νί (instead of νίφ); from ὤψ, Gen. ὠπ-ός, Voc. ὦ (instead of ὦπ); from πούς, Gen. ποδ-ός, Voc. πό.

REM. 4. The Voc. of ἄναξ, *king*, in the Common language, is like the Nom. ὁ ἄναξ, or by Crasis ὁναξ; but in the solemn language of prayer: ὦ ἄνα (in Hom. and the Attic poets, e. g. Soph. O. C. 1485: Ζεῦ ἄνα, σοὶ φωνῶ), or ὦνά (instead of ἄνακτ, according to § 25, 5).

3. Substantives in -ώ and -ώς, whose stems end in -ος, have the Voc. neither like the stem, nor the Nom., but, contrary to all analogy, in -οῖ, e. g.

Stem ἡχος N. ἡχώ G. ἡχό-ος (instead of ἡχόσ-ος) V. ἡχοῖ (instead of ἡχόσι, ἡχό-ι)  
αἶδος αἰδώς αἰδό-ος ( " " αἰδόσ-ος) αἰδοῖ ( " " αἰδόσ-ι αἰδό-ι)

REM. 5. The Voc. of all participles is like the Nom., e. g. ὁ τύπτων, τετυφώς, τύψας, τύψων, δεικνύς. Ἄρχων, Voc. ἄρχον, when a substantive, is an exception.

A. WORDS WHICH IN THE GEN. HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

#### § 54. I. The Nom. adds σ to the stem

(a) The stem ends in λ; thus: ὁ ἡ ἄλς, Gen. ἄλ-ός, Dat. Pl. ἄλ-σί(ν). See Rem. 1.

(b) The stem ends in a Pi or Kappa-mute — β, π, φ; γ, γγ, κ, ρκ (ἡ σάρξ, σαρκ-ός), and χ. See § 52, 2 (a).

(c) The stem ends in a Tau-mute — δ, τ, κτ, θ, νθ. See § 52, 2 (a). On the Acc. see § 53, 3 (b).

The stems of the Neuter, belonging to this class, end in τ and κτ (γαλακτ), but, according to § 25, 5, reject the τ and κτ; thus: σῶμα instead of σῶματ, and γάλα instead of γάλακτ; or, according to § 52, 3, they change the τ into ρ; on the omission of the τ before σι in the Dat. Pl. see § 20, 1.

(d) The stem ends in ν or ντ. See § 52, 2 (a).

	ἡ, Storm.	ἡ, Torch.	ἡ, Helmet.	τὸ, Body.	ἡ, Nose.	ὁ, Tooth.
Sing. N.	λαῖλαψ	λαμπάς	κόρυς	σῶμα	ῥίς	ὀδούς
G.	λαίλαπ-ος	λαμπάδ-ος	κόρυθ-ος	σώματ-ος	ῥίν-ός	ὀδόντ-ος
D.	λαίλαπ-ι	λαμπάδ-ι	κόρυθ-ι	σώματ-ι	ῥίν-ι	ὀδόντ-ι
A.	λαίλαπ-α	λαμπάδ-α	κόρυν	σῶμα	ῥίν-α	ὀδόντ-α
V.	λαῖλαψ	λαμπάς	κόρυς	σῶμα	ῥίν	ὀδούς
Plur. N.	λαίλαπ-ες	λαμπάδ-ες	κόρυθ-ες	σώματ-α	ῥίν-ες	ὀδόντ-ες
G.	λαίλαπ-ων	λαμπάδ-ων	κορύθ-ων	σώματ-ων	ῥίν-ων	ὀδόντ-ων
D.	λαίλαψι(ν)	λαμπά-σι(ν)	κόρυ-σι(ν)	σώμα-σι(ν)	ῥί-σί(ν)	ὀδοῦ-σι(ν)
A.	λαίλαπ-ας	λαμπάδ-ας	κόρυθ-ας	σώματ-α	ῥίν-ας	ὀδόντ-ας
V.	λαίλαπ-ες	λαμπάδ-ες	κόρυθ-ες	σώματ-α	ῥίν-ες	ὀδόντ-ες
D.N.A.V.	λαίλαπ-ε	λαμπάδ-ε	κόρυθ-ε	σώματ-ε	ῥίν-ε	ὀδόντ-ε
G. and D.	λαίλαπ-οιν	λαμπάδ-οιν	κορύθ-υν	σώματ-οιν	ῥίν-οῖν	ὀδόντ-οιν.

So: ὁ κόραξ, -άκος, raven; ὁ λάρυγξ, -υγγος, throat; ὁ, ἡ ὄρνις, -ῖδος, bird; ὁ ἄναξ, -ακτος, king; ἡ ἑλμυς, -ινθος, tape-worm; ὁ δελφίς, -ῖνος, dolphin; ὁ γίγας, -αντος, giant, etc.

REMARK 1. The stem of nouns in -ψ and -ξ commonly ends in the smooth π and κ; the stem of those in -γξ ends in -γγ, except ὁ, ἡ λύγξ, Gen. λυγκ-ός, lynx (but ἡ λύγξ, Gen. λυγγ-ός, hiccough). Instead of φάρυγος from ἡ φάρυγξ, throat, the poets, according to the necessities of the verse, use φάρυγος also. On ἡ θρίξ, τριχός, hair, see § 21, 3.

REM. 2. The word ἡ ἅλς, Gen. ἅλ-ός, signifying sea, and in the Fem. gender, is only poetic, and the Sing. ὁ ἅλς, signifying salt, is only Ionic and poetic; elsewhere, only οἱ ἅλεις, salt, occurs (Pl. Symp. 177, b. Lys. 209, e).

REM. 3. To class (c) belong also the contracts in -ηίς, Gen. -ηίδος = -ῆς, ἥδος, c. g. ἡ παρῆς, cheek, παρῆδος.

REM. 4. The stem of τὸ οὖς, ear, is ὠτ, thus: Gen. ὠτ-ός, Dat. ὠτί, Pl. ὠτα, ὠτων, ὠσί(ν). The word τὸ τέρας, according to the rule of the ancient grammarians, usually admits contraction in the plural, among the Attic writers, after the τ is dropped: τέρα, τεράων (but X. C. 1. 4, 15. Pl. Phil. 14, e. Hipp 300, e. τέρατα); — τὸ γέρας, reward of honor; τὸ γῆρας, old age; τὸ κρέας, flesh, and τὸ κέρας, horn, reject τ in all the Numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Plural (except the Dat. Pl.); yet κέρας, besides these forms, has the regular form with τ; Thucyd. uses the contracted forms; the uncontracted κέρατα occurs only in 5, 71. Κέρως is uniformly employed in the phrase ἐπὶ κέρως, in column. When the α, contracted from αα, is used by the poets as short, it must be considered a case of elision, not of contraction; the same is true also of Neuters in -ας, -αος, -ος, -εος, c. g. σκέπα (fr. σκέπας) instead of σκέπα, κλέα (fr. κλέος) instead of κλέα.

Sing. N.	τὸ τέρας, wonder.	τὸ κέρας, horn.	τὸ κρέας, flesh.
G.	τέρατ-ος	κέρατ-ος and κέρως	(κρέα-ος) κρέως
D.	τέρατ-ι	κέρατ-ι and κέρα	(κρέα-ι) κρέα
Plur. N.	τέρατ-α and τέρα	κέρατ-α and κέρα	(κρέα-α) κρέα
G.	τεράτ-ων and τερῶν	κεράτ-ων and κερῶν	(κρεά-ων) κρεῶν
D.	τέρα-σι(ν)	κέρα-σι(ν)	κρέα-σι(ν)
Dual.	τέρατ-ε	κέρατ-ε and κέρα	(κρέα-ε) κρέα
	τεράτ-οι	κεράτ-οι and κερῶν	(κρεά-οι) κρεῶν.

REM. 5. To class (d) belong also the contracts in -δεῖς, Gen. -δεντος = οὖς, οὔντος, e. g. ὁ πλακοῦς, cake, Gen. πλακοῦντος; also in -हेῖς, Gen. -हेन्τος = -ῆς, -ῆντος, e. g. τιμῆς, honorable, τιμῆντος.

REM. 6. For the irregular lengthening of the vowel in κτεῖς, εἶς, μέλας, and πᾶλας, see § 20, Rem. 2.

§ 55. II. The Nom. rejects *s*, but lengthens the short final vowel of the stem *e* or *o* into *η* or *ω* (§ 16, 3).

1. The stem ends in -ν, -ντ, and -ρ. For the omission of ν, and ντ, before σι, see § 20, 2, and for the omission of τ, in the Nom. of stems ending in ντ, e. g. λέων, see § 25, 5.

2. The following substantives in -ηρ: ὁ πατήρ, father; ἡ μήτηρ, mother; ἡ θυγάτηρ, daughter; ἡ γαστήρ, belly; ἡ Δημήτηρ, Demeter (Ceres), and ὁ ἀνὴρ, man, differ from those in the above paradigms only in rejecting *e* in the Gen. and Dat. Sing. and Dat. Pl. (§ 16, 8), and in inserting an *ā* in the Dat. Pl. before the ending σι, to soften the pronunciation.

The word ἀνὴρ (stem ἀνέρ), rejects *e* in all Cases and Numbers, except the Voc. Sing., but inserts a δ (§ 24, 2), thus: Gen. ἀνδρός, Dat. ἀνδρί, Acc. ἄνδρα, Voc. ἄνερ, Pl. ἄνδρες, ἀνδρῶν, ἀνδράσι(ν), ἄνδρας, etc.

	ὁ, Shepherd.	ὁ, Lion.	ὁ, Orator.	ὁ, Father.	ἡ, Daughter.
Sing. N.	ποιμήν	λέων	ρήτωρ	πατήρ	θυγάτηρ
G.	ποιμέν-ος	λέοντ-ος	ρήτορ-ος	πατρ-ός	θυγατρός
D.	ποιμέν-ι	λέοντ-ι	ρήτορ-ι	πατρ-ί	θυγατρί
A.	ποιμέν-α	λέοντ-α	ρήτορ-α	πατέρ-α	θυγατέρα
V.	ποιμήν	λέον	ρήτορ	πάτερ	θύγατερ
Plur. N.	ποιμέν-ες	λέοντ-ες	ρήτορ-ες	πατέρ-ες	θυγατέρες
G.	ποιμέν-ων	λέοντ-ων	ρητόρ-ων	πατέρ-ων	θυγατέρων
D.	ποιμέ-σι(ν)	λέουσι(ν)	ρήτορ-σι(ν)	πατρ-ᾱ-σι(ν)	θυγατρᾱσι(ν)
A.	ποιμέν-ας	λέοντ-ας	ρήτορ-ας	πατέρ-ας	θυγατέρας
V.	ποιμέν-ες	λέοντ-ες	ρήτορ-ες	πατέρ-ες	θυγατέρες
Dual.	ποιμέν-ε	λέοντ-ε	ρήτορ-ε	πατέρ-ε	θυγατέρε
	ποιμέν-οι	λέοντ-οι	ρητόρ-οι	πατέρ-οι	θυγατέροι.

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to nouns of class No. 2, and differs from them only in not lengthening the ε of the stem (χερ) into η, but into ει, e. g. χεῖρ instead of χέρς; it is irregular in retaining the ει in inflection, thus: χεῖρ, χειρός, etc., except in the Dat. Pl. and the Gen. and Dat. Dual χερσί(ν), χεροῖν. Yet in poetry, the short as well as the long form is used in all the Cases, as the necessities of the verse require, e. g. χειρός and χερός, χεροῖν and χειροῖν, χερσί and χείρεσι.

REM. 2. The following nouns in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκών, *image*, εἰκόνης, εἰκόνι, εἰκόνα, εἰκόνας, etc., together with the Ionic and poetic forms: Gen. εἰκοῦς, Acc. εἰκό, Acc. Pl. εἰκούς (the irregular accent is to be noted in εἰκό and εἰκούς); ἡ ἀηδών, *nightingale*, Gen. ἀηδόνης and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, Dat. χελιδοῖ.

REM. 3. To class No. 2, belongs the obsolete Nom. δ, ἡ ἈΦΗ'Ν, *lamb*; the Nom. of this is supplied by δ ἡ ἀμνός, Gen. ἀρνός, Dat. ἀρνί, Acc. ἄρνα, Pl. Nom. ἄρνες, Gen. ἀρνῶν, Dat. ἀρνάσι(ν), Acc. ἄρνας; farther, the word δ ἀστήρ, -έρος, *star*, though not syncopated like πατήρ, etc. belongs to this class on account of the assumed α in the Dat. Pl. ἀστράσι(ν). In substantives belonging to class No. 2, the accent of the Gen. and Dat. Sing. (and in the word ἀνὴρ, also that of the Gen. Pl. and Gen. and Dat. Dual) is removed by syncope to the last syllable, and that of the Dat. Pl. to the penult, e. g. πατρός, πατρί, ἀνδρῶν, πατράσι(ν). The word Δημήτηρ has a varying accent, viz. Δῆμητρος, Δῆμητρι, Voc. Δῆμητερ (but Acc. Δημητέρα). So also θύγατερ Voc. of θυγάτηρ. On the Voc. of πατήρ and ἀνὴρ, see § 53, 4 (1) (a). In poetry, according to the necessities of the verse, are found θύγατρες, θυγατρῶν, Δήμητρα, and also, on the contrary, πατέρος, θυγατέρος, μητέρι.

### § 56. III. The Stem of the Nom. is pure.

The σ is omitted without changing the final vowel of the stem. The stem ends in ν, ντ, ρ, and (only in δάμαρ, *wife*) in ρτ. The Case-endings are appended to the Nom. without change. On the omission of τ in stems ending in ντ and ρτ, see § 25, 5; and on the omission of ν, ντ, before σι, see § 20, 2.

	δ, Paean.	δ, Age.	δ, Xenophon.	δ, Wild beast.	τδ, Nectar.
Sing. N.	παιᾶν	αἰῶν	Ξενοφῶν	θήρ	νέκταρ
G.	παιᾶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	θηρ-ός;	νέκταρ-ος;
D.	παιᾶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	θηρ-ί	νέκταρ-ι
A.	παιᾶν-α	αἰῶν-α	Ξενοφῶντ-α	θηρ-α	νέκταρ
V.	παιᾶν	αἰῶν	Ξενοφῶν	θήρ	νέκταρ
Plur. N.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θηρ-ες	νέκταρ α
G.	παιᾶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	θηρ-ῶν	νεκτάρ-ων
D.	παιᾶ-σι(ν)	αἰῶ-σι(ν)	Ξενοφῶ-σι(ν)	θηρ-σί(ν)	νέκταρσι(ν)
A.	παιᾶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	θηρ-ας	νέκταρ-α
V.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θηρ-ες	νέκταρ-α
Dual.	παιᾶν-ε	αἰῶν-ε	Ξενοφῶντ-ε	θηρ-ε	νέκταρ-ε
	παιᾶν-οιν	αἰῶν-οιν	Ξενοφῶντ-οιν	θηρ-οῖν	νεκτάρ-οιν.

REMARK 1. The three words in -ων, Gen. -ωνος: Ἀπόλλων, Ποσειδών, ἡ ἔλων, *threshing-floor*, drop ν in the Acc. Sing., and suffer contraction; thus, (Ἀπόλλωνα, Ἀπόλλωα) Ἀπόλλω, Ποσειδῶ, ἔλω (on ἔλω, comp. § 48, Rem. 1, on κυκεῶ, § 213, 11). Also the Acc. γλήχω, from ἡ γλήχων or βλήχων, *penny-royal*, Gen. -ωνος, is found in Aristophanes.

REM. 2. All the Neuters belonging to this class end in -ρ (αρ, ορ, ωρ, υρ). e. g. τὸ νέκταρ, ἡτορ, πέλωρ, πῦρ (Gen. πῦρός). The word τὸ ξαρ, *spring*, may also be contracted, e. g. ἦρ, Gen. ἦρος.

B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING -ος IN THE GEN.

§ 57. I. Words in -εύς, -αῦς, -οῦς.

1. The stem of substantives in -εύς, -αῦς, -οῦς, ends in υ (from the Digamma F); ς is the gender-sign. On the omission of υ between vowels, see § 25, 2.

2. Substantives in -εύς have -έα in the Acc. Sing., and -έας in the Acc. Pl., from έFα, έFας; the omission of the F lengthens the α and ας. These nouns have the Attic form in the Gen. Sing., viz. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl. admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending -εύς, as, e. g. χοεύς, Εὐβοεύς, the endings -έως, -έων, -έα, -έας are also contracted into -ῶς, -ῶν, -ᾶ, -ᾶς. Nouns in -αῦς and -οῦς are contracted only in the Acc. Pl., which is then like the Nom. Pl., as in all contracts of Dec. III.

	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, Old woman.
Sing. N.	βασιλεύς	χοεύς <sup>1</sup>	βοῦς, bōs for būs	γραῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ός, būn-is	γρᾶ-ός
D.	βασιλεῖ	χοεῖ	βο-τ, būn-i	γρᾶ-τ
A.	βασιλέ-ᾱ	χο(έα)ᾶ	βοῦν	γραῦν
V.	βασιλεῖ	χοεῦ	βοῦ	γραῦ
Plur. N.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν, bū-um	γρᾶ-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ᾶς (and εῖς)	χο(έα)ᾶς	βοῦς	γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
Dual.	βασιλέ-ε βασιλέ-οιν	χοέε χοέοιν	βό-ε βο-οῖν	γρᾶ-ε γρᾶ-οῖν.

REMARK 1. Among the Attic poets, the Gen. Sing. of nouns in -εύς sometimes ends in -έος instead of -έως; thus Θησέος, Ἀριστέος, and the Acc. Sing., not only in the Attic, but in all the poets, sometimes ends in -ῆ, instead of -έα, e. g. ἱερῆ, ξυγγραφῆ. The Nom. and Voc. Pl. in the older Attic writers

<sup>1</sup> Commonly written χόος, contract χοῦς.



especially in Thucydides, and also in -ῆς (formed from the Ionic -ῆες), e. g. βασιλῆς, ἱππῆς, Πλαταιῆς instead of Πλαταιεῖς. The uncontracted Nom. Θησέες occurs in Pl. Theaet. 169, 6. The Acc. ending -εῖς instead of -έας is very common in Xen., e. g. τοὺς ἱππεῖς, C. 3. 5, 19. τοὺς γονεῖς, 2. 2, 14. γραφεῖς, σκυτεῖς, χαλκεῖς, 3. 7, 6. τοὺς βασιλεῖς, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Acc. νιεῖς is regular in all the Attic writers.

REM. 2. The following are declined like χοεὺς: Πειραιεύς, Gen. Πειραιῶς, Acc. Πειραιᾶ, δ ἄγνιεύς, altar before the door, Gen. ἄγνιῶς, Acc. ἄγνιᾶ, Acc. Pl. ἄγνιᾶς, and several proper names, e. g. Ἑρετριῶς, Στειριῶς, Μηλιᾶ, Εὐβοῶς, Εὐβοᾶ, Εὐβοᾶς, Πλαταιᾶς, Δωριᾶς; yet the uncontracted forms are often found in proper names, e. g. Θεσπιέων, Θεσπιέας, Στειριέα, Πλαταιέων, Ἑρετριέων, Δωριέων, Πειραιέων (in Thu., X., Pl., Dem.). The uncontracted forms are regular in ἀλιεύς, fisherman, ἀλιέως, ἀλιέα, ἀλιέας.

REM. 3. The Nom. Pl. of βούς and γράϋς are always uncontracted in good Attic writers: Βόες, γράες; on the contrary, in the Acc. only the contract forms γράϋς and ναϋς occur; the Acc. Pl. βούς is the common form; βόας occurs only very seldom.

REM. 4. Only δ χοῦς, a measure, a mound, and ἡ ροῦς, vinegar-tree, are declined like βούς; but in the Pl. both without contraction; only ἡ ναῦς (νάϋς, navis), is declined like γράϋς; still, this noun is quite irregular; see § 68.

§ 58. II. Words in -ης, -ες (Gen. -εος); -ως (Gen. -ωος), -ως and -ω (Gen. -οος); -ας (Gen. -αος), -ος (Gen. -εος).

The stem of words of this class ends in σ. On the omission of σ, see § 25, 1. In the Dat. Pl., a σ is omitted.

§ 59. 1) Words in -ης and -ες.

1. The endings -ης and -ες belong only to adjectives (the ending -ης is Masc. and Fem., the ending -ες neuter), and to proper names, terminating like adjectives, in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πείδης, -σθένης, -τέλης, -κήδης, -άνδης, -έρκης, -βάρης, -άρης (-ήρης), -άρκης, -νείκης, -λάμπης, -σάκης, -τυχής, and (κλέης) κλῆς. The neuter exhibits the pure stem (§ 52, 3); but in the Masc. and Fem., ε, the short final vowel of the stem, is lengthened into η [§ 52, 2 (b)].

2. The words of this class, after dropping σ, suffer contraction in all the Cases, except the Nom. and Voc. Sing. and Dat. Pl.; and nouns in -κλέης, which are already contracted in the Nom. Sing. (into κλῆς), suffer a double contraction in the Dat. Sing.

Singular.			Plural.		
N.	σαφής, <i>clear.</i>	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφῇ
G.	(σαφέ-ος) <sup>1</sup>	σαφοῦς	(σαφέ-ων)	σαφῶν	
D.	(σαφέ-ι)	σαφεῖ	σαφέ-σι(ν)		
A.	(σαφέ-α)	σαφῇ σαφές	(σαφέ-ας)	σαφεῖς	(σαφέ-α) σαφῇ
V.	σαφές	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφῇ
Dual N. A. V.			σαφέ-ε	σαφῇ	
G. and D.			σαφέ-οιν.	σαφοῦν.	

Singular.		Plural.		Dual.	
G.	ἡ τριήρης, <i>trireme.</i>	(τριήρε-ες)	τριήρεις	τριήρε-ε	
N.	(τριήρε-ος)	τριήρους	(τριήρε-ων)	τριήρων	τριήροιν
D.	(τριήρε-ι)	τριήρει	τριήρε-σι(ν)		
A.	(τριήρε-α)	τριήρη	(τριήρε-ας)	τριήρεις	
V.	τριήρες		(τριήρε-ες)	τριήρεις	

Singular.		
N.	Σωκράτης	(Περικλέης) Περικλῆς
G.	Σωκράτους	(Περικλέε-ος) Περικλέους
D.	Σωκράτει	(Περικλέε-ι) (Περικλέει) Περικλεῖ
A.	Σωκράτη	(Περικλέε-α) Περικλέᾱ (Poet. also Περικλῆ)
V.	Σώκρατες	(Περικλέες) Περικλείς.

REMARK 1. On the contraction in the Dual of *εε* into *η* (not into *ει*), and in the Acc. Pl. of *-εας* into *-εις*, see § 9, II. When a vowel precedes the endings *-ης*, *-ες*, then *-εα* in proper names in *-κλῆς* is always contracted into *-ᾱ*, and commonly also in adjectives (§ 9, II.), e. g. Περικλέε-α = Περικλέᾱ; ἀκλεής, *without fame*, ἀκλεεα = ἀκλεᾱ, ὑγιής, *healthy*, ὑγιέα = ὑγιᾱ, ἐνδεής, *poor*, ἐνδέεα = ἐνδεᾱ, ὑπερφυής, *supernatural*, ὑπερφυέα = ὑπερφυᾱ (Acc. Sing. Masc., and Nom., Acc., and Voc. Pl. neuter); but sometimes the contraction into *-ῆ* occurs, e. g. ὑγιῆ, διφυῆ, ἀφυῆ, αὐτοφυῆ, X. R. Equ. 7, 11 (in all the MSS.). The Acc. Pl. Masc. and Fem. has *-εῖς*, e. g. ὑγιεῖς, αὐτοφυεῖς.

REM. 2. Proper names in *-κράτης*, *-σθένης*, *-γένης*, *-φάνης*, etc., also Ἄρης (Voc. Ἄρες), form the Acc. Sing. both according to the first and third Dec., and are hence called *Heteroclites* (i. e. of different declensions), e. g. Σωκράτη and Σωκράτην, according to Dec. I., Ἀλκαμένη and -μένην, Ἀντισθένη and -σθένην, Ἄρη and -ην, etc.; Plato commonly uses the form in *-η*, Xenophon that in *-ην*, other writers both, without distinction; in words in *-νης*, the form in *-νην* is preferred to that in *-νη*. (The Gen. of Ἄρης in good prose is Ἄρεως [often in Plato], yet in the poets Ἄρεος is also used according to the necessities of the verse.) But in words in *-κλῆς*, the Acc. in *-κλῆν* is first used in later writers. The Pl. is declined according to Dec. I., e. g. Ἀριστοφάναι, τοῖς Λεωκράταις, τοὺς Ἀριστοφάνας, τοὺς Δημοσθένας; still, Ἡρακλέες occurs in Pl. Theaet. 169, 6.

REM. 3. The Gen. Pl. of *τριήρης* occurs, also, in the uncontracted form, viz. *τριηρέων*; but in all the other Cases it is uniformly contracted; the Dual also in words of this class occurs in an uncontracted form in Attic writers, e. g. ξυγγένεε, and the Tragedians use the uncontracted forms of proper names

<sup>1</sup> *σαφέ-ος* from *σαφέσ-ος*, the *σ* of the stem being dropped; and so in the other Cases, except the Nom. and Voc.

in *-κλέης* = *κλήs*, according to the necessities of the verse, e. g. *Ἡρακλέης*, Dat. *-κλέει*, Voc. *-κλέες*. The contract Acc. in *-κλή* is rare. The Voc. *ὦ Ἡρακλες*, as an exclamation, belongs to the later prose.

REM. 4. The irregular accent of the Gen. Pl. and Dual is to be noted, viz. *τρίτηρων* (instead of *τρίτηρων* from *τρίτηρών*), *τρίτηροι* (X. H. 1. 5, 19. 5. 4, 56). In addition to this word, adjectives in *-ηδης* and the word *αὐτάρκης*, have the like accent, e. g. *συνηδέων* = *συνήδων*, *αὐταρκέων* = *αὐτάρκων*.

§ 60. (2) *Words in -ως, Gen. -ωος, and in -ως and -ω, Gen. -οος.*

(a) *-ως, Gen. -ωος.*

Thus, e. g. *ὁ ἦ θώς*, *jackal*, Gen. *θωός*, etc. Polysyllables have the Acc. Sing. and Pl. either contracted or uncontracted, e. g. *ὁ ἦρως*, *hero*, τὸν ἦρωα and ἦρω, τοὺς ἦρωας and ἦρως.

(b) *-ως and -ω, Gen. -οος.*

Substantives of these endings are always feminine. The stem ends in *-ος*. The short final vowel, according to § 52, 2 (b), is lengthened into *ω*. The ending *-ως*, however, is retained in the Attic and Common language only in the substantive *αἰδώς* (stem *αἶδος*), and in poetry in *ἦώς*, *morning* (in Eurip.); but in all other words, it has been changed into a smoother form, so that the Nom. ends in *-ω*, e. g. *ἦχώ* (stem *ἦχος*). On the Voc. in *οῖ*, see § 53, 4 (3). The Dual and Pl. are formed like the ending *-ος* of Dec. II.; thus, *αἰδοί*, *ἦχοί*, etc.

Sing. N.	ἡ αἰδώς (stem αἶδος), shame.	ἡ ἦχώ (stem ἦχος), echo.
G.	(αἰδό-ος) αἰδοῦς	(ἦχό-ος) ἦχοῦς
D.	(αἰδό-ι) αἰδοῖ	(ἦχό-ι) ἦχοι
A.	(αἰδό-α) αἰδῶ	(ἦχό-α) ἦχῶ
V.	(αἰδό-ι) αἰδοῖ.	(ἦχό-ι) ἦχοι.

§ 61. (3) *Words in -ας, Gen. -αος, and in -ος, Gen. -εος.*

(a) *-ας, Gen. -αος.*

Only the Neuters τὸ σέλας, *light*, and τὸ δέπας, *goblet*, belong to this class: Gen. *σέλα-ος*, Dat. *σέλα-ι*, and *σέλ-α*; Pl. *σέλα-α* and *σέλ-α*, Gen. *σελά-ων*, Dat. *σέλα-σι(ν)*; Dual *σέλα-ε*, *σελά-οιν*.

REMARK 1. On the poetic shortening of the contract *α*, see § 54, Rem. 4. In the following four Neuters in *-ας*, the *α* in the Gen., Dat., and in the Pl. is changed, according to Ionic usage, into the weaker *ε*, viz.

*βρέτας* (poet.), *image*, Gen. *βρέτεος*, Pl. *βρέτεα* and *βρέτη*, *βρετέων*

*κῶας* (poet.), *place*, Pl. in Homer, *κῶεα*, *κῶεσι*(ν).

*οὔδας* (poet.), *ground*, Gen. *οὔδεος*, Dat. *οὔδεϊ* and *οὔδει* (Hom.)

*κνέφας* (poet. and prose), *darkness*, Gen. *κνέφαος* Epic, *κνέφους* Attic, *κνέφαι* Epic, *κνέφα* Attic.

(b) *-ος*, Gen. *-εος*.

All substantives of this class are also neuter. In the Nom., *ε*, the stem-vowel of the last syllable, is changed into *ο* (§ 16, 1).

Sg. N. A.	τὸ γένος (instead of γένες), genus. τὸ κλέος (instead of κλέες), glory.			
G.	(γένε-ος)	γένους	(κλέε-ος)	κλέους
D.	(γένε-ϊ)	γένει	(κλέε-ϊ)	κλέει
Plur. N.	(γένε-α)	γένη	(κλέε-α)	κλέα
G.	γενέ-ων and	γενῶν	(κλέ-ων)	κλεῶν
D.	γένε-σι(ν)		κλέε-σι(ν)	
Dual.	(γένε-ε)	γένη	(κλέε-ε)	κλέη
	(γενέ-οιν)	γενοῖν	(κλεέ-οιν)	κλεοῖν.

REM. 2. On the contraction of *εε* into *η* (instead of *ει*), and of *εα* into *α* (instead of *η*), when a vowel precedes, see § 9, II. On the poetic shortening of the contracted *ā* in *κλέα*, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. *δρέων*, *βιλέων*, *κερδέων*, and almost without exception *ἀνδέων*; in Pl. Polit. 260, a., the uncontracted Dual in *εε* occurs: *τούτω τῷ γένεε*. In the lyric portions of the Attic tragedians, *πάθεα*, *ἄχεα*, etc. occur.

### III. WORDS IN *-is*, *-us*, *-i*, *-u*.

#### § 62. (1) Words in *-īs*, *-ūs*.

The substantives in *-īs*, *-ūs* originally ended in *-īFs*, *-ūFs*. See § 25, 2.

Sing. N.	ὁ κῑς, corn-worm.	ἡ σῡς, sow.	ὁ ἰχθύς, fish.
G.	κῑ-ός	σῡ-ός	ἰχθύ-ος
D.	κῑ-ί	σῡ-ί	ἰχθύ-ι
A.	κῑν	σῑν	ἰχθύν
V.	κῑ	σῡ	ἰχθύ
Plur. N.	κῑ-ες	σῡ-ες	ἰχθύ-ες
G.	κῑ-ῶν	σῡ-ῶν	ἰχθύ-ων
D.	κῑ-σί(ν)	σῡ-σί(ν)	ἰχθύ-σι(ν)
A.	κῑ-ας	σῡ-ας, Attic σῑς	ἰχθύ-ας, Attic ἰχθῡς
V.	κῑ-ες	σῡ-ες	ἰχθύ-ες
Dual.	κῑ-ε	σῡ-ε	(ἰχθύ-ε) ἰχθῡ
	κῑ-οῖν	σῡ-οῖν	ἰχθύ-οιν.

REMARK. The contracted Nom. Pl. *αἱ ἄρκυς* occurs in X. Ven. 2, 9·6, 2 10. 2, 19.

§ 63. (2) *Words in -īs, -ĩ, -ŭs, -ŭ.*

The stem of these substantives ends in *ĩ* or *ŭ*. The stem-vowels *ι* and *υ* remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into *ε* (§ 16, 2). In the Gen. Sing. and Pl., masculine and feminine substantives take the Attic form in *-ως* and *-ων*, in which the *ω* has no influence on the accent (comp. § 29, Rem. 7). In the Dat. Sing. and in the Nom. and Acc. Pl., contraction occurs.

Sing. N.	ἡ πόλις, city.	ὁ πῆχυς, cubit.	τὸ σίναπῖ, mustard.	τὸ ἄστϋ, city.
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
D.	πόλει	πήχει	σινάπει	ἄστει
A.	πόλιν	πῆχυν	σίναπι	ἄστν
V.	πόλι	πῆχν	σίναπι	ἄστν
Plur. N.	πόλεις	πήχεις	σινάπη	ἄστη
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστε-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἄστη
V.	πόλεις	πήχεις	σινάπη	ἄστη
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	σινάπε-ε σινάπε-οιν	ἄστε-ε ἄστε-οιν.

REMARK 1. Here belong all substantives in *-ξίς*, *-ψίς*, most in *-σίς* and many others, e. g. ἡ κόνις, *dust*; ὁ μάντις, *prophet*; ἡ ὄφις, *serpent*; ἡ πίστις, *faith*; ἡ ὕβρις, *abuse*; ὁ πέλεκυς, *axe*; ὁ πρέσβυς, *old man*; τὸ πέπερι, *pepper*; τὸ τριγγάβαρι, *cinnamon*; τὸ πῶν (poet.), *herd* (without contraction). Adjectives in *-ὄς*, *-εῖα*, *-ῦ* are declined in the Masc. and Neut. like πῆχυς and ἄστν, except that the Gen. Masc. takes the regular forms *-έος*, *-έων* (not *-εως*, *-εων*), e. g. ἡδύς, ἡδέος.

REM. 2. In the Attic poets, though probably only in the lyric passages, the Gen. in *-εος*, from substantives in *-ίς*, occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πηχῶν is found. Instead of the Dual form in *-εε*, one in *-η* is also used; likewise a form in *-ει* (instead of *-εε*), is quoted by the ancient grammarians from Aeschines. — The Acc. Pl. of nouns in *-ύς* sometimes occurs uncontracted in the Attic poets, e. g. πήχεας.

REM. 4. Neuters in *-ι* and *-υ* have the Attic Gen. Sing. very seldom, e. g. ἄστεως, Eur. Bacch. 838 (831). Or. 761 (751).

REM. 5. Adjectives in *-ίς*, *-ĩ*, e. g. ἱδρῖς, ἱδρῖ, *skilful*, and some substantives in *-ίς*, which are partly poetic, have the regular inflection: *-ος*, *-ι*, *-ες*, etc., or both forms together, e. g. ἡ μῆνις, *anger* (also μῆνιδος, etc.), ὁ ἡ οἷς, *sheep*; τὸ πέπερι (Gen. *-έριος* and *-εος*), *pepper*; ὁ ἡ πόρτις, *calf*; ὁ ἡ πόσις, *spouse* (Gen. πόσιος, but Dat. always πόσει); ἡ τρόπις, *keel* (also τρόπιδος, etc.); ἡ τύρσις, *tower* (Gen. τύρσιος, X. An. 7. 8, 12. τύρσιν, ib. 13, but Plural τύρσεις, τύρσεσι, etc.); ἡ μάγαδις (Gen. *-ιος*, Dat. μαγάδι, X. An. 7. 3, 32); some proper names, e. g. Συέννεσις, Ἴρις (Gen. *-ιος*, etc.), X. An. 1. 2, 12; 6. 2, 1 (5. 10, 1), finally one noun in *-ŭs*, ἡ ἔγγχελνς, but only in the Sing.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγχελυσ, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγχέλυ-ος	οἷος
D.	πόρτι-ι and πόρτι	ἐγχέλυ-ϊ	οἷι
A.	πόρτιν	ἐγχελυν	οἷν
V.	πόρτι	ἐγχελυ	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐγχέλεις	οἷες
G.	πορτί-ων	ἐγχέλε-ων	οἰῶν
D.	πόρτι-σι(ν)	ἐγχέλε-σι(ν)	οἷσι(ν)
A.	πόρτι-ας and πόρτις	ἐγχέλεις	οἷας and οἷς
V.	πόρτι-ες and πόρτις	ἐγχέλεις	οἷες
Dual.	πόρτι-ε πορτί-οιν	ἐγχέλε-ε ἐγχελέ-οιν	οἷε οἰοῖν

REM. 6. Xenophon uses the Ionic forms of οἷς : οἷν, οἷες, οἷων, οἷας, and οἷς.

### § 64. Quantity of the Third Declension.

1. The inflection-endings -α, -ι, -υ, and -ας, are short.

*Exception* : The α in the Acc. Sing. and Pl. of substantives in -εύς is long, e. g. τὸν ἱερέα, τοὺς ἱερέας from ὁ ἱερεύς, priest.

2. Words, whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις, and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is long or short by nature ; α, ι, υ, are long in all Genitives in -ανος, -ινος, -υνος, e. g. ὁ θώραξ, breastplate, -ἄκος ; ὁ ῥίψ, reed, ῥίπος ; ἡ ἀκτίς, ray, -ῖνος, but ἡ βῶλαξ, clod, -ἄκος, ἡ ἐλπίς, hope, -ῖδος. See fuller explanations in Larger Grammar, Part I. § 291.

### § 65 Accentuation of the Third Declension.

1. The accent remains on the tone-syllable of the Nom. as long as the laws of accentuation (§ 30) permit, e. g. τὸ πρᾶγμα, deed, πράγματος (but πραγμάτων), τὸ ὄνομα, name, ὀνόματος (but ὀνομάτων), ὁ ἡ χελιδών, swallow, χελιδόνος, Ξενοφῶν, -ῶντος, -ῶντες, -ῶντων. Particular exceptions have been noticed in the Paradigms.

2. Monosyllables are accented in the Gen. and Dat. of all Numbers on the final syllable ; the long syllable ων and οιν having the circumflex ; the others, the acute, e. g. ὁ μήν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνσί(ν).

#### Exceptions:

(a) The following ten substantives are Paroxytones in the Gen. Pl. and Gen. and Dat. Dual : ἡ δάς, torch ; ὁ δμῶς, slave ; ὁ ἡ θῶς, jackal ; τὸ ΚΡΑΣ, poet. (Gen. κρατός), head ; τὸ οὖς (Gen. ὠτός), ear ; ὁ ἡ παῖς, child ; ὁ σῆς, moth ; ὁ ἡ Τρῶς, Trojan, Trojan woman ; ἡ φῶς (Gen. φωδός), a burning ; τὸ φῶς (Gen. φωτός), light ; e. g. δάδων, δάδοιν, θῶων, κράτων, ῥτων, ῥτοιν, παίδων, παῖδοιν, πέων, Τρώων, φῶδων, φῶτων (on the contrary, τῶν δμῶν from αἱ δμῶαι, τῶν Τρωῶν from αἱ Τρωαί, τῶν φωτῶν from ὁ φῶς, man ; τῶν θωῶν from ἡ θωή, injury).

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, e. g. τὸ ξαρ (Epic ἤρ), *spring*; κῆρ (Epic from κέαρ), *heart*; ὁ λᾶς (from λᾶας), *stone*; ὁ πρῶν (from πρῆών), *hill*, e. g. ἤρος (rarer ξαρος), ἤρι (rarer ξαρι); κῆρος, κῆρι, λᾶος, λᾶι, λάων, πρῶνος, πρῶνι.

REMARK. The following contracts, on the other hand, follow the principal rule (No. 2): στέαρ = στῆρ, *tallow*; στέατος = στητός, φρέαρ, *well*, φρέατος and φρητός, Pl. φρητῶν, Θράξ, Θρήξ, Θρήϊκος = Θρακός, and Θρηκός, οἷς, οἶός, οἷί, οἷῶν, οἷσί(ν).

(c) Monosyllabic participles, as well as the pronoun τίς; *quis?* retain the accent, through all the Cases, on the stem-syllable; but the pronoun πᾶς and ὁ Πάν is an Oxytone in the Gen. and Dat. Sing.; in the other Cases either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύντος, ὤν, ὄντος, ὄντι, ὄντων, οὔσι(ν), ὄντοι, τίς, τίνος, τίνι, etc.; πᾶς, παντός, παντί, πάντων, πάντοι, πᾶσι(ν), ὁ Πάν, Πανός, τοῖς Πᾶσι(ν).

3. The following are accented, in the Gen. and Dat. of all Numbers, like monosyllabic substantives:—

- (a) ἡ γυνή, *wife* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξί(ν); but γυναικα, γυναικες, etc.); ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυσί(ν); but κύνα, κύνες, etc.);
- (b) Syncopated substantives in -ηρ, on which see § 55, 2;
- (c) Compounds of εἷς, *unus*, in Gen. and Dat. Sing., e. g. οὐδεῖς, οὐδενός, οὐδενί; but οὐδένων, οὐδέσι(ν), so μηδεῖς, μηδενός, etc.;
- (d) The Attic poetic forms, δορός, δορί, from δόρυ.

4. For the accentuation of substantives in -is, -us, Gen. -εως, see § 63; of those in -ῶ (§ 60), the irregular accentuation of the Acc. Sing. of ἡχῶα = ἡχῶ (instead of ἡχῶ), should be noted.

5. (a) In the Voc. of syncopated substantives (§ 55, 2) in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, δύγατερ, Δήμητερ, ἄνερ; so also (a) in the following substantives; Ἀπόλλων (ωνος), Ποσειδῶν (ῶνος), σωτήρ (ῆρος), Ἀμφίων (ίονος), δαήρ (έρος); thus, ὦ Ἀπολλον, Πόσειδον, σῶτερ, Ἀμφιον, δᾶερ;—(b) in compound substantives in -ων, Gen. -ονος, in adjectives in -ων, Gen. -ονος, whether simple or compound; also in comparatives in -ίων, -ων (in adjectives and comparatives, also, in the neuter gender), e. g. Ἀγάμεμνον from Ἀγαμέμνων, Ἀριστόγειτον from Ἀριστοεῖτων (but Ἰᾶσον, Παλαῖμον, Φιλῆμον, etc. as simple); ὦ and τὸ εὐδαιμον, ὦ and τὸ ἐλέημον, ὦ and τὸ κάλλιον; (the following are exceptions: ὦ Λακεδαῖμον from Λακεδαίμων, compounds in -φρων, e. g. ὦ Λυκόφρον from Λυκόφρων, Εὐδύφρον from Εὐδύφρων, ὦ and τὸ δαίφρον from δαίφρων);—(c) in the compound Paroxytones in -ης, mentioned in § 59, e. g. Σώκρατες, Δημόσθενες; ὦ and τὸ αἰθάδες from αἰθάδης, φιλάληδες from φιλαλήδης (but ἀληθές from ἀληθής as a simple), αἰταρκες, κακόηδες.—(Adjectives and substantives in -ωης, -ωδης, -ωλης, -ωρης, -ηρης, are exceptions, e. g. εὐώδης, εὐῶδες, ἀμφώης ἀμφῶες, πανώλης πανῶλες, νεώρης νεῶρες, ξιφήρης ξιφῆρες, ἡ τριήρης τριῆρες, Διώρης ὦ Διῶρες.

(o) The Voc. of nouns in -αυς, -eus, -ους, -ω, and -ως is Perispomenon, e. g. γραῦ, βασιλεῦ, Βοῦ, Σαπφοῖ, αἰδοῖ.

§ 66. *Gender of the Third Declension*

The *natural* gender—the masculine and feminine—is distinguished in the third Declension, not by a special form, but partly by the signification, partly by the forms, and in part by usage alone. The following rules will aid in determining the gender:—

I. *Masculines*: (A) *all* nouns whose Nom. and stem (which can be recognized by the Genitive) end in -αν, Gen. -αν-ος; -ων, Gen. -οντ-ος and -ωντ-ος; -ύν, Gen. -ύν-ος (only ὁ μοσσύν, *tower*); -εις, Gen. -εν-ος (only ὁ κτεῖς, *comb*); -ας, Gen. -αντ-ος; -ους, Gen. -οντ-ος, -ουντ-ος, -οδ-ος (ὁ πούς); -ωρ, Gen. -ορ-ος; -ευσ, Gen. -εως; -ης, Gen. (-ε-ος) -ους; -ως, Gen. -ω-ος;

(B) the following with exceptions:—

(a) in -ην, Gen. -ην-ος; but ὁ ἡ χήν, *goose*; — in -ην, Gen. -εν-ος; but ὁ ἡ ἀδήν, *gland*, and ἡ φρήν, *diaphragm*;

(b) in -ων, Gen. -ων-ος; but ἡ ἔλων, *threshing-floor*; ἡ βλήχων or γλήχων, *penny-royal*; ἡ μελεδών (poet.), *care*; ἡ μήκων, *poppy*; ἡ πλαταγών, *rattle* (but ὁ πλ. *petal of the poppy*); ἡ τρήρων, *pigeon*; ἡ αὐλών (poet., but prose ὁ), *ravine*; ἡ ὁ κώδων *bell*;

(c) in -ηρ, Gen. -ηρ-ος; but ἡ κήρ, *fute* (on account of ἡ κήρ, *goddess of fate*); ὁ ἡ ραιστήρ, *hammer*; (those in -ηρ contracted from -εαρ, are neuter: τὸ κῆρ (poet.), Gen. κῆρος, *heart*; τὸ ἔαρ, Gen. ἔρος, *spring*;) — in -ηρ, Gen. -ρος; but ἡ γαστήρ, γαστρός, *belly*; — in -ηρ, Gen. -ερ-ος; but ὁ ἡ αἰθήρ, *ether*; ὁ ἡ ἀήρ, *air*;

(d) in -ειρ, Gen. -ειρ-ος; but ἡ χεῖρ, *hand* (regularly, ὁ ἀντίχειρ, *the thumb*);

(e) in -ωρ, Gen. -ωρ-ος; but τὸ ἔλωρ (poet.), *booty*; τὸ πέλωρ (poet.), *monster*;

(f) in -ους, Gen. -ο-ος, see § 57, Rem. 4;

(g) in -ως, Gen. -ωτ-ος; but τὸ φῶς, *light*;

(h) in -ψ, Gen. -πος, -βος.

II. *Feminines*: (A) *all* nouns in -άς, Gen. -άδ-ος; -εις, Gen. -ειδ-ος (only ἡ κλεις, *key*); -αυς, Gen. -α-ος; -ις, Gen. -ινθ-ος; -υς, Gen. -υνθ-ος; -ης, Gen. -ητ-ος; -ις, Gen. -ιτ-ος (only ἡ χάρις); -υς, Gen. -υδ-ος and -υθ-ος; -ώ and -ώς, Gen. -ό-ος;

(B) the following nouns with exceptions:—

(a) in -ις, Gen. -ι-ος; but ὁ χάλις, *pure wine*; ὁ φάλκις, *a part of a ship*; ὁ ἄρτις, *carpenter's tool*; ὁ κίς, *corn-worm*; ὁ γλάνις, *a kind of fish*; ὁ λῖς (Epic), *lion*, and ὁ ἡ οἷς, *sheep*; — in -ις, Gen. -εως, but ὁ ὄρχις, *testicle* (ἡ ὄρχις, *a kind of olive*); ὁ ὄφις, *serpent*; ὁ (later also ἡ) ἔχις, *viper*; ὁ (later ἡ) κόρις, *bug*; οἱ and αἱ κύρβεις, *law-tables*; — in -ις, Gen. -ιδ-ος; but ὁ φιδίς, -ιδος, *a kind of cake*; ἡ ὁ τίγρις, Gen. -ιος and -ιδος, *tiger*; — in -ις, Gen. -ιδ-ος; but ὁ ἡ ὄρνις, *bird*; — in -ις, Gen. -ιν-ος; but ὁ δελφίς, *dolphin*; ὁ ἰκτίς, *weasel*; ὁ ἡ θίς, *heap*; ὁ τελμῖς, *marsh-mud*;

(b) in -υς, Gen. -υ-ος; but ὁ βότρυς, *cluster*; ὁ θρηῖνυς, *footstool*; ὁ ἰχθύς, *fish*; ὁ μῦς, *mouse*; ὁ νέκυς, *corpse*; ὁ στάχυς, *ear of corn*; ὁ σκόλλυς, *mode of tonaure*; ὁ τιφύς, *the night-mare*; ὁ κάλυς, *a Median garment*; ὁ ἡ ὕς or σὺς



*σπινη*; *ὁ μελάνδρυσ*, tun-fish; *ἡ* (later also *ὁ*) *ἔγχελυσ*, eel; *ὁ χρέμυς*, a sea-fish; — in *-υς*, Gen. *-εως*; but *ὁ πέλεκυς*, axe; *ὁ πῆχυς*, cubit;

(c) in *-ων*, Gen. *-ον-ος*; but *ὁ ἄκμων*, anvil; *ὁ πρίων*, saw; *ὁ κανών*, rule; *ὁ ἄξων*, axle; *ὁ σείσων*, earthen-vessel; *ὁ ἐπισείων*, flag; *ὁ ἡ κίων*, pillar; *ὁ κλαδών* and *ἀκρέμων*, bough; *ὁ λαγών*, gulf; *ὁ πλαγγών*, doll; *ὁ μυρμηδών*, ant's nest; *ὁ ἡ ἀλεκτρυών*, cock and hen.

REMARK 1. Nouns in *-ξ* are partly masculine, partly feminine, except those in *-αξ* (Gen. *-ἄκος*), which are masculine; most of those in *-ξ* are feminine; the larger part of those in *-ψ* are masculine, but many are feminine, e. g. *ἡ καλαῖ-ροψ*, *-οπος*, shepherd's crook; *ἡ λαῖλαψ*, tempest; *ἡ ὄψ* (*vox*), *ὀπός*, voice; *ἡ* (rarely *ὁ*) *ὤψ*, *ὠπός*, face; *ἡ φλέψ*, *φλεβός*, vein; *ἡ χέρνιψ*, holy-water; *ἡ κατῆλιψ*, *-ιφος*, nigger story, etc.

III. Neuters: (A) all in *-α*, Gen. *-ατ-ος*; *-η*, Gen. *-ητ-ος* (only *τὸ κάρη*); *-ι*, Gen. *-ιτ-ος* (only *τὸ μέλι* with its compounds); *-υρ*, Gen. *-υρ-ος* (only *τὸ πῦρ*, Gen. *πυρ-ός*, fire); *-αρ*, Gen. *-ατ-ος* or *-ηρ*, Gen. *-ητ-ος*; *-ορ*, Gen. *-ορ-ος*; *-ας*, Gen. *-ατ-ος*; *-ος*, Gen. *(-ε-ος) -ους*; *-ι*, Gen. *-εος*; *-υ*, Gen. *-υ-ος*, and *-εος*, and *-ατ-ος*, § 68, 1; —

(B) the following with exceptions: (a) *-αρ*, Gen. *-αρ-ος*; but *ὁ ψάρ*, starling; (b) *-ας*, Gen. *-α-ος*; but *ὁ λᾶς*, stone; (c) *-ωρ*, Gen. *-ατ-ος* (except *ὁ ἀχώρ*, *ἰχώρ*, *ἔστωρ*, *ἡλέκτωρ*, § 68, 15).

REM. 2. The following single words may be noted in addition: *ἡ δαίς*, Gen. *δαιτ-ός*, feast; *τὸ σταῖς* or *σταῖς*, *σταυτός*, dough; *τὸ οὖς*, Gen. *ὠτ-ός*, ear.

### § 67. Anomalous Forms of the Third Declension.

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes: —

(a) The first class includes those substantives whose Nom. cannot be derived, according to general analogy, from the Genitive-stem, e. g. *ἡ γυνή*, wife, Gen. *γυναικ-ός*.

(b) The second class includes those substantives, which, with one Nom. form, have in some or all of the Cases, two modes of formation; both of these, however, may come in accordance with the general rules, from one form of the Nom., e. g. *ὁ ἡ ὄνις*, Gen. *ὄνος*, bird, Pl. *ὄρνιθες* and *ὄρνεις*, as if from *ὄρνις*. Gen. *-εως*. These substantives are called *Heteroclites* (i. e. of different declensions or irregularly declined).

(c) The third class includes substantives, which, with one Nom. form, admit in some or all of the Cases, two modes of formation, one of which may be derived from the Nom. form in use, but the other supposes a different Nom. form, e. g. *δερᾶπων*, *-οντος*, servant, Acc. *δερᾶποντα* and poet. *δέραια*, as if from *δέραιψ*. This formation is called *Metaplasma* (transformation), and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case is called the *Theme*.

§ 68. *Anomalous Forms of the Third Declension.*

1. Γόνυ (τὸ, *knee*), and δόρυ (τὸ, *spear*), see § 54 (c).

In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also in the Attic poets, the Gen. δορός, Dat. δορί, and even δόρει, and Pl. δόρη instead of δόρατα, are formed from δόρυ; and in the phrase, δορὶ λαεῖν, *to take a prisoner of war*, this Dat. form is retained even by the Attic prose writers.

2. Γυνή (ἡ, *woman*), Gen. γυναικ-ός (as if from γύναιξ), Dat. γυναικ-ί, Acc. γυναικ-α, Voc. γύναι; Pl. γυναικες, γυναικῶν, γυναιξί (ν), γυναικας; on the accentuation, see § 65, 3 (a).

3. Δόρυ, see γόνυ, No. 1.

4. Ζεύς, Gen. Διός, Dat. Διῷ, Acc. Δία (as if from Δίς), Voc. Ζεῦ.

Poet. corresponding forms are Ζηνός, Ζηνί, Ζήνα.

5. Θεράπων (ὁ, *servant*), -οντος. In Eurip. Acc. Θέραπα, Pl. Θέραπες, § 67 (c).

6. Κάρα (τὸ, *head*), an Epic and poetic word, Gen. κρατ-ός, Dat. κρατί and κάρα, Acc. τὸ κάρα, τὸ κῤῥατα (τὸν κῤῥατα, § 214); Acc. Pl. τοὺς κῤῥατας, § 67 (c).

7. Κλείς (ἡ, *key*), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλεῖν (§ 53, Rem. 1), later κλεῖδα; Pl. Nom. and Acc. κλεῖς, and κλεῖδες, κλεῖδας, § 67 (b).

Old Attic, κλής, κληδός, κληδί, κληδα.

8. Κύων (ὁ, ἡ, *dog*), Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κυνῶν, κυσί, κύνας.

9. Λίπα (τὸ, *oil, fatness*), in the Epic dialect always in the phrases, ἀλείψασθαι λίπ' ἐλαίῳ, χρίσαι and χρίσασθαι λίπ' ἐλαίῳ, and so also in the Attic prose, ἀλείφεισθαι, χρίεισθαι λίπα; λίπα is thus an abridged Dat. instead of λίπαϊ, λίπα, from τὸ λίπα, Gen. -αος, but ἔλαιον must be considered as an adjective from ἐλάα, *olive*, so that λίπα ἔλαιον means *olive-oil*.

10. Μάρτυς (ὁ, *witness*), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, and in Simonides μάρτυν; Dat. Pl. μάρτυσι (ν).

11. Ναῦς (ἡ, *ship*), Gen. νεώς, Dat. νηί, Acc. ναῦν, Voc. wanting; Dual, Gen. and Dat. νεοῖν (Nom. and Acc. wanting); Pl. νῆες, νεῶν, ναυσί (ν), ναῖς. Comp. γραῦς, § 57.

In Attic poets and later prose also, νηός, νηί, νῆα, etc

2. Ὀρνις (ὁ, ἡ, *bird*), Gen. ὄρνιθ-ος, etc. The Pl. has a collateral form declined like πόλις, except the Dat.: ὄρνιθες and ὄρνεις, ὄρνιθων and ὄρνεων, ὄρνισι, ὄρνιθας, ὄρνεις, and ὄρνις, § 67 (b). So Ἀνάχαρσις, Ἀναχάρσιδος, and Ἀναχάρσεως.

In the Attic writers, the ι is sometimes short, ὄρνις, ὄρνιν, Aristoph. Av. 16. 270, 335 (but ὄρνις, ὄρνιν, 70, 103, 73).

13. Πνύξ (ἡ, *place of meeting*), Gen. πυκν-ός, Dat. πυκνί, Acc. πύκνα.

14. Σῆς (ὁ, *moth*), Gen. σε-ός; Pl. σέες, Gen. σέων, etc.; in the later writers, Gen. σητός.

15. Σκώρ (τὸ, *dirt*), Gen. σκατός, etc., and ὕδωρ (τὸ, *water*), Gen. ὕδατος, etc. To both of these belong:—

16. Φρέαρ (τὸ, *a well*), and στέαρ (τὸ, *tallow*), Gen. -έατος and -ητός (α long in Attic, short in Epic).

17. Φθόϊς, φθοῖς (ὁ, *art of cooking*), Gen. φθοι-ός and (from φθοῖς) φθοῖδ-ος; Pl. φθόεις and φθοῖδες.

18. Χοῦς (ὁ, *a measure*), χοός, χοῖ, χοῦν, χόες, χοῶν, χουσί, χόας like βοῦς (§ 57); also Gen. χοῶς, Acc. χοᾶ, Acc. Pl. χοᾶς, as if from χοεῖς. The latter forms are preferred by the Attic writers; χοῦς, with the meaning of *mound*, is inflected only like βοῦς. The form χοεῖς is Ionic, Dat. χοεῖ.

19. Χρώς (ὁ, *skin*), χρωτ-ός, χρωτί, χρώτα. Collateral forms in the Ionic dialect and the Attic poets, are, Gen. χρο-ός, χροῖ, χρόα, like αἰδώς. The Dat. χρωῖ is found in certain phrases with ἐν, e. g. ἐν χρωῖ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρωῖ, *it shaves close to the skin, it comes home*, Soph. Aj. 786.

### † 69. Defective Nouns of the Third Declension.

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g.

Χρέως (τὸ, *debt*), Ionic-Attic form for the Nom., Gen., and Acc.; also τὸ χρεὺς, Gen. χρέους, Pl. τὰ χρέα, Gen. χρεῶν; the Dat. and Dual are wanting; ὕπαρ and ὕπαρ (only as Nom. and Acc.), in *dreaming* and *waking*; ὑφελος (only as Nom. and in the construction of the Acc. with the Inf.), *advantage*; μάλη only in the phrase ὑπὸ μάλης, *under the arm*.

REMARKS ON THE DECLENSIONS.

§ 70. I. *Redundant Nouns*.

Nouns are called *Redundant*, which have two modes of inflection in all or in most of the Cases:—

A. They belong to the same declension,

(a) of the same gender, e. g.

ὁ λαός and λαός, *people*; ὁ νεός and νεός, *temple*; ὁ λαγός and λαγός, *hare*; ὁ κάλως, *torre*, Pl. also κάλοι; ἡ ἄλως, *threshing-floor*, Pl. also αἱ ἄλοι; ἡ Γοργώ and Γοργών.

(b) of different genders (hence called heterogeneous), e. g.

ὁ νῶτος and τὸ νῶτον, *back* (the last form was regarded by the *Atticists* as the only proper form, still τὸν νῶτον Xen. R. Equ. 3, 3); ὁ ζυγός and τὸ ζυγόν, *yoke*. — In the Pl. the neuter form of these heterogeneous nouns is more frequently used, e. g. ὁ σῖτος, τὰ σῖτα; οἱ δεσμοί, and more commonly τὰ δεσμά; ὁ σταδμός, *a station, balance*, οἱ σταδμοί and τὰ σταδμά, *stations*, and τὰ σταδμά, sometimes also *balances*; οἱ ζυγοί does not probably occur.

B. To different declensions, and commonly of different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*; ὁ χῶρος and ἡ χώρα, *space*; ἡ ὄχθη and ὁ ὄχος, *rising ground*; ἡ δίψα and τὸ δίψος, *thirst*; ἡ νάπη (the older form) and τὸ νάπος, *valley*, etc. It should be observed further, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ; these three forms are almost entirely poetic (πρεσβύτερος and πρεσβύτατος formed from this, are in frequent use); in the Common Language, ὁ πρεσβύτες, -ου, *elder*; in the meaning of *messenger*, *envoy*, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; but in the Pl. οἱ and τοὺς πρέσβεις, πρέσβεων, πρέσβεσι; also, τὸ δάκρυον and τὸ δάκρυ *tear*. The latter and older form is retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found even in the Attic prose-writers (Thu. 7, 75; Dem. c. Onet. I § 32).

§ 71. II. *Heteroclites*.

Heteroclites [§ 67 (b)] have two modes of formation; they are either of the third Dec., which have been already presented together (§ 68), or of two different declensions. Those of different declensions are, e. g. as follows:—

A. Of the First and Third Declension.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:—

(a) Some in -ης, Gen. -ου and -ητος, through all the Cases according to both

declensions:  $\delta$   $\muύκης$ , *mushroom* Gen.  $\muύκου$  and  $\muύκητος$ , and some proper names, e. g.  $\chiάρης$ . The name  $\Thetaαλῆς$ , in the old Attic, has the Ionic Gen. form  $\Thetaάλεω$ , Dat.  $\Thetaαλῇ$ , Acc.  $\Thetaαλῆν$ ; in the later writers,  $\Thetaαλοῦ$  and  $\Thetaάλητος$ ,  $\Thetaάλητι$  and  $\Thetaάλητα$ . Observe that the accent is drawn back on  $\Thetaάλεω$ .

(b) The proper names mentioned, § 59, Rem. 2, have  $\eta$  as well as  $\etaν$  in the Acc. Sing. only.

#### B. Of the Second and Third Declensions.

(a) Of the Common second and third declensions: several substantives in  $-ος$ , as masculine, are inflected according to the second Dec., but as neuter, according to the third Dec., e. g.  $\delta$  and  $\tauὸ ὄχος$ , *chariot*,  $\tauοῦ ὄχου$  and  $ὄχους$ ,  $\tauὸν ὄχον$  and  $\tauὸ ὄχος$ ;  $\delta$  and  $\tauὸ σκότος$ , *darkness*.

(b) Of the contract second and third declensions: —

$\piρόχοος$  ( $\eta$ , *watering-pot*), Att.  $\piρόχους$ , Gen.  $\piρόχου$ , etc., Dat. Pl.  $\piροχουσι$  (like  $\betaοῦς$ ,  $\betaουσίν$ ).

$Οἰδίπους$ , Gen.  $Οἰδίποδος$  and (poet.)  $Οἰδίπου$ , Dat.  $Οἰδίποδι$ , Acc.  $Οἰδίποδα$  and  $Οἰδίπουν$ , Voc.  $Οἰδίπου$ .

(c) Of the Attic second and third declensions: —

In the Acc. Sing.,  $\delta$   $\gammaέλως$ , *laughter*,  $\gammaέλωτος$ ,  $\gammaέλωτι$ , Acc.  $\gammaέλωτα$  and  $\gammaέλων$ , and the three following:  $\πάτρις$ , *patruus*,  $μήτρις$ , *avunculus*, and  $Μῖνως$ , which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the Attic second Dec.; in the other Cases, according to the third Dec.

$\πάτρις$ , Gen.  $\πάτρω$  and  $\πάτρωος$ , Dat.  $\πάτρει$ , Acc.  $\πάτρων$  and  $\πάτρωα$ ;  
 $Μῖνως$ , Gen.  $Μίνω$  and  $Μίνωος$ , Dat.  $Μίνωι$ , Acc.  $Μίνω$  (§ 48, Rem. 1),  $Μίνων$  and  $Μίνωα$ .

### § 72. III. Metaplasts.

Metaplasts [§ 67 (c)] like Heteroclites, have two modes of formation; they are either of the third declension, which have been already presented together (68), or of two different declensions. Those of different declensions are, e. g. as follows: —

(a) Of the Common second and third declensions: —

$\Deltaένδρον$  ( $\tauὸ$ , *tree*), Gen.  $δένδρου$ , etc.; but in the Dat. Pl. among the Attic writers,  $δένδρεσι$  (from the stem  $\tauὸ \Delta ΕΝΔΡΟΣ$ ) and  $δένδροις$ ; the first form is regarded by the Atticists as the better. To this stem belong, also, the forms  $\tauῷ δένδρει$  and  $\tauὰ δένδρη$ , which occur in the Attic poets, and in later prose writers.

$\kappaοινωνός$  ( $\delta$ , *partaker*), Gen.  $\kappaοινωνοῦ$ , etc.; Xenophon uses the forms  $\kappaοινωνες$  and  $\tauὺς κοινωνας$  (from  $\kappaοινων$ ).

**Κρίνον** (τὸ, *lily*) Gen. κρίνου, etc., with the secondary form in the Dat. Pl. κρίνεσι in Aristoph. from the Pl. κρίνεα (in Herod.). Comp. δένδροι.

**Λᾶς** (ὁ, *stone*), Gen. λᾶος and in Soph. O. C. 196. λᾶου.

**Ὀὕνειρος** [and poetic τὸ ὕνειρον], *dream*, Gen. ὀνείρου and ὀνείρατος.

**Πῦρ** (τὸ, *fire*), πυρός. But Pl., τὰ πυρά, *watch-fires*, according to the second Dec.

**Υἱός** (ὁ, *son*), Gen. υἱοῦ, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme ὕιεϛ, Gen. υἱέος, Dat. υἱεῖ (Acc. υἱέα is rejected); Pl. υἱεῖς, Gen. υἱέων, Dat. υἱέσι, Acc. (υἱέας), Attic υἱεῖς (§ 57, Rem. 1); Dual, υἱέε, Gen. υἱέων.

(b) Of the Attic second and third declensions:—

The three substantives, ἡ ἄλως, *threshing-floor*; ὁ ταώς, *peacock*; and ὁ τυφώς, *whirlwind*, have, together with the common inflection according to the Attic second declension, another according to the third declension, in -ωνος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλως and ὁ ταώς are generally declined according to the Attic second Dec., Acc. Sing. ἄλων, ταών; still, the ν is commonly rejected from ἄλως in the Acc., § 48, Rem. 1. But the forms ἄλωνος, ἄλωνες, ἄλωσι(ν), ταῶνι, ταῶνες, ταῶσιν, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.*

1. Substantives which do not vary the termination, but retain in all the Cases the form of the Nom., are called indeclinable. Except foreign proper names, as ὁ Ἀβραάμ, τοῦ Ἀβραάμ, and the indeclinable cardinal numbers, all indeclinable nouns are of the neuter gender. Here belong especially:—

(a) The names of the letters, e. g. τὸ, τοῦ, τῷ, ἄλφα;

(b) Most of the cardinal numbers, e. g. δέκα ἀνδρῶν;

(c) Τὸ, τοῦ, τῷ, χρεών, *necessity, destiny*, and Δέμις with εἶστίν and εἶναι, and several foreign words, e. g. τὸ, τοῦ, τῷ πάσχα;

(d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed defective in number. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ αἰθήρ, *ether*; οἱ ἐτησῖαι, *the Etesian wind*; αἱ Ἀθῆναι, *Athens*; τὰ Ὀλύμπια, *the Olympic games*. Comp further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

## CHAPTER II.

**The Adjective and Participle.***§ 74. Gender and Declension of the Adjective and Participle.*

1. The Adjective and the Participle, like the Substantive, have three genders, being varied by inflection to agree with the gender of their substantive. But all adjectives have not separate forms for the three genders; many have but two endings, one for the Masc. and Fem., the other for the Neuter, e. g. ὁ σώφρων ἀνὴρ, ἡ σώφρων γυνή, τὸ σῶφρον τέκνον. Several, indeed, have but one ending, commonly used only for the Masc. and Fem. See § 80, e. g. ὁ φυγὰς ἀνὴρ, ἡ φυγὰς γυνή.

2. In Adjectives and Participles of three endings, the Masc. and Neuter belong to the same declension (second or third), and the Neuter is like the Masc. in the Gen. and Dat.; the Fem. is always of the first Dec.

REMARK 1. Hence, in an Adjective in -os of three endings, the Masc. is declined like λόγος (§ 46), the Fem. like δίκη or σκιά (§ 44), and the Neut. like σῦκον (46).

REM. 2. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted hereafter. But it may be remarked here, as an essential deviation, that Participles always have the Voc. of the third Dec. like the Nom., § 53, Rem. 5.

*§ 75. Accentuation of Adjectives and Participles*

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:—

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλός, καλή, καλόν; κοῦφος, κούφη, κοῦφιν; χαρίεις, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέρην, τέρεινα, τέρεν; βαρύς, βαρεῖα, βαρύ; βουλεύσας, βουλεύσασα, βουλεύσαν· τιθεῖς, τιθεῖσα, τιθέν.

REMARK 1. In adjectives in -ος, -η, -ον, or -ος, -ᾱ, -ον, the Fem., on account of the length of the final syllable (η, ᾱ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. ἀνδρώπινος, ἀνδρωπίνη, ἀνδρώπινον; ἐλεύθερος, ἐλευθέρᾱ, ἐλεύθερον; κοῦφος, κούφη, κοῦφον; σπουδαῖος, σπουδαῖᾱ, σπουδαῖον; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. ἀνδρώπιναι, ἐλευθέραι, κοῦφαι, σπουδαῖαι, like ἀνδρώπιοι, ἐλεύθεροι, κοῦφοι, σπουδαῖοι. Hence the difference between Ῥόδιαι, Λυκῖαι (γυναῖκες), as adjectives, and Ῥοδῖαι, Λυκῖαι, as substantives, according to § 45, 6.

2. Participles accent the same syllable in the Neuter Nom. as in the Masc., when the nature of the syllable permits, e. g.

παιδεύων,	πα.δεῦον	τιμήσων,	τιμῆσον
φιλῶν,	φιλοῦν	λιπῶν,	λιπόν.

REM. 2. Yet Adjectives sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾱ, -εον, -ός, -όη, or -όα, -όον (except the Nom. and Acc. Dual Masc. and Neuter, which are Oxytones, § 49, 3), are Perispomena through all the Cases and Numbers, though the uncontracted forms of those in -εος are Proparoxytones, e. g. ἀργύρεος = ἀργυροῦς, ἀργύρεον = ἀργυροῦν. On contracted compounds in -οος, -οον, e. g. εἵνους, εἵνουν, see § 49, 3.

4. Barytone feminines of adjectives and participles, whose Masc. is of the third declension, are Perispomena [§ 45, 6 (b)] in the Gen. Pl., but all the other Cases retain the accent of the Masc., e. g.

βαρύς, -εῖα, -ύ	Gen. Pl. βαρέων, βαρειῶν
χαρίεις, -ίεσσα, -ίεν	" χαριέντων, χαριεσσῶν
μέλας, μέλαινα, μέλαν	" μελάνων, μελαινῶν
πᾶς, πᾶσα, πᾶν	" πάντων, πασῶν
τυφθεῖς, -εῖσα, -έν	" τυφθέντων, τυφθεισῶν
τύψας, τύψᾱσα, τύψαν	" τυψάντων, τυψασῶν; but,
ἀνδρώπινος, -ίνη, -ινον	" ἀνδρωπίνων, as Masc., F., and N.
ἐλεύθερος, -εῖρᾱ, -ερον	" ἐλευθέρων, as Masc., F., and N.
τυπτόμενος, -εῖτη, -ενον	" τυπτομένων, as Masc., F., and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2 (c).

REM. 4. On the accentuation of the Nominative of compound adjectives, the following things are to be noted:—

- (a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule [§ 30, 1, (c)], and are Proparoxytones, e. g. φιλότεκνος (from τέκνον), πάγκακος (from κάκος). But if the last part is formed of a verb, then adjectives with a long penult, are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινωπός, ὀδηγός; but those with a short penult, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, one casting stones;	λιθόβολος, cast down by stones;
μητροκτόνος, matricide;	μητρόκτονος, slain by a mother;
θηροτρόφος, nourishing wild beasts:	θηρότροφος, not crished by wild beasts.

Words compounded with prepositions, a privative and intensive, ἐν and



δυσ, and ἀει, ἄγαν, ἀρι, ἀρτι, ἐρι, ἡμι, ζα, παν, and πολυ, are always Proparoxytones, and hence exceptions to the rule respecting words with *s* short penult.

(b) Verbal adjectives in -τός remain Oxytones, even in compounds, if they have three endings, but are Proparoxytones, if they have but two. See § 78, I. (c).

(c) All compounds in -πλήξ, -ρώξ, -τρώξ, -σφάξ, are Oxytones.

## SUMMARY OF THE ADJECTIVE AND PARTICIPLE ENDINGS.

### † 76. I. *Adjectives and Participles of three Endings.*

I.	-ος, -η, -ον:	Nom.	ἀγαθός,	ἀγαθή,	ἀγαθόν, good,
		Gen.	ἀγαθοῦ,	ἀγαθῆς,	ἰγαθοῦ
		Nom.	ὀγδοός,	ὀγδοή,	ὀγδοον, eighth,
		Gen. Pl.	ὀγδόων,	ὀγδῶν,	ὀγδῶν (§ 75, 4.)
		Nom.	γραφόμενος,	γραφομένη,	γραφόμενον
		Gen. Pl.	γραφομένων,	γραφομένων.	γραφομένων
	ος, -ᾱ, -ον:	Nom.	δίκαιος,	δικαίᾱ,	δίκαιον, just,
		Gen.	δικαίου,	δικαίᾱς,	δικαίου
		Gen. Pl.	δικαίων,	δικαίων,	δικαίων
		Nom.	ἐχθρός,	ἐχθρά,	ἐχθρόν, hostile,
		Gen.	ἐχθροῦ,	ἐχθρᾱς,	ἐχθροῦ
		Nom.	ἄθρόος,	ἄθρόᾱ,	ἄθρόον, full,
		Gen.	ἄθρόου,	ἄθρόᾱς,	ἄθρόου
		Gen. Pl.	ἄθρόων,	ἄθρόων,	ἄθρόων.

Most of the adjectives belong to this class. The Fem. ends in *a*, when preceded by *i* or *p*, § 43, 1. Still, adjectives in -οος have -όα in the Fem., when *p* precedes *o*, otherwise, -όη, e. g. ἄθρόα, yet ὀγδοή. On the accentuation of adjectives in -ος, -η (*ā*), -ον, see § 75.

Adjectives in -εος, -έα, -εον, which denote the *material*, e. g. χρύσεος, *golden*; ἀργύρεος, *silver*; κεράμεος, *earthen*; and multiplicative adjectives in -όος, -όη, -όον, e. g. ἀπλός, *single*; διπλός, *double*, are contracted. On the accentuation of those in -εος, -έα, -εον, see § 75, 3, and on the contraction of those in -έα into -ᾱ, -όη into -ῆ, and -όα into -ᾱ, see § 9, II.

χρῦσ-εος,	χρυσ-έα.	χρῦσ-εον
χρυσ-οῦς,	χρυσ-ῆ,	χρυσ-οῦν.
ἐρέ-εος,	ἐρε-έα,	ἐρέ-εον
ἐρε-οῦς,	ἐρε-ᾱ,	ἐρε-οῦν
ἀργύρ-εος,	ἀργυρ-έα,	ἀργύρ-εον
ἀργυρ-οῦς,	ἀργυρ-ᾱ,	ἀργυρ-οῦν
διπλ-όος,	διπλ-όη,	διπλ-όον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν

REMARK 1. Contraction is seldom omitted in Attic classic prose, not unfrequently in the Tragedians, e. g. χρύσεια, Xen. Ag. 5, 5; yet ἄθρόος, -όᾱ, -όον, *crowded*, is rarely found contracted; δικρόος, -όᾱ, -όον, *two-pronged*, is commonly contracted in the Masc. and Neut., δικροῦς, δικροῦν, but in the Fem. the uncontracted form is usual, ἡ δικρόα; ὀγδοός is always uncontracted.

II. -ός, -εῖᾱ, -όν:	Nom.	γλυκός, γλυκεῖα, γλυκό, sweet,
	Gen.	γλυκέος, γλυκείας, γλυκέος
	Gen. Pl.	γλυκέων, γλυκειῶν, γλυκέων (§ 75, 4.)

The declension of the Masc. is like *πῆχυσ*, though with the common genitives in *-έος*, *-έων*; the declension of the Neut. is like *ἄστυ*, yet always uncontracted in the Pl. (*-έα*). The only deviations from the regular accentuation are, *ἡμίους*, *ἡμίσεια*, *ἡμισυ*, *half*; *θήλυς*, *θήλεια*, *θήλυ*, *female*; *πρέσβυς*, *old* (used only in the Masc.), and some poetic forms. *Θῆλυς* is sometimes used as feminine in Homer and in the Tragedians.

REM. 2. The adjective *ἡμίους*, in the Attic writers, has both the contracted and uncontracted forms in the Acc. Pl., *ἡμίσεις* and *ἡμίσεας*; also the Neut. *ἡμίσεια* is found in several passages in Demosthenes in the contracted form *ἡμίση*. Sometimes the Ionic Fem. form *-έα* occurs, e. g. *πλατέα*, X. R. Equ. 1, 14. (in all MSS.) *ἡμίσεας*, Pl. Menon. 83, c. in the best MSS.

II'	<i>-ύς</i> , <i>-ύσα</i> , <i>-ύν</i> :	Nom.	<i>δεικνύς</i> , <i>δεικνύσα</i> , <i>δεικνύν</i> , <i>showing</i> ,
		Gen.	<i>δεικνύντος</i> , <i>δεικνύσης</i> , <i>δεικνύντος</i>
		Gen. Pl.	<i>δεικνύντων</i> , <i>δεικνυσῶν</i> , <i>δεικνύντων</i> (§ 75, 4.)
		Nom.	<i>φύς</i> , <i>φύσα</i> , <i>φύν</i> , <i>produced</i> ,
		Gen.	<i>φύντος</i> , <i>φύσης</i> , <i>φύντος</i> [§ 65, 2 (c).]
		Gen. Pl.	<i>φύντων</i> , <i>φυσῶν</i> , <i>φύντων</i> .

So the Pres. and second Aor. Act. participles of verbs in *-μι*. For the declension of the Masc. and Neut., see § 54 (d).

IV.	<i>-εις</i> , <i>-εσσα</i> , <i>-εν</i> :	Nom.	<i>χαρίεις</i> , <i>χαρίεσσα</i> , <i>χαρίεν</i> , <i>lovely</i> ,
		Gen.	<i>χαρίεντος</i> , <i>χαρίεσσης</i> , <i>χαρίεντος</i>
		Gen. Pl.	<i>χαριέντων</i> , <i>χαριεσσῶν</i> , <i>χαριέντων</i> .

For the declension of the Masc. and Neut., see § 54 (d), the only difference being that the Dat. Pl. ends in *-εσι*, not *-εισι*, e. g. *χαρίεσι*. — The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone; yet the ancient grammarians prescribe that the Neut. of *χαρίεις* should be accented on the antepenult, hence *χάριεν*.

REM. 3. Some of the adjectives in *-ήεις*, *-ήεσσα*, *-ῆεν*, and *-όεις*, *-όεσσα*, *-όεν*, admit contraction, e. g.

Nom.	<i>τιμή-εις</i> , <i>τιμή-εσσα</i> , <i>τιμῆ-εν</i> , <i>honored</i> ,
	<i>τιμῆς</i> , <i>τιμῆσσα</i> , <i>τιμῆν</i>
Gen.	<i>τιμῆντος</i> , <i>τιμῆσσης</i> , <i>τιμῆντος</i>
Nom.	<i>μελιτό-εις</i> , <i>μελιτό-εσσα</i> , <i>μελιτό-εν</i> , <i>honeyed</i> ,
	<i>μελιτοῦς</i> , <i>μελιτούσσα</i> , <i>μελιτοῦν</i>
Gen.	<i>μελιτοῦντος</i> , <i>μελιτούσσης</i> , <i>μελιτοῦντος</i> .

V.	<i>-εῖς</i> , <i>-εῖσα</i> , <i>-έν</i> :	Nom.	<i>λειφθεῖς</i> , <i>λειφθεῖσα</i> , <i>λειφθέν</i> , <i>relictus</i> ,
		Gen.	<i>λειφθέντος</i> , <i>λειφθείσης</i> , <i>λειφθέντος</i>
		Gen. Pl.	<i>λειφθέντων</i> , <i>λειφθειςῶν</i> , <i>λειφθέντων</i>
		Nom.	<i>τιθεῖς</i> , <i>τιθεῖσα</i> , <i>τιθέν</i> , <i>placing</i> ,
		Gen.	<i>τιθέντος</i> , <i>τιθείσης</i> , <i>τιθέντος</i> .

For the declension of the Masc. and Neut., see § 54 (d), and also in the Dat. Pl., e. g. *τυφθεῖσι*. So likewise the first and second Aor. Pass. Participle, and the Pres. and second Aor. Active Part. of *τίθημι* and *ἵημι*, e. g. *ίείς*, *ίεισα*, *ίέν*, *είς*, *είσα*, *έν*, *θείς*, *θείσα*, *θέν*.

VI.	<i>-ᾱς</i> , <i>-αινα</i> , <i>-ᾶν</i> :	Nom.	<i>μέλας</i> , <i>μέλαινα</i> , <i>μέλαν</i> , <i>black</i> ,
		Gen.	<i>μέλανος</i> , <i>μελαίνης</i> , <i>μέλανος</i>
		Gen. Pl.	<i>μελάνων</i> , <i>μελαινῶν</i> , <i>μελάνων</i> .

In the same manner only *τάλας*, *τάλαινα*, *τάλαν*, *unhappy*, the feminine Voc. of which has also *τάλαν*. For the declension of the Masc. and Neut., see § 54 (d), with Rem. 6.

VII. -ās, -āσα, -āν: Nom.	πās, πāσα, πāν, <i>all, every,</i>
Gen.	παντός, πάσης, παντός
Gen. Pl.	πάντων, πασῶν, πάντων.

In the same manner only the compounds of πās, e. g. ἅπās (ἅπāσα, ἅπαν), σύμπās, πρόπās, etc.; these compounds have a short α in the Neut., in dactylic and anapestic verse. See § 54 (d), for the declension of the Masc. and Neut., and § 65, 2 (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

VIII. -ās, -āσα, -āν: Nom.	λείψās, λείψāσα, λείψαν, <i>having left,</i>
Gen.	λείψαντος, λειψάσης, λείψαντος
Gen. Pl.	λειψάντων, λειψασῶν, λειψάντων.

So the first Aor. Act. Part., and also the Pres. and second Aor. Act. Part. of ἵστημι: ἱστές, -āσα, -άν; στάς, -āσα, -άν. For the declension, see § 54 (d).

IX. -ην, -εινα, -εν: Nom.	τέρην, τέρεινα, τέρεν (poetic), <i>smooth,</i>
Gen.	τέρενος, τερείνης, τέρενος
Gen. Pl.	τερένων, τερεινῶν, τερένων.

No other adjective is thus declined. For the declension, see § 55, 1.

X. -ούς, -οῦσα, -όν: Nom.	διδούς, διδοῦσα, διδόν, <i>giving,</i>
Gen.	διδόντος, διδούσης, διδόντος
Gen. Pl.	διδόντων, διδουσῶν, διδόντων.

Thus only the Part. Pres. and the second Aor. Act. (δούς, δοῦσα, δόν, Gen. δόντος, δούσης, Gen. Pl. Fem. δουσῶν) of verbs in -ωμι.

XI. -ών, -οῦσα, -όν: Nom.	έκών, έκούσα, έκόν, <i>willing,</i>
Gen.	έκόντος, έκούσης, έκόντος
Gen. Pl.	έκόντων, έκουσῶν, έκόντων.

Thus only the compound έέκων, commonly έκων, έκουσα, έκον. For the declension, see § 54 (d).

XII. -ων, -ουσα, -ον: Nom.	λείπων, λείπουσα, λείπον, <i>leaving,</i>
Gen.	λείποντος, λειπούσης, λείποντος
Gen. Pl.	λειπόντων, λειπουσῶν, λειπόντων.

So also the Pres., Fut., and second Aor. Act. Part., the last, however, with a different accentuation: -ών, -οῦσα, -όν, e. g. λιπών, -οῦσα, -ύν. For the declension, see § 54 (d). In the same manner, the Present participles of contract verbs in -άω, -έω, and -όω, e. g.

Nom.	τιμῶν, -ῶσα, -ῶν	Nom.	φιλῶν, -οῦσα, -οῦν
Gen.	τιμῶντος, -ώσης, -ῶντος	Gen. Pl.	φιλούντων, -ουσῶν, -ούντων.
Gen. Pl.	τιμώντων, -ωσῶν, -ώντων.	Nom.	μισθῶν, -οῦσα, -οῦν
		Gen. Pl.	μισθούντων, -ουσῶν, -ούντων.

The Fut. Act. Part. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλοῦντος, etc., e. g. σπερῶν, -οῦσα, -οῦν (formed from σπερέων, etc.), from σπείρω, to sow.

XIII. -ώς, -υῖα, -ός: Nom.	τετυφώς, τετυφυῖα, τετυφός, <i>having struck,</i>
Gen.	τετυφότης, τετυφυῖας, τετυφότης
Gen. Pl.	τετυφότην, τετυφυῖων, τετυφότην.

On the form έστώς, -ῶσα, έστώς and -ός, etc., see below, § 193, Rem. 2 and 3

XIV. The adjectives, μέγας, μεγάλη, μέγα, great, πολύς, πολλή, πολύ, much, are irregular in the Nom., Acc., and Voc. of the Masc. and Neut. Sing.; the other parts are regular; but even πολλόν instead of πολύν or πολύ, occurs in the Attic poets; Aesch. S. 824, uses the Voc. μέγαλε; πρᾶος, πραεῖα, πρᾶον, soft, is also irregular; it has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like πραῦς, -εῖα, -ῶ (comp. γλυκύς, -εῖα, -ύ), which occurs in the Dialects. See the Paradigms.

§ 77. Paradigms.

S. N.	ἀγαθός	ἀγαθή	ἀγαθόν, good	φίλιος	φίλιῦ	φίλιον, lovely
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλιου	φίλιᾶς	φίλιου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φίλιῳ	φίλιᾳ	φίλιῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φίλιᾶν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φίλιᾶ	φίλιον
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλιων	φίλιων	φίλιων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλιοις	φίλιαις	φίλιοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φίλιους	φίλιᾶς	φίλια
V.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
Dual.	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φίλιῳ	φίλιᾶ	φίλιῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν.	φίλιοιν	φίλιαιν	φίλιοιν.
S. N.	γλυκύς	γλυκεῖα	γλυκύ, sweet	πρᾶος	πραεῖα	πρᾶον, soft
G.	γλυκέος	γλυκεῖας	γλυκέος	πράου	πραεῖας	πράου
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	πράῳ	πραεῖα	πράῳ
A.	γλυκύν	γλυκεῖαν	γλυκύ	πρᾶον	πραεῖαν	πρᾶον
V.	γλυκύ	γλυκεῖα	γλυκύ	πρᾶος(ε)	πραεῖα	πρᾶον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
G.	γλυκέων	γλυκειῶν	γλυκέων	πραέων	πραειῶν	πραέων
D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι(ν)	πράοις, πραέσι	πραεῖαις	πραέσι
A.	γλυκεῖς	γλυκεῖας	γλυκέα	πράους, πραεῖς	πραεῖας	πραέα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
Dual.	γλυκέε	γλυκεῖα	γλυκέε	πράῳ	πραεῖα	πράῳ
	γλυκέοιν	γλυκεῖαιν	γλυκέοιν	πράοιν	πραεῖαιν	πράοιν.
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθεισα	λειφθέν
G.	χαρίεντος	χαριέσσης	χαρίεντος	λειφθέντος	λειφθείσης	λειφθέντος
D.	χαρίεντι	χαριέσση	χαρίεντι	λειφθέντι	λειφθείσῃ	λειφθέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	λειφθέντι	λειφθείσαν	λειφθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθεισα	λειφθέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
G.	χαρίέντων	χαριέσσων	χαρίέντων	λειφθέντων	λειφθείσων	λειφθέντων
D.	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)	λειφθεῖσι(ν)	λειφθείσαις	λειφθεῖσι(ν)
A.	χαρίεντας	χαριέσσας	χαρίεντα	λειφθέντες	λειφθείσας	λειφθέντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
Dual.	χαρίεντε	χαριέσσᾱ	χαρίεντε	λειφθέντε	λειφθεισᾱ	λειφθέντε
	χαρίέντοιν	χαριέσσαιν	χαρίέντοιν.	λειφθέντοι	λειφθείσαιν	λειφθέντοιν.

χρύσεος χρυσοῦς χρυσέου χρυσοῦ χρυσέῳ χρυσῷ χρύσειον χρυσοῦν doubtful	χρυσέα χρυσῇ χρυσέας χρυσῆς χρυσέα χρυσῇ χρυσέαν χρυσῇν χρυσέα χρυσῇ	χρύσειον, golden χρυσοῦν χρυσέου χρυσοῦ χρυσέῳ χρυσῷ χρύσειον χρυσοῦν χρύσειον χρυσοῦν	ἀπλούς ἀπλοῦς ἀπλόου ἀπλοῦ ἀπλόῳ ἀπλῷ ἀπλόον ἀπλοῦν doubtful	ἀπλόη ἀπλῇ ἀπλόης ἀπλῆς ἀπλόη ἀπλῇ ἀπλόην ἀπλῆν ἀπλόη ἀπλῇ	ἀπλόον, single ἀπλοῦν ἀπλόου ἀπλοῦ ἀπλόῳ ἀπλῷ ἀπλόον ἀπλοῦν ἀπλόον ἀπλοῦν
χρύσειοι χρυσοῖ χρυσέων χρυσῶν χρυσέοις χρυσοῖς χρυσέους χρυσοῦς χρύσειοι χρυσοῖ	χρύσειαι χρυσαῖ χρυσέων χρυσῶν χρυσέαις χρυσαιῖς χρυσέας χρυσᾶς χρύσειαι χρυσαιῖ	χρύσειᾶ χρυσᾶ χρυσέων χρυσῶν χρυσέοις χρυσοῖς χρύσειᾶ χρυσᾶ χρύσειᾶ χρυσᾶ	ἀπλόοι ἀπλοῖ ἀπλόων ἀπλῶν ἀπλόοις ἀπλοῖς ἀπλόους ἀπλοῦς ἀπλόοι ἀπλοῖ	ἀπλόαι ἀπλαῖ ἀπλόων ἀπλῶν ἀπλόαις ἀπλαῖς ἀπλόας ἀπλᾶς ἀπλόαι ἀπλαῖ	ἀπλόα ἀπλᾶ ἀπλόων ἀπλῶν ἀπλόοις ἀπλοῖς ἀπλόα ἀπλᾶ ἀπλόα ἀπλᾶ
χρυσέω χρυσῷ χρυσέοιν χρυσοῖν	χρυσέα χρυσᾶ χρυσέαιν χρυσαιν	χρυσέω χρυσῷ χρυσέοιν χρυσοῖν	ἀπλόω ἀπλῷ ἀπλόοιν ἀπλοῖν	ἀπλόα ἀπλᾶ ἀπλόαιν ἀπλαιν	ἀπλόω ἀπλῷ ἀπλόοιν ἀπλοῖν
ἀργύρεος ἀργυροῦς ἀργυρέου ἀργυροῦ ἀργυρέῳ ἀργυρῷ ἀργύρειον ἀργυροῦν ἀργύρεε	ἀργυρέα ἀργυρᾶ ἀργυρέας ἀργυρᾶς ἀργυρέα ἀργυρᾶ ἀργυρέαν ἀργυρᾶν ἀργυρέα ἀργυρᾶ	ἀργύρειον, silver ἀργυροῦν ἀργυρέου ἀργυροῦ ἀργυρέῳ ἀργυρῷ ἀργύρειον ἀργυροῦν ἀργύρειον ἀργυροῦν	τετυφώς τετυφότος τετυφότι τετυφότα τετυφότες τετυφότων τετυφόσι τετυφότας τετυφότε τετυφότοι	τετυφυῖα τετυφυίας τετυφυῖα τετυφυῖαν τετυφυῖαι τετυφυῖων τετυφυῖαις τετυφυίας τετυφυῖα τετυφυῖαιν	τετυφός, having τετοφότος [struck] τετυφóτι τετυφός τετυφóτα τετυφóτων τετυφóσι τετυφóτα τετυφóτε τετυφóτοι
πολύς πολλοῦ πολλῷ πολύν πολύ	πολλή πολλῆς πολλῇ πολλήν πολλή	πολύ, much πολλοῦ πολλῷ πολύ πολύ	μέγας μεγάλου μεγάλῳ μέγαν μέγα	μεγάλη μεγάλῃς μεγάλη μεγάλην μεγάλη	μέγα, great μεγάλου μεγάλῳ μέγα μέγα
πολλοί πολλῶν πολλοῖς πολλούς πολλοί	πολλαί πολλῶν πολλαῖς πολλάς πολλαί	πολλά πολλῶν πολλοῖς πολλά πολλά	μεγάλοι μεγάλων μεγάλοις μεγάλους μεγάλοι	μεγάλαι μεγάλων μεγάλαις μεγάλας μεγάλαι	μεγάλα μεγάλων μεγάλοις μεγάλα μεγάλα
			μεγάλω μεγάλοιν	μεγάλα μεγάλαιν	μεγάλω μεγάλου

μέλας μέλανος μέλανι μέλαινα μέλαν	μέλαινα μελαίνης μελαίνη μέλαιναν μέλαινα	μέλαν, black μέλανος μέλανι μέλαν μέλαν	πᾶς παντός παντί πάντα πᾶς	πᾶσα πάσης πάσῃ πᾶσαν πᾶσα	πᾶν, all παντός παντί πᾶν πᾶν
μέλανες μελάνων μέλασι μέλανάς μέλανες	μέλαιναι μελαινῶν μελαίναις μελαίνας μέλαιναι	μέλαινα μελάνων μέλασι μέλαινα μέλαινα	πάντες πάντων πᾶσι πάντας πάντες	πᾶσαι πασῶν πάσαις πάσας πᾶσαι	πάντα πάντων πᾶσι πάντα πάντα
μέλανε μελάνοι	μελαίνᾱ μελαίναιν	μέλανε μελάνοι.	πάντε πάντοι	πάσᾱ πάσαι	πάντε πάντοι.
στάς στάτος στάντι στάντα στάς	στάσα στάσης στάσῃ στάσαν στάσα	στάν, standing στάτος στάντι στάν στάν	λιπών λιπόντος λιπόντι λιπόντα λιπών	λιπούσα λιπούσης λιπούσῃ λιπούσαν λιπούσα	λιπόν, leaving λιπόντος λιπόντι λιπόν λιπόν
στάντες στάντων στάσι(ν) στάντας στάντες	στάσαι στασῶν στάσαις στάσας στάσαι	στάντα στάντων στάσι(ν) στάντα στάντα	λιπόντες λιπόντων λιπούσι(ν) λιπόντας λιπόντες	λιπούσαι λιπουσῶν λιπούσαις λιπούσας λιπούσαι	λιπόντα λιπόντων λιπούσι(ν) λιπόντα λιπόντα
στάντε στάντοι	στάσᾱ στάσαι	στάντε στάντοι.	λιπόντε λιπόντοι	λιπούσᾱ λιπούσαι	λιπόντε λιπόντοι.
φανῶν φανούντος φανούντι φανούντα φανῶν	φανούσᾱ φανούσης φανούσῃ φανούσαν φανούσᾱ	φανούν, about to φανούντος [show φανούντι φανούντα φανούν	ζευγνύς ζευγνύντος ζευγνύντι ζευγνύντα ζευγνύς	ζευγνύσα ζευγνύσης ζευγνύσῃ ζευγνύσαν ζευγνύσα	ζευγνύν, joining ζευγνύντος ζευγνύντι ζευγνύν ζευγνύν
φανούντες φανούντων φανούσι φανούντας φανούντες	φανούσαι φανουσῶν φανούσαις φανούσας φανούσαι	φανούντα φανούντων φανούσι φανούντας φανούντα	ζευγνύντες ζευγνύντων ζευγνύσι ζευγνύντας ζευγνύντες	ζευγνύσαι ζευγνυσῶν ζευγνύσαις ζευγνύσας ζευγνύσαι	ζευγνύντα ζευγνύντων ζευγνύσι ζευγνύντα ζευγνύντα
φανούντε φανούντοι	φανούσᾱ φανούσαι	φανούντε φανούντοι.	ζευγνύντε ζευγνύντοι	ζευγνύσᾱ ζευγνύσαι	ζευγνύντε ζευγνύντοι.

REMARK. All participles in -eis are declined like λειφθεῖς (sec § 76, V.); all participles in -us, like δεικνύς (sec § 76, III.); all participles in -as, like στάς (sec § 76, VIII.); the Pres. Fut. and second Aor. Part. Active, like λιπών (§ 76, XII.); the Fut. Act. Part. of Liquid verbs, like σπερῶν (§ 76, XII.)

## § 78. II. Adjectives of two Endings.

Adjectives in -os of two endings are declined like ἀγαθός, except that they have no separate form for the feminine, the same form being used for the masculine and feminine.

I. -ος, -ον; ὁ ἡ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple adjectives without particular derivative endings, e. g. ὁ ἡ βάρβαρος, *not Greek*; ὁ ἡ λάβρος, *vehement*; ὁ ἡ ἡμερος, *gentle*; ὁ ἡ λοιδόρος, *calumniating*; ὁ ἡ τιδασός, *mild*; ὁ ἡ χέρσος, *unfruitful*; ὁ ἡ ἡσυχος, *silent*; ὁ ἡ δάπανος, *extravagant*; ὁ ἡ ἔωλος, *yesterday*;

(b) Most simple adjectives with the derivative-endings -ιος and -ειος, and -ιμος, e. g. ὁ ἡ σωτήριος, *saving*; ὁ ἡ βασιλείος, *regal*; ὁ ἡ γνώριμος, *recognizable*;

(c) All compounds, e. g. ὁ ἡ ἄλογος, τὸ ἄλογον, *irrational*; ὁ ἡ ἀργός (instead of ἀεργός), *inactive* (but ἀργός, -ή, -όν, *bright*); ὁ ἡ πάγκαλος, *very fair* (but καλός, -ή, -όν); ὁ ἡ πάλλευκος, *very white* (but λευκός, -ή, -όν); θεόπνευστος, -ον, *divinely inspired* (but πνευστός, -ή, -όν); adjectives compounded with adjectives in -κός, which then become Proparoxytones, e. g. ὁ ἡ ψευδάττικος, *not pure Attic*, but (Ἀττικός, -ή, -όν) ὁ ἡ μισοπέρσικος (but Περσικός, -ή, -όν).

Exceptions are adjectives derived from compound verbs with the derivative-endings -κός, which remain Oxytones; those in -τέος, which remain Paroxytones, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδείκνυμι; those in -τός vary between two and three endings, e. g. ἀνεκτός, -ή, -όν (from ἀνέχω), and ἀνεκτός, -όν, see Lobeck, ad S. Aj. 1296. Paralipp. p. 482, sq. Porpo ad Th. 2, 41, 4. But when compounds in -τός, -τής, -τόν, are again compounded, they have but two endings, and are Proparoxytones, e. g. ὁ ἡ ἀκατασκέυαστος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ἀπορώτερος ἢ λήψις, Thu. 5, 110. δυσεμβολώτατος ἢ Λόκρις, Id. 3, 110.

II. -ους, -ουν; ὁ ἡ εὐνους, τὸ εὐνουν, *benévulent*.

Adjectives with these endings are,

(a) Those compounded with the contracted substantives νοῦς and πλοῦς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like ὁστοῦν (§ 47), yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εὐνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακονόοις X. Cy. 8, 2, 1. κρυψινόους X. Ag. 11, 5. δύνουοι X. H. 2, 1, 2.

(b) Such as are compounded with the substantive ποῦς, e. g. ὁ ἡ πολύπους, τὸ πολύπουν, and are inflected like it, but in the Acc. Sing., even as Οἰδίπους [§ 71, B. (b)], are partly of the contract second Dec. and partly of the third, e. g. Gen. πολύποδος and πολύπου; Acc. πολύποδα and πολύπουν, etc.

REM. 3. In several adjectives of this kind, e. g. ἄπους, βραδύπους, δίπους, ἀνιπτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; ὁ ἡ ἱλεως, τὸ ἱλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec. (§ 48).

REM. 4. The Acc. commonly ends in -ων, but in a number of compound words, it ends in -ω (§ 48, Rem. 1), e. g. ἀξιώχρεω, ἀνάπλεω, ἄγηρω (in respect to the accentuation, see § 29, Rem. 7), ἐπίπλεω, ὑπέρχρεω.

REM. 5. There are three endings to the simple adjective:—

Πλέως, πλέα, πλέων, *full*, Gen. πλέω, πλέας, πλέω, Pl. πλέω, πλέαι, πλέα; the compounds are either of two endings, e. g. ὁ ἡ ἀνάπλεως, τὸ ἀνάπλεων, Pl. οἱ αἱ ἐκπλεω (ἰππεῖς ἐκπλεω X. Cy. 6, 2, 7. ἐκπλεω τράπεζαι X. Hier. 1, 18), τὰ ἐκπλεω X. Cy. 3, 1, 28. 1, 6, 7, and even the Nom. Pl. πλέω, of the simple adjective is not seldom used for the Masc. and Fem., or they have (yet more seldom)



three endings, e. g. ἀνάπλεως, ἀναπλέα (Pl. Phaedon 83, d.), ἀνάπλεων. Eur. Alc. 730, has πλέον, after the example of Homer, as Neuter Sing. So likewise compounds, seldom in the Sing., e. g. τὸ ἔμπλεον, Soph., oftener in the Pl., e. g. ἔμπλεοι Pl. Rp. 6. 505, c. and very frequently in the Neuter, e. g. ἑκπλεα X. Cy. 6. 2. 7, and 8. περίπλεα 6. 2. 33. Also from ἵλεως, Plato Phaedon 95, a. has ἵλεα as Neut. Pl.

REM. 6. Ὁ ἡ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. In addition to the Nom. σῶς, σῶν, this word forms only the Acc. Sing. σῶν, like the Attic second Dec.; it has also the Acc. σῶον. The form σῶ (from σῶα), occurs as Fem. Sing. in Eurip. Fr. 629. (Dind.) and as Neut. Pl. in Plat. Critias, 111, c. in the best MSS. The Pl. consists of forms from σῶς of the second Dec. and of forms from the lengthened σῶος, namely:—

Pl. N. οἱ αἱ σῶς (from σῶες), and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σᾶ.

A. τοὺς τὰς σῶς (from σῶας), and τοὺς σῶους, N. σῶα, rarely σᾶ.

The Singular forms of σῶος are very rare in the Attic writers, e. g. σῶος, X. An. 3. 1, 32.

REM. 7. The compounds of κέρας and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἡ χρυσόκερως, τὸ χρυσόκερων, Gen. χρυσόκερῶ and χρυσοκέρωτος; ὁ ἡ φιλόγελως, τὸ φιλόγελων, Gen. φιλόγελῶ and φιλογέλωτος; βούκερως, Gen. βούκερῶ and βουκέρωτος, so εὐκερως. The adjective δυσέρως follows the third Dec. only, e. g. δυσέρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκηρον, νήκεροι, ἄκερα. On the accentuation, see § 29, Rem. 7.

IV. -ων; -ον; N. ὁ ἡ σώφρων, τὸ σώφρον, *prudent*,  
G. τοῦ τῆς τοῦ σώφρονος (according to § 55, 1).

REM. 8. From ὁ ἡ πίων, *ful*, comes also the Fem. form πείρα, even in prose writers; so also πρόφρασσα from ὁ ἡ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, the Comparatives in -ων, -ον, -των, -ιον; but in respect to the declension of these it is to be noted, that, after the rejection of ν, they are contracted in the Acc. Sing., and in the Nom., Acc., and Voc. Pl. See the Paradigms, § 79. In the Attic writers, the uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλάττονες, κακίονες, μείζονες, βελτίονες, πλείονες, ἥττονας, βελτίονας, ἐλάττονας, X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἡ ἀληθής, τὸ ἀληθές, *true*,  
G. τοῦ τῆς τοῦ ἀληθέος, ἀληθοῦς (§ 59).

On the contraction of -έα into -ᾶ (instead of -ῆ), where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in -έτης (from ἔτος, Gen. έτους), are either of two endings, e. g. πορείαν χιλιετηῇ, Pl. Rp. 10. 615, a. περιόδῳ τῇ χιλιετεί, Phaed. 249, a., or they take a particular Fem. form, namely, -έτις, Gen. -έτιδος, e. g. ἐπτέτης, F. ἐπτέτις; τριακοντούκιδων σπονδῶν, Th. 1, 87.

REM. 11. Simple adjectives in -ης are Oxytones, except πλήρης, πλήρες, *full*. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. -ην, -εν; N. ὁ ἡ ἄρρην, τὸ ἄρρεν  
G. τοῦ τῆς τοῦ ἄρρενος (§ 55, 1). No other word like this.

VII. -ωρ, -ορ; N. ὁ ἡ ἀπάτωρ, τὸ ἄπατορ, *fatherless*,  
G. τοῦ τῆς τοῦ ἀπάτορος (§ 55, 1). In like manner only  
ἀμήτωρ, ἄμητορ.



VIII. -ις, -ι; (a) N. ὁ ἢ ἴδρις, τὸ ἴδρι, *knowing*,  
G. τοῦ τῆς τοῦ ἴδριος (§ 63, Rem. 5).

In like manner, only νῆστις, *temperate*, and τρόφισ, *nourished*. In addition to the form in -ιος, these adjectives have another in -ιδος, but more rare, and only poetic, e. g. ἴδριδα, ἴδριδες.

(b) N. ὁ ἢ εὐχαρις, τὸ εὐχαρι, *agreeable*,  
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of χάρις, πάτρις, ἔλπις, φρόντις, which are declined like the simples, e. g. εὐελπις, εὐελπι, Gen. εὐέλπιδος; φιλόπατρις, Gen. φιλοπάτριδος; the Acc. ends according to § 53, 3, in -ιν, e. g. εὐελπιν, εὐχαριν; but compounds of πόλις, when they refer to persons, are inflected in the Attic dialect in -ιδος, e. g. φιλόπολις, Gen. -ιδος, yet in the Acc., φιλόπολιν and -ιδα; still, as epithets of cities, etc., they are inflected like πόλις, e. g. καλλίπολις, δικαιοπόλις, etc., Gen. καλλιπόλεως, etc.

IX. -υς, -υ; (a) N. ὁ ἢ ἄδακρυς, τὸ ἄδακρυ, *tearless*.

So compounds of δάκρυ; yet these inflect only the Acc. Sing. like the third Dec., e. g. ἄδακρυν, Neut. ἄδακρυ. The other Cases are supplied by ἀδάκρυτος, -ον, Gen. -ου, according to the second Dec.

(b) N. ὁ ἢ δίπηχυς, τὸ δίπηχυ, *two ells long*,  
G. τοῦ τῆς τοῦ διπήχεος.

Here belong the compounds of πῆχυς; the declension is like γλυκύς, γλυκύ ( §§ 76, II. and 77), except that the Neuter Pl. in -εα is contracted into -η, like ἑσση, e. g. διπήχη.

X -ους, -ον; N. ὁ ἢ μονόδους, τὸ μονόδον, *one-toothed*,  
G. τοῦ τῆς τοῦ μονόδοντος.

So the remaining compounds of ὀδούς. For the Dec., see § 54 (d).

### § 79. Paradigms.

S. N.	ἐνδοξος	ἐνδοξον	δίπους	δίπους	δίπουν
G.	ἐνδόξου	ἐνδόξου		δίποδος	
D.	ἐνδόξῳ	ἐνδόξῳ		δίποδι	
A.	ἐνδοξον	ἐνδοξον	δίποδα and	δίπουν	δίπουν
V.	ἐνδοξε	ἐνδοξον	δίπου		δίπουν
P. N.	ἐνδυχοι	ἐνδοχα	δίποδες		δίποδα
G.	ἐνδόχων	ἐνδόχων		διπόδων	
D.	ἐνδόχοις	ἐνδόχοις		δίποσι	
A.	ἐνδόχους	ἐνδοχους	δίποδας		δίποδα
V.	ἐνδοχοι	ἐνδοχα	δίποδες		δίποδα
Dual.	ἐνδόχῳ	ἐνδόχῳ		δίποδε	
	ἐνδόχοιν	ἐνδόχοιν.		διπόδοιν.	

S. N. G. D. A. V.	εὐπλ(ο-ος)ους εὐπλου εὐπλω εὐπλουν doubtful	Ἰλεως  Ἰλεω Ἰλεφ Ἰλεων  Ἰλεως  Ἰλεων
P. N. G. D. A. V.	εὐπλοι  εὐπλων εὐπλοις εὐπλους εὐπλοι εὐπλοα  εὐπλοα	Ἰλεφ  Ἰλεων Ἰλεφς Ἰλεως Ἰλεφ  Ἰλεω Ἰλεω
Dual.	εὐπλω εὐπλωιν.	Ἰλεω Ἰλεφν.

S. N. G. D. A. V.	εὐδαίμων εὐδαίμονος εὐδαίμονι εὐδαίμονα εὐδαιμον εὐδαιμον	ἐχθίων ἐχθίονος ἐχθίονι ἐχθίονα-ίω ἐχθίον ἐχθίον	μείζων μείζονος μείζονι μείζονα μείζω μείζον μείζον
P. N. G. D. A. V.	εὐδαίμονες εὐδαίμονα  εὐδαιμόνων εὐδαίμοσι(ν) εὐδαίμονας εὐδαίμονα εὐδαίμονες εὐδαίμονα	ἐχθίονες ἐχθίονα ἐχθίους ἐχθίω ἐχθιόνων ἐχθίοσι(ν) ἐχθίονας ἐχθίονα ἐχθίους ἐχθίω like the Nominative.	μείζονες μείζονα μείζους μείζω μειζόνων μειζοσι(ν) μείζονας μείζονα μείζους μείζω like the Nominative
Dual.	εὐδαίμονε εὐδαιμόνοι.	ἐχθίονε ἐχθιόνοι.	μείζονε μειζόνοι.

S. N. G. D. A. V.	ἀληθής ἀληθ(έ-ος)οὺς ἀληθ(έ-ϊ)εῖ ἀληθ(έ-α)ῇ ἀληθές ἀληθές	ὑγιής ὑγι(έ-ος)οὺς ὑγι(έ-ϊ)εῖ ὑγι(έ-α)ᾶ <sup>2</sup> ὑγιές ὑγιές
P. N. G. D. A. V.	ἀληθ(έ-ες)εῖς ἀληθ(έ-ων)ῶν <sup>1</sup> ἀληθέσι(ν) ἀληθ(έ-ας)εῖς ἀληθ(έ-α)ῇ like the Nominative.	ὑγι(έ-ες)εῖς ὑγι(έ-ων)ῶν ὑγιέσι(ν) ὑγι(έ-ας)εῖς ὑγι(έ-α)ᾶ like the Nominative.
Dual.	ἀληθ(έ-ε)ῇ ἀληθ(έ-οιν)οῖν.	ὑγι(έ-ε)ῇ ὑγι(έ-οιν)οῖν.

S. N. G. D. A. V.	εὐχαρις εὐχάριτος εὐχάριτι εὐχάρिता and εὐχαριν εὐχαρι εὐχαρι	ἀπάτωρ ἀπάτορος ἀπάτορι ἀπάτορα ἄπατορ ἄπατορ
P. N. G. D. A. V.	εὐχάριτες εὐχάριτων εὐχάρισι εὐχάριτας εὐχάριτες εὐχάρिता εὐχάρिता εὐχάρिता	ἀπάτορες ἀπατόρων ἀπάτορσι ἀπάτορας ἀπάτορες ἀπάτορα ἀπάτορα ἀπάτορα
Dual.	εὐχάριτε εὐχαρίτου	ἀπάτορε ἀπατόροι.

<sup>1</sup> but συνηθέ-ων = συνήδων, § 59. Rem. 4.

<sup>2</sup> § 59. Rem. 1.

### § 80. III. *Adjectives of one Ending.*

Adjectives of one ending have no separate form for the Neuter, partly because their meaning is of such a nature that they generally occur in connection with persons, and partly because their formation admits of no separate neuter form. In poetry, however, these adjectives sometimes occur in those Cases in which the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat., even in connection with neuter substantives, e. g. *μανιάσιν λυσσήμασιν*, Eur. Or. 264. *ἐν πένητι σώματι*, Ia El. 375. They very seldom take a separate form for the Neut., e. g. *ἔπηλυσ, ἐπήλυδα ἔθνεα*, Her. 8, 73; a derivative adjective is commonly used, where the neuter is to be denoted.

#### Endings.

- I. -ας, Gen. -ου; *ὁ μονίας*, Gen. *μονίου*, *single* (Paroxytone).
- II. -ας, Gen. -αντος: *ὁ ἡ ἀκάμας*, Gen. *-αντος*, *unwearied* (Paroxytone).
- III. -άς, Gen. -άδος: *ὁ ἡ φυγάς*, Gen. *φυγάδος*, *fugitive* (Oxytone).
- IV. -αρ, Gen. -αρος: only *μάκαρ*, though the Fem. form *μάκαιρα* is sometimes found.
- V. -ης, Gen. -ου: *ὁ ἐθελοντής*, Gen. *ἐθελοντοῦ*, *voluntary*.

Some of these adjectives take, in connection with Fem. substantives, a separate Fem. form in -ις (Gen. -ιδος), e. g. *εὐώπης*, Fem. *εὐώπις*, *fair-looking*. They are Paroxytones, except *ἐθελοντής*, *ἐκοντής*, and *ὕβριστής*.

- VI. -ης, Gen. -ητος: *ὁ ἡ ἀργής*, Gen. *ἀργήτος*, *white*.

So all compounds in -δνής, -δμής, -βλής, -πλής, and -κμής, and some simple adjectives, e. g. *γυμνής*, *naked*; *χερνής*, *needy*; *πένης*, *poor*; *πλάνης*, *wandering*, etc.

- VII. -ήν, Gen. -ήνος: *ὁ ἡ ἀπτήν*, Gen. *ἀπτήνος*, *unfeathered*. In like manner no other.

- VIII. -ώς, Gen. -ῶτος: *ὁ ἡ ἀγνώς*, Gen. *ἀγνώτος*, *unknown*.

So all compounds in -βρώς, -γνώς, and -χρώς, and also *ἀπτώς*, *firm*.

- IX. -ις, Gen. -ιδος: *ὁ ἡ ἀνάλκις*, Gen. *ἀνάλκιδος*, *powerless*.

These adjectives after the omission of a feminine substantive to which they belong, are, like those in -άς, -άδος, e. g. *ἡ Ἑλλάς* (sc. *γῆ*), used as substantives, e. g. *ἡ πατρίς* (sc. *γῆ*), *fatherland*.

- X. -ύς, Gen. -ύδος: *ὁ ἡ νέηλυσ*, Gen. *νεήλυδος*, *one lately come*

In like manner only a few other compounds.

XI.  $\xi$ , Gen.  $\gamma\omicron\varsigma$ ,  $\kappa\omicron\varsigma$ ,  $\chi\omicron\varsigma$ :  $\delta\ \eta\ \epsilon\rho\alpha\xi$ , Gen.  $\alpha\gamma\omicron\varsigma$ , *rapacious*.  
 $\delta\ \eta\ \eta\lambda\iota\xi$ , "  $\iota\kappa\omicron\varsigma$ , *equal*.  
 $\delta\ \eta\ \mu\omega\nu\acute{\upsilon}\xi$ , "  $\upsilon\chi\omicron\varsigma$ , *one-hoofed*.

XII.  $\psi$ , Gen.  $\pi\omicron\varsigma$ :  $\delta\ \eta\ \alpha\acute{\iota}\gamma\acute{\iota}\lambda\iota\psi$ , Gen.  $\iota\pi\omicron\varsigma$ , *high*.

XIII. Such as end in an unchanged substantive, e. g.  $\epsilon\pi\alpha\iota\varsigma$ , *childless*;  $\mu\alpha\kappa\rho\acute{\omicron}\chi\epsilon\iota\rho$ , *long-handed*;  $\alpha\upsilon\tau\acute{o}\chi\epsilon\iota\rho$ , *done with one's own hand*;  $\mu\alpha\kappa\rho\alpha\acute{\iota}\omega\nu$ , *long-lived*;  $\mu\alpha\kappa\rho\alpha\acute{\iota}\chi\eta\nu$ , *long-necked*;  $\lambda\epsilon\acute{\upsilon}\kappa\alpha\sigma\pi\iota\varsigma$ , *having a white shield*. The declension of such adjectives is like that of the substantives, e. g.  $\mu\alpha\kappa\rho\alpha\acute{\iota}\chi\epsilon\nu\omicron\varsigma$ . On the compounds of  $\pi\omicron\upsilon\varsigma$ , however, comp. § 78, II. (b).

### § 81. Comparison of Adjectives.

1. The quality expressed by an adjective may belong to an object in different degrees:—

(a) When the quality belongs to one object in a higher degree than to another, the form is called the Comparative, e. g. *Plato was MORE LEARNED than Xenophon*.

(b) When the quality in the highest degree belongs to an object, the form is called the Superlative, e. g. *Plato was the MOST LEARNED of the disciples of Socrates*.

(c) The form of the adjective which expresses its simple meaning without any comparison, is called the Positive, e. g. *Plato was LEARNED*.

2. Only the adjective and adverb are susceptible of comparison; the participle does not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g.  $\epsilon\rho\acute{\rho}\omega\mu\acute{\epsilon}\nu\omicron\varsigma$ ,  $\epsilon\sigma\tau\epsilon\rho\omicron\varsigma$ ,  $\epsilon\sigma\tau\alpha\tau\omicron\varsigma$ .

3. The Greek has two classes of terminations for the Comparative and Superlative. The first, and much the most common, is  $\tau\epsilon\rho\omicron\varsigma$ ,  $\tau\acute{\epsilon}\rho\alpha$ ,  $\tau\epsilon\rho\omicron\nu$ , for the Comparative, and  $\tau\alpha\tau\omicron\varsigma$ ,  $\tau\acute{\alpha}\tau\eta$ ,  $\tau\alpha\tau\omicron\nu$ , for the Superlative; the second is  $\iota\omega\nu$ ,  $\iota\omicron\nu$ , or  $\omega\nu$ ,  $\omicron\nu$ , for the Comparative, and  $\iota\sigma\tau\omicron\varsigma$ ,  $\iota\sigma\tau\eta$ ,  $\iota\sigma\tau\omicron\nu$ , for the Superlative. The  $\iota$  is the union-vowel.

4. The first class of terminations is appended to the stem of the adjective by the connecting syllables  $\omicron$  ( $\omega$ ),  $\alpha\iota$ ,  $\iota\varsigma$ ,  $\epsilon\varsigma$ ; hence the general rule: *In most adjectives, the usual endings are appended to the stem by means of the connecting syllable.*

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix *μᾶλλον* (*magis*) and *μάλιστα* (*maxime*) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

### § 82. A. First Form of Comparison.

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτῃ, -τατον.

These endings are appended to the stem of the adjective; the stem is found by rejecting *ος* in the Nom. of the second Dec., and the same syllable in the Gen. of the third Dec.

I. Adjectives in -ος, -ῃ (-ᾱ), -ον.

(a) Most adjectives of this class annex the above endings to the stem by means of the union-vowel *ο* or *ω*; the union-vowel is *ο*, when a syllable long by nature or by position (§ 27, 3), precedes, but *ω*, when a short syllable precedes, — *ω* being then used to prevent the concurrence of too many short syllables, e. g.

κοῦφ-ος, <i>light</i> ,	Com. κουφ-ό-τερος,	Sup. κουφ-ό-τατος, -ῃ, -ον.
ἰσχυρ-ός, <i>strong</i> ,	“ ἰσχυρ-ό-τερος,	“ ἰσχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	“ λεπτ-ό-τερος,	“ λεπτ-ό-τατος,
σφοδρ-ός, <i>vehement</i> ,	“ σφοδρ-ό-τερος,	“ σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ό-τερος,	“ πικρ-ό-τατος,
σοφ-ός, <i>wise</i> ,	“ σοφ-ώ-τερος,	“ σοφ-ώ-τατος,
ἐχϋρ-ός, <i>firm</i> ,	“ ἐχϋρ-ώ-τερος,	“ ἐχϋρ-ώ-τατος,
ἀξι-ος, <i>worthy</i> ,	“ ἀξι-ώ-τερος,	“ ἀξι-ώ-τατος.

REMARK 1. A mute and liquid here always make a syllable long by position, though the Attic poets, on account of the verse, sometimes consider such syllable as short, e. g. *εὐτεκνώτατος* from *εὐτεκνος*, Eur. Hec. 579. 618. (Pors.), *δυσποτμώτερα*, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους are contracted also in the forms of Comparison; the first contract *ε* and *ω* the union-vowel into *ω*; the last assume the union-syllable *ες* and contract in with the preceding *ο*, e. g.

πορφύρ-εος	= πορφυρ-οῦς	ἀπλ-ός	= ἀπλ-οῦς
πορφυρ-εώτερος	= πορφυρ-ώ-τερος	ἀπλο-έσ-τερος	= ἀπλ-οῦς-τερος
πορφυρ-εώτατος	= πορφυρ-ώ-τατος	ἀπλο-έσ-τατος	= ἀπλ-οῦς-τατος.

Here belong also contracts of two endings in -ους and -οῦν, e. g. *εὐν-οος* = *εὐν-ους*, Neut. *εὐν-οον* = *εὐν-ουν*, Com. *εὐνο-έσ-τερος* = *εὐν-οῦς-τερος*, Sup. *εἵνε-ίς-τατος* = *εὐν-οῦς-τατος*.

REM. 2. Adjectives in -οος take also the uncontracted forms of the Comparative and Superlative in -ώτερος, -ώτατος, e. g. εὐπνοώτεροι, X. R. Equ. 1, 10. εὐχροώτερος, X. O. 10, 11.

(c) The following adjectives in -αῖος: γεραιός, *old*; παλαιός, *ancient*; περαιός, *on the other side*; σχολαῖος, *at leisure*, assume -τερος and -τατος without a union-vowel, e. g.

γεραι-ός,	Com. γεραι-τερος,	Sup. γεραι-τατος,
παλαι-ός,	“ παλαι-τερος,	“ παλαι-τατος.

REM. 3. Παλαιός and σχολαῖος have also the usual forms of Comparison; παλαιότερος, σχολαιότερος, so also γεραιότερος, Antiph. 4, p. 125, 6.

(d) The following adjectives in -ος: εὐδῖος, *calm*; ἡσυχῖος, *quiet*; ἴδιος, *peculiar*; ἴσος, *equal*; μέσος, *middle*; ὄρθριος, *early*; ὄψιος, *late*; παραπλήσιος, *similar*; and πρώϊος, *in the morning*, assume the union-syllable αι, the Comparative and Superlative thus becoming like the preceding words in -αῖος, e. g.

μέσ-ος,	Com. μεσ-αί-τερος,	Sup. μεσ-αί-τατος.
ἴδι-ος,	“ ἴδι-αί-τερος,	“ ἴδι-αί-τατος.

REM. 4. Sometimes also the common form is found, e. g. ἡσυχώτερος, ἡσυχώτατος; φιλότερος, φιλότατος are the usual forms in the Attic writers. Here belong also the adverbial forms πρωϊότερον, πρωϊότετα, from πρώϊος; thus in Plato; likewise πρωῒτερον and πρωῒτατα; thus always, as it seems, in Thu. (Popp. ad 7, 19, 1), also in Xen. Anab. 3. 4, 1. πρωῒτερον according to the best MSS. (on the contrary πρωῒαίτατα, Cy. 8. 8, 9). The adjective φίλος has three forms: φιλώτερος seldom (e. g. Xen. C. 3. 11, 18.), and φιλώτατος, φιλαίτερος seldom in prose (e. g. Xen. An. 1. 9, 29, though one good Ms. has φιλώτερον), and φιλαίτατος seldom in prose (e. g. Xen. H. 7. 3, 8.), φίλτερος poetic, and φίλτατος very frequent; the Comparative is usually expressed by μᾶλλον φίλος. In addition to these three forms, also the Superlative φίλιστος (as in Homer, the Comparative φιλίων) is found in Attic poetry.

REM. 5. The two adjectives, μέσος, *middle*, and νέος, *young*, have a special Superlative form, μέσατος, νέατος; but this is in use only when a series of objects is to be made prominent, μέσατος denoting the very middle of the series, and νέατος the last or most remote, whereas μεσαίτατος expresses the idea of the middle in general, and νεώτατος retains the primary signification of the adjective, *young, new*. In prose, νέατος is used only in reference to the tones of music (νέατος φθόγγος); and then the Feminine is contracted, νήτη, *the lowest line or string*.

(e) Two adjectives in -ος: ἐρρώμενος, *strong*, and ἄκρᾱτος, *unmixed*, append the union-syllable ες to the stem, e. g. ἐρρώμεν-

έσ-τερος, έρρώμεν-έσ-τατος, άκρατ-έσ-τερος, άκρατ-έσ-τατος. So also αἰδοῖος has αἰδοι-έσ-τατος in the superlative.

REM. 6. Further, the adjectives, ἀφθονος, *rich*; σπουδαῖος, *zealous*; and ἄσμενος, *glad*, sometimes take the above form, as ἀφθονέστερος, -έστατος, together with the common form, -ώτερος, -ώτατος. From ἄσμενος is formed ἄσμενώτερος, and the adverbial neuter, ἄσμεναίτατα and ἄσμεν-έσ-τατα.— Several other adjectives also have this formation, yet for the most part only in poetry, e. g. εὖζωρος, *unmixed* (of wine); ἡδυμος, *sweet*; ἐπίπεδος, *flat* (ἐπιπεδέστερος, X. H. 7. 4, 13), and all contracts in -ους; comp. (b). The forms in -έστερος, -έστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in -ος: λάλος, *talkative*; μονοφάγος, *eating alone*; ὀψοφάγος, *dainty*; and πτωχός, *poor*, drop os, and append the syllable ις, e. g. λάλ-ος, Com. λαλ-ίσ-τερος, Sup. λαλ-ίσ-τατος; πτωχός has also Sup. πτωχότατος.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, Gen. -έος, drop -ης, and append the syllable -ις, e. g. κλέπτ-ης (Gen. -ου), *thievish*, Com. κλεπτ-ίσ-τερος, Sup. κλεπτ-ίσ-τατος; ψευδ-ίσ-τερος, ψευδ-ίσ-τατος.

Exceptions. ὕβριστής, -οῦ, *insolent*, has ὕβριστότερος, X. An. 5. 8, 3, ὕβριστότατος, X. An. 5. 8, 22. C. 1. 2, 12. From ἀκρατής (Gen. -έος) is the Com. ἀκρατίστερος, to distinguish it from ἀκρατέστατος, No. (e).

III. Adjectives of the third Declension. The Comparison-endings are appended to the stem of the adjectives, either directly or by inserting the syllable -ες (also -ις).

(1) Those in -ύς, -εῖα, -ύ, — -ης, -ες (Gen. -εος = -ους), — -αις, -αν, and the word μάκαρ, *happy*, append the endings of Comparison directly to the pure stem, which appears in the Neuter form, e. g.

γλυκύς,	Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής,	Neut. -ές	— ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας,	Neut. -αν	— μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν	— ταλάν-τερος	ταλάν-τατος
μάκαρ,		— μακάρ-τερος	μακάρ-τατος.

REM. 8. The adjectives ἡδύς, ταχύς, and πολὺς are compared in -ίων and -ων. See § 83. I.

(2) Adjectives in -ων, -ον (Gen. -ονος), assume -ες, e. g.

εὐδαίμωνι,	Neut. εὐδαιμον,	happy.
	Com. εὐδαιμον-έσ-τερος,	Sup. εὐδαιμον-έσ-τατος.

(3) Adjectives in -ξ sometimes assume -ες, sometimes -ις, e. g.

ἀφῆλιξ, Gen. ἀφῆλικ-ος, <i>growing old</i> ,	ἄρπαξ, Gen. ἄρπαγ-ος, <i>rapax</i> ,
Com. ἀφηλικ-έσ-τερος,	Com. ἄρπαγ-ίς-τερος,
Sup. ἀφηλικ-έσ-τατος,	Sup. ἄρπαγ-ίς-τατος.

(4) Adjectives in -εις, -εν, whose stem ends in ντ, append the Comparison-endings directly to the stem, the last τ being changed into σ, and the preceding ν being then dropped (§ 20, 2).

χαρίεις, -ίεν, Gen. χαρίεντ-ος, <i>pleasant</i> .	
Com. χαρίεσ-τερος,	Sup. χαρίεσ-τατος.

(5) The compounds of χάρις assume ω, e. g.

ἐπίχαρις, Gen. ἐπιχάριτ-ος, <i>pleasant</i>	
Com. ἐπιχαριτ-ώ-τερος,	Sup. ἐπιχαριτ-ώ-τατος.

Ἀχαρίστερος in Homer, comes from ἀχαρίτ-τερος; comp. No. 14).

### § 83. B. Second Form of Comparison.

Comparative. -ίων, Neut. -ιον, or -ων, Neut. -ον.

Superlative, -ιστος, -ίστη, -ιστον.

REMARK 1. On the quantity of ι in -ίων, -ιον, see § 28, 1; on the declension, § 78, Rem. 9; and on the accent, § 65, 5 (a).

This form of Comparison includes,

I. Some adjectives in -ύς, which drop -ύς and append -ίων, etc.; this usually applies only to ἡδύς, *sweet*, and ταχύς, *swift* (the other form of these adjectives in -ύτερος, -ύτατος, is sometimes used, but not by Attic writers). Ταχύς has in the Comparative θάσσων (Att. θάττων), Neut. θάσσον (θάττον). Comp. §§ 21, 3, and 17, 6. Ταχίων is found only among the later writers. Thus,

ἡδ-ύς, Com. ἡδ-ίων, Neut. ἡδ-ιον, Sup. ἡδ-ιστος, -η, -ον.
ταχ-ύς, “ θάσσων, Att. θάττων, Neut. θάσσον, Att. θάττον, Sup. τάχιστος

REMARK 2. The other adjectives in -ύς, as βαθύς, *deep*; βαρύς, *heavy*; βραδύς, *slow*; βραχύς, *short*; γλυκύς, *sweet*; δασύς, *thick*; εὐρύς, *wide*; ὀξύς, *sharp*; πρέσβυς, *old*; ὠκύς, *swift*, have the form in -ύτερος, -ύτατος (§ 82, III.); in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. βράχιστος, πρέσβιστος, ὠκιστος.

II. The following adjectives in -ρός: αἰσχρός, *base*; ἐχθρός, *hostile*; κυδρός, *honorable*; and οἰκτρός, *wretched* (but always



οἰκτρότερος in the Comparative), — the ending -ρος here also being dropped, e. g. αἰσχρός, Com. αἰσχ-ίων, Neut. αἰσχ-ιον, Sup αἰσχ-ιστος.

REM. 3. Οἰκτιστος, κυδίων, κύδιος, are poetic. Besides this form, in -ίων, etc., which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in -ότερος, -οτατος, e. g. ἐχθρότατος; but always, in prose, οἰκτρότατος

#### § 84. Anomalous Forms of Comparison.

Positive.	Comparative.	Superlative.
1. ἀγαθός, good,	ἀμείνων, Neut. ἄμεινον βελτίων (βέλτερος, Poet.) κρείσσων, Att. κρείττων λφών (φέρτερος, Poet.)	ἄριστος βέλτιστος (βέλτατος, Poet.) κράτιστος λφωστος (φέρτατος, φέριστ. s. Poet.)
2. κακός, bad,	κακίων χείρων ἡσσων, Att. ἡττων	κάκιστος χείριστος Adv. ἡκιστα
3. καλός, beautiful,	καλλίων	κάλλιστος
4. ἀλγεινός, painful,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἄλγιστος
5. μακρός, long,	μακρότερος (μάσσων, Poet.)	μακρότατος μήκιστος
6. μικρός, small.	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, few,	μείων	ὀλίγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολὺς, much,	πλείων, or πλέων	πλεῖστος
10. ῥᾶδιος, easy,	ῥάων	ῥᾶστος
11. πέπων, ripe,	πεπαίτερος	πεπαίτατος
12. πῖον, fat,	πιότερος	πιότατος.

REMARK 1. The Superlative ἄριστος (from Ἄρης, the god of war), and the Comp. ἀμείνων, have particularly the idea of *bravery, boldness*; βελτίων, like the Latin *melior*, signifies *better*, in a moral sense, though by no means confined to that; λφών is mostly used in such phrases as λφὸν ἐστὶ, *it is better*, and λφωστος mostly in the Voc. ὦ λφωστε. The poetic Superlative φέριστος is found in Plato, in the exclamation ὦ φέριστε. *O most worthy!* The irregular forms of μικρός, viz. ἐλάσσων, ἐλάχιστος, express both the idea of *smallness* and *fewness* (ὀλίγος); but μείων generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of μικρός, viz. μικρότερος, -ότατος, always retain their original idea of *smallness* and also ὀλίγιστος that of *fewness*, though ὀλίγος often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative *πλείων*, *ελέων*, should be particularly noted. The neuter *πλέον* is more frequent than *πλείον*, especially when it is used adverbially; *πλέονος* and *πλείονος*, *πλέονι* and *πλείονι*, Acc. *πλέον*, *πλέονα*, and *πλείω*, are used indiscriminately; Pl. Nom. and Acc., usually *πλείους*, also *πλείονες* and *πλείονας* (but not *πλέους*); *πλείω* is much more frequent than *πλέον*; *πλείονων* and *πλείοσι* are more frequent than *πλέονων* and *πλέονι*. Finally, the shortened form of the Neut. Sing. *πλεῖν* (formed from *πλείον*), but limited to such phrases as *πλεῖν ἢ μύριοι*, should be mentioned as a special *Atticism*.

Several adjectives, which express the idea of an *order* or *series*, have only the Comparative and Superlative forms, because, on account of their signification, they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- (from *πρό*), *πρότερος* (prior), *πρώτος* (primus), *first*.
- ( " *ἄνω*), *ἀνώτερος* (superior), *ἀνώτατος* (supremus).
- ( " *ὑπέρ*), *ὑπέρτερος* (superior), *higher*, *ὑπέρτατος*, Poet. *ὑπατος* (supremus).
- ( " *ὑπό* ?), *ὑστέρος* (posterior), *latter*, *ὑστατος* (postremus), *last*.
- ( " *ἐξ*), *ἐσχατος* (extremus), *outermost*.
- ( " *πλησίον*, *prope*), (*πλησίος*, Homeric), *πλησιαίτερος*, or *πλησιέστερος* (proprior), *nearer*, *πλησιαίτατος*, *-έστατος* (proximus), *nearest*.
- ( " *πρόσω*), *fur*, *προσώτερος*, *farther*, *προσώτατος*, *furthest*.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. *ἡρέμα*, *quietly*, *ἡρεμέστερος*, *ἡρεμέστατος*; *προὔργου*, *useful*, *προὔργιαίτερος*, *more useful*, *προὔργιαίτατος*.

REM. 4. Comparatives and Superlatives are also formed from substantives. Here two cases are to be distinguished: (a) when the substantive, both in form and signification, is the Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. *δοῦλος*, *slave*, *δουλότερος*, *more slavish*;—(b) when the substantive, in respect to the signification, is not really the Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, the proper Positive form having been lost, (comp. *κράτιστος* from the Epic *κρατύς*, *ἐλέγχιστος* from the Epic *ἐλεγχής*.) Numerous examples of the last kind may be found in poetry, particularly in Epic. See § 216, Rem. 2.

REM. 5. For the sake of greater emphasis, the Comparative and Superlative are sometimes compared, e. g. *ἐσχατος* (Superl.), *ἐσχατώτερος*, *ἐσχατώτατος*; so *πρώτιστος* from *πρώτος*. This is frequent in the Comic writers, seldom in Homer and the Tragedians, still more seldom in prose.

§ 85. *Comparison of Adverbs.*

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending; the Comparative is expressed by the Acc. Sing. neuter of the Comparative adjective, and the Superlative by the Acc. Pl. neuter of the Superlative, e. g.

σοφῶς	(from σοφός)	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	( " σαφής)	σαφέστερον	σαφέστατα
χαριέντως	( " χαρίεις)	χαριέστερον	χαριέστατα
εὐδαιμόνως	( " εὐδαίμων)	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσchrῶς	( " αἰσchrός)	αἰσchrίον	αἰσchrιστα
ἡδέως	( " ἡδύς)	ἡδίον	ἡδιστα
ταχέως	( " ταχύς)	δᾶσσον, -ττον	τάχιστα.

REMARK 1. The *Singular* of the Comparative is used, because only two objects are compared, and it is affirmed that one of these is better, etc. than the other; but the *Plural* of the Superlative, because the object compared is the best, etc. of many others.

REM. 2. But sometimes these adverbs also retain in the Comparative the adverbial ending of the Positive -ως, e. g. χαλεπωτέρως, ἀληθεστερώς, μοχθηρωτέρως, καλλιόνως, especially μειζόνως, etc. The Neuter Singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain the ending -ω regularly in the Comparative, and almost uniformly in the Superlative, e. g.

ἄνω, above,	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, below,	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἀγχοῦ, near,	Com. ἀγχοτέρω	Sup. ἀγχοστάτω
πέρα, ultra,	περαιτέρω	Sup. wanting
τηλοῦ, far,	τηλοτέρω	τηλοστάτω
ἐκάς, fur,	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near,	ἐγγυτέρω	ἐγγυτάτω and
	ἐγγύτερον	ἐγγύτατα
		ἐγγιστα (rarely)

# CHAPTER III

## The Pronoun.

### § 86. Nature and Division of Pronouns.

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*; i. e. they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person), e. g. *I* (the teacher) give to *thee* (the scholar) *it* (the book).

2. All pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification and form, into (a) Substantive, (b) Adjective, and (c) Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα; (a) *I, thou, he, she, it*; (b) *my, thy, his*; (c) *here, there, thus*.

### I. PERSONAL PRONOUNS.

#### A. Substantive Personal Pronouns.

### § 87. The simple ἐγώ, ego, σύ, tu, οὐ, sui.

Singular.		
Nom.	ἐγώ, <i>I</i>	σύ, <i>thou</i>
Gen.	μοῦ (μου), <i>of me</i>	σοῦ (σου), <i>of thee</i>
Dat.	μοί (μοι), <i>to me</i>	σοί (σοι), <i>to thee</i>
Acc.	μέ (με), <i>me</i>	σέ (σε), <i>thee</i>
		wanting οὐ (οὐ), <i>of himself, etc.</i> οἱ (οι), <i>to himself, etc.</i> ἐ (ἐ), <i>himself, etc.</i>
Dual.		
N. A.	ὡ, <i>we both, us both</i>	σφώ, <i>you both</i>
G. D.	ὡν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>
		σφωέ, Acc. (Poet.), <i>them both</i> σφῶν (σφῶν), <i>of them both, to them both</i>
Plural.		
Nom.	ἡμεῖς, <i>we</i>	ὕμεῖς, <i>ye (ὑ)</i>
Gen.	ἡμῶν, <i>of us</i>	ὕμῶν, <i>of you (ὑ)</i>
Dat.	ἡμῖν, <i>to us</i>	ὕμῖν, <i>to you (ὑ)</i>
Acc.	ἡμᾶς, <i>us</i>	ὕμᾶς, <i>you (ὑ)</i>
		σφεῖς, Neut. σφέα (Poet.), (σφεα) σφῶν, <i>of them</i> [they] σφίσι(ν) (σφισι[ν]), <i>to them</i> σφᾶς, Neut. σφέα (σφεα), <i>them.</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis without any mark of accent. Comp. §§ 33 (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3. The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms ἐμέθεν, σέθεν, ἐθεν; these forms always retain their accent, except when ἐθεν is not used as a reflexive (*sui*), but as a pronoun of the third person (*ejus*). Comp. § 35, 3 (b).

REM. 3. The Acc. Sing. and Pl. of οὗ has in Attic poetry also the form οὖν (*νιν*) signifying *him, her, it, Pl. them*, e. g. Soph. OR. 868. 1331, instead of αὐτούς and αὐτάς. See the Dialects, § 217.

REM. 4. The oblique Cases of ἡμεῖς and ὑμεῖς, when not emphatic, sometimes undergo a certain inclination among the poets, being written in the following manner: ἡμῶν ὑμῶν, ἡμῖν ὑμῖν, or ἡμῖν ὑμῖν; still, this inclination cannot take place if a Paroxytone precedes. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. σφί (or σφίν) instead of σφίσιν(ν), *to them*, Acc. σφέ instead of σφᾶς, *them*. Both forms, σφί and σφίν, though seldom, are used by the poets as the Dat. Sing.; the form σφέ, on the contrary, is used much more frequently as the Acc. Sing. instead of αὐτόν, -ήν, -ό, also as reflexive instead of ἐαυτόν.

## § 88. (b) The Reflexive Pronouns, ἐμαυτοῦ, σεαυτοῦ, ἐαυτοῦ.

Singular.			
G.	ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, -ῆς, or σαυτοῦ, -ῆς, of thyself	ἐαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself
D.	ἐμαυτῷ, -ῇ, to myself	σεαυτῷ, ῇ, or σαυτῷ, ῇ, to thyself	ἐαυτῷ, -ῇ, or αὐτῷ, -ῇ, to himself, to herself, to [itself]
A.	ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σαυτόν, -ήν, thyself	ἐαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself, [itself]
Plural.			
G.	ἡμῶν αὐτῶν, of ourselves	ὕμῶν αὐτῶν, of your- selves	ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D.	ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὕμῖν αὐτοῖς, -αῖς, to yourselves	ἐαυτοῖς -αῖς, or αὐτοῖς -αῖς, or σφίσιν αὐτοῖς -αῖς, to themselves
A.	ἡμᾶς αὐτούς, -ας, ourselves	ὕμᾶς αὐτούς, -ας, yourselves	ἐαυτούς, -ας, -ά, or αὐτούς, -ας, -ά, or σφᾶς αὐτούς, -ας, σφέα αὐτά, themselves.

§ 89. (c) *Reciprocal Pronouns.*

To express reciprocal relation, the Greek has a special pro-  
nominal form, which is made by the coalescence of ἄλλοι ἄλλων,  
ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word. From the nature of  
the relation, this word can have no Singular.

Plural Gen.	ἁλλήλων, <i>of one another</i>	Dual ἁλλήλοιν, -αιν, -οιν
Dat.	ἁλλήλοισι, -αις, -οις	ἁλλήλοιν, -αιν, -οιν
Acc.	ἁλλήλους, -ας, -α	ἁλλήλω, -ᾱ, -ω.

§ 90. B. *Adjective Personal Pronouns.*

Personal pronouns, having the form of adjectives, are called  
Possessive pronouns, since they express *possession*. They are  
formed from the Genitive of substantive personal pronouns:—

- ἐμός, -ή, -όν, *meus*, -α, -um, from ἐμοῦ; ἡμέτερος, -τέρᾱ, -τερον, *noster*, -tra, -trum,  
from ἡμῶν;  
 σός, -ή, -όν, *tuus*, -α, -um, from σοῦ; ὑμέτερος, -τέρᾱ, -τερον, *vester*, -tra, -trum,  
from ὑμῶν;  
 σφέτερος, -τέρᾱ, -τερον, *suus*, -α, -um, from σφῶν (used in speaking of many;  
when single persons or things are spoken of, Att. prose always uses the  
Gen. ἐαυτοῦ, -ῆς). The Epic form, ὅς, ῆ, ὄν, *suus*, -α, -um, also occurs in  
the Tragedians, though seldom.

§ 91. II. *DEMONSTRATIVE PRONOUNS.*

Singular.									
	the			hic	haec	hoc	ipso	ipsa	ipsum
Nom.	ὁ	ἡ	τό	οὗτος	αὕτη	τούτο	αὐτός	αὕτη	αὐτό
Gen.	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	τόν	τήν	τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	οὐτό

Plural.									
	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
Nom.	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
Gen.	τῶν	τῶν	τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά

Dual.									
	τώ	(τά)	τώ	τούτῳ	(ταύτᾱ)	τούτῳ	αὐτῷ	αὐτᾱ	αὐτῷ
N. A.	τώ	(τά)	τώ	τούτῳ	(ταύτᾱ)	τούτῳ	αὐτῷ	αὐτᾱ	αὐτῷ
G. D.	τοῖν	ταῖν	τοῖν	τούτοιιν	ταύταιιν	τούτοιιν	αὐτοῖν	αὐταῖν	αὐτοῖν.

1. The pronoun οὗτος is composed of the article ὁ, ἡ, τό, and the pronoun  
αὐτός; where the article has ο, ω, or οι, they combine with the first syllable  
of αὐτός and make ου; all other vowels of the article are absorbed by the

first syllable of αὐτός. Hence the first syllable of οὗτος ends in ου where the article has ο, ω, or οι; elsewhere in αν. The same rule holds when αὐτός is compounded with an adjective pronoun, e. g. τοσοῦτος (from τόσος and αὐτός).

Examples: ὁ αὐτός = οὗτος, ἡ αὐτή = αὕτη, τὸ αὐτό = τοῦτο; τοῦ αὐτοῦ = τούτου, τῆς αὐτῆς = ταύτης, etc.; so τόσος αὐτός = τοσοῦτος, τύση αὐτή = τούτῃ, τόσον αὐτό = τοσοῦτο, τόσου αὐτοῦ = τοσοῦτου, etc.

2. Like δ, ἡ, τό is declined, ὅδε, ἥδε, τόδε, τοῦδε, τῆςδε, Pl. οἷδε, αἶδε, τάδε; Like οὗτος are declined, τοσοῦτος, τοσαύτη, τοσοῦτο(ν), tantus, -a, -um, τοιοῖτος, τοιαύτη, τοιοῦτο(ν), talis, -e, τηλικαῦτος, τηλικαύτη, τηλικαῦτο(ν), so great, so old; it is to be noted, that the neuter Sing., besides the form in ο has also the common form in ον;

Like αὐτός is declined, ἐκεῖνος, ἐκείνη, ἐκεῖνο, he, she, it, ἄλλος, ἄλλη, ἄλλο, alius, alia, aliud, the neuter Sing. here also ending in ο.

REMARK 1. The neuter form in ο seems to have rejected a δ, as may be inferred from the Latin, is, ea, id, ille, -a, -ud, alius, -a, -ud. — On the Dual forms, τά, ταῖν, ταῦτά, ταῦταιν, see § 241, Rem. 10 (b). — Instead of ἐκεῖνος, the Ionic κείνος is also used in Attic poetry; this word occurs somewhat frequently in Attic prose, but always after a long vowel or diphthong; hence Aphaeresis (§ 14, 5) must be assumed here, as ἡ κείνος, Pl. Rp. 2. 370, a.

Singular.				Plural.		
Nom.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα
Gen.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσοῦτων	τοσοῦτων
Dat.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοῖς	τοσαύταις	τοσοῦτοῖς
Acc	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα
Dual.						
N. A.	τοσοῦτω	τοσαῦτα	τοσοῦτω			
G. D.	τοσοῦτοιιν	τοσαῦταιιν	τοσοῦτοιιν			

REM. 2. The article usually coalesces by Crasis (§ 10) with αὐτός and forms one word, viz. αὐτός (instead of ὁ αὐτός, idem), αὐτή, ταυτό, usually ταυτόν (instead of τὸ αὐτό), ταυτόν, but τῆς αὐτῆς, ταύτῃ, ταύτῃ (to distinguish it from ταύτη, this), but τὸν αὐτόν, τὴν αὐτήν, αὐτοί, αὐταί, ταῦτά (instead of τὰ αὐτά, to distinguish it from ταῦτα, haec), but τῶν αὐτῶν, τοῖς αὐτοῖς, etc.

### § 92. III. RELATIVE PRONOUN.

Singular.			Plural.			Dual.		
Nom.	ὅς	ἥ	ὅ	οἷ	αἷ	ἃ	ὧ	ἃ
Gen.	οὗ	ῆς	οὗ	ῶν	ῶν	ῶν	οῖν	αῖν
Dat.	ῳ	ῇ	ῳ	οῖς	αῖς	οῖς	οῖν	αῖν
Acc.	ὃν	ῇν	ὃ	οὓς	ἃς	ἃ	ὧ	ἃ

§ 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS.

The Indefinite and Interrogative Pronouns are denoted by the same form, but are distinguished by the accent and position, the Indefinite being enclitic (§ 33) and placed after some word or words, the Interrogative being always accented and placed before.

REMARK 1. When the interrogative pronouns stand in an indirect question, the relative *ὅ* is placed before their stem, which, however (except in the case of *ὅστις*), is not inflected, e. g. *ὁποῖος, ὁπόσος, ὁπότερος*, etc.

Sing. N.	τις, <i>some one</i>	N. τι, <i>some thing</i>	τίς; <i>quis?</i>	τί; <i>quid?</i>
G.	τινός, or τοῦ		τίνος, or τοῦ	
D.	τινί, or τῷ		τίνι, or τῷ	
A.	τινά	N. τι	τίνα	τι
Plur. N.	τινές	N. τινά and ἅττα	τίνες	τίνα
G.	τινῶν		τίνων	
D.	τισί(ν)		τίσι(ν)	
A.	τινάς	N. τινά and ἅττα	τίνας	τίνα
Dual N. A.	τινέ		τίνε	
(G. and D.)	τινοῖν		τίνοιν.	

N.	ὅστις, <i>whoever</i>	ἥτις ὅ τι	οἷτινες	αἷτινες	ἅτινα, or ἅττα
G.	οὅτινος, or οὅτου	ἡστίνος	ὧντινων	(rarely δτων)	
D.	ὅττινι, or οὅτῳ	ἡττινι	οἷσσι(ν)	(rarely δτοισι[ν])	αἷσσι(ν) οἷσσι(ν)
A.	ὅττινα	ἡττινα ὅ τι	οὅστινας	αἷστινας	ἅτινα, or ἅττα

Dual N. A. ὅτινε, αἷτινε, G. D. οἷντινοιν, αἷντινοιν.

REM. 2. The form *ἅττα* not enclitic (Ion. *ἄσσα*) is often used instead of *τινά* in connection with adjectives, e. g. *δεινὰ ἅττα, μικρὰ ἅττα*, or placed first, e. g. *ἦν γὰρ δὴ ἅττα τοιάδε*, Pl. Phaedon. 60, c. On the accent of *ὧντινων, οἷντινοιν, αἷντινοιν*, see § 34, Rem. 1. The shorter forms, *οὅτου, οὅτῳ*, etc. are used by the dramatists almost always; *οὅτου, οὅτῳ* are also used by the orators; but *δτωι, δτοοσι(ν)* are very rare in prose. The negative compounds of *τις*, viz. *οὅτις, οὅτι, μήτις, μήτι*, *no one, nothing*, inflect the simple *τις* merely, e. g. *οὅτινος, οὅτινες*, etc. These forms are poetic; instead of them, prose writers use *οὅδεις, μηδεις*; only *οὅτι* and *μήτι* are used in prose with the adverbial meaning, *in no respect, not at all*, and in the phrase, *οὅτι γε δὴ (μήτι γε δὴ)*, *let alone then, much less*.

Sing. N.	ὁ ἢ τὸ δεῖνα, <i>some one, some thing</i>	Plur. οἱ δεῖνες
G.	τοῦ τῆς τοῦ δεινός	τῶν δεινων
D.	τῷ τῇ τῷ δεινί	wanting
A.	τὸν τὴν τὸ δεῖνα	τοὺς δεινας.

REM. 3. *Δεῖνα* is also used indeclinably, though seldom, e. g. *τοῦ τῷ τῷ δεινα*.



§ 94. *Correlative Pronouns.*

Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, so that if one implies a question, the other with a corresponding form contains the answer.

1. This mutual relation is either a *general* or a *definite* one. The general correlation is expressed by τίς; τί; *who? what?* τίς, τι, *some one, some thing*; ὃδε, οὗτος, *he, this*; ἐκεῖνος, *that one*; οὐδεὶς, *no one*; ὅς, *who, which*, etc. Here the forms of the correlatives do not correspond with each other, except in the case of τίς. For example, if a question is asked τίς τίς, the answer may be by τίς, ὃδε, οὗτος, etc.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative, and Relative. This fourfold correlation belongs both to adjective and adverbial pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial; the Interrogative begin with π, the Indefinite have the same form, though with a different accent, the Demonstrative begin with τ, and the Relative with the Spiritus Asper. The indirect interrogatives, as shown above, § 93, Rem. 1, place the relative δ before the initial π.

3. Correlative adjective pronouns express relations of *quantity* and *quality*; correlative adverbial pronouns, the relations of *place*, *time*, and *manner*, or *condition*.

## (a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; <i>how great? how much? quantus?</i>	ποσός, -ή, -όν, <i>of a certain size, or number, aliquantus</i>	τόσος, -η, -ον, <i>so great, so much, tantus</i> τοσόςδε, τοσήδε, τοσόνδε τοσοῦτος, -αύτη, -οὔτο(ν)	ὅσος, -η, -ον and ὅπόσος, -η, -ον, <i>as great, as much, quantus</i>
ποῖος, -ᾶ, -ον; <i>of what kind? qualis?</i>	ποιός, -ᾶ, -όν, <i>of a certain kind</i>	τοῖος, -ᾶ, -ον, <i>of such a kind, talis</i> τοιόςδε, τοιάδε, τοιόνδε τοιοῦτος, -αύτη, -οὔτο(ν)	οἷος, -ᾶ, -ον and ὀποιος, -ᾶ, -ον, <i>of what kind, qualis</i>
πηλίκος, -η, -ον; <i>how great? how old?</i>	wanting	τηλίκος, -η, -ον, <i>so great, so</i> τηλικόςδε, -ήδε, -όνδε [ <i>old</i> ] τηλικοῦτος, -αύτη, -οὔτο(ν)	ἡλίκος, -η, -ον and ὀπηλίκος, -η, -ον, <i>as great, as old.</i>

REMARK 1. The simple forms τόσος and τοῖος are seldom used in Attic prose; τόσος and τοῖος are found in the phrase, τοῖος ἢ τοῖος, Pl. Phaedr. 271, d, and elsewhere, τόσος καὶ τόσος (Pl. ib.); ἐκ τόσου (*so long time since*), Pl. Leg. 642, at end; τόσῳ with a Comparative, corresponding to the relative ὥσῳ, e. g. Th. 8, 24. X. Cy. 1. 6, 26. Vect. 4, 32.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
<p>ποῦ; where? ubi?</p> <p>πόθεν; whence? unde?</p> <p>ποῖ; whither? quo?</p>	<p>πού, somewhere, alicubi</p> <p>ποθέν, from some place, alicunde</p> <p>ποί, to some place, aliquo</p>	<p>wanting (hic, ibi)</p> <p>wanting (hinc, inde)</p> <p>wanting (eo)</p>	<p>οὗ, where. ubi</p> <p>δθεν, whence, unde</p> <p>οἶ, whither, quo</p>	<p>δπου, where. ubi</p> <p>δπόθεν, whence, unde</p> <p>δποι, whither, quo</p>
<p>πότε; when? quando?</p>	<p>ποτέ, some time, aliquando</p>	<p>τότε, then, tum</p>	<p>δτε, when, quum</p>	<p>δπότε, when, quando</p>
<p>πηνίκα; quo temporis punc- to? quotâ ho- râ?</p>	<p>wanting</p>	<p>τηνι- } hoc κόδε } ipso τηνι- } tem- καῦτα } pore</p>	<p>ήνίκα, when. quo ipso tempore</p>	<p>δπηνίκα, when, quo ipso tem- pore</p>
<p>πῶς; how?</p> <p>πῇ; whither? how?</p>	<p>πῶς, some how</p> <p>πῇ, to some place, thither, in some way</p>	<p>οὕτω(s) ὥδε, so</p> <p>τῇδε } hither, ταύτῃ } or here</p>	<p>ὥς, how ῇ, where, whither</p>	<p>ὅπως, how</p> <p>ὅπῃ, where, whither.</p>

REM. 2. The forms to express the idea of *here, there* (hic, ibi), wanting in the Common language, are supplied by ἐνταῦθα, ἐνθάδε, and the idea of *hence, thence* (hinc, inde), by ἐνθένδε, ἐντεῦθεν; ἐνθα and ἐνθεν in the old and poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. ἐνθα μὲν — ἐνθα δέ, hic, illic, ἐνθεν καὶ ἐνθεν, hinc, illinc, and when the signification of place is changed to that of time, e. g. ἐνθα λέγει, then he says, ἐνθεν, thereupon. The forms τῶς, thus, τῇ, hither, here, are poetic; ὥς (instead of οὕτως), is also for the most part poetic; in prose, it is confined almost wholly to certain phrases, e. g. καὶ ὥς, vel sic, οὐδ' (μηδ') ὥς, ne sic quidem, and in comparisons, ὥς — ὥς, ut — sic, Pl. Rp. 7. 530, d. Prot. 326, d.; also ὥς οὖν, so then, Th. 3, 37.

§ 95. Lengthening of the Pronoun.

Some small words are so appended to the pronouns, for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:—

(a) The enclitic γέ is joined to the Personal pronouns of the first and second person, in order to make the person emphatic, by putting him in contrast with others, e. g. ἐγώ γε, I for my part. The pronoun ἐγώ then draws back its accent in the Nom. and Dat. e. g. ἐγώ γε, ἐμοῦ γε, ἐμοι γε, ἐμέ γε, σύ γε. As γέ can be joined with any other word, so also with any other pronoun, but it does not form one word with the pronoun, e. g. οὗτός γε.

(b) The particles δὴ (most commonly δῆποτε), and οὖν, are appended to relatives compounded of interrogatives or indefinites, as well as to ὅσος, in order to make the meaning general or indefinite, i. e. to extend it to everything embraced in the object denoted by the pronoun, e. g. ὅστις δὴ, ὅστις δῆποτε, ὅστις-δηποτοῦν, ὅστις οὖν, ἥτις οὖν, ὅτι οὖν, whoever it be, I know not who, nescio quis, quicumque (Gen. οὗτινος οὖν or ὅτου οὖν, ἥστιν οὖν, Dat. ὅτινι οὖν or ὅτῳ οὖν, etc.);—ὅποσος δὴ, ὅποσος οὖν, ὅσος δῆποτε, quantuscunque;—ὅπηλίκος οὖν, however great, how old soever; so also ὥσπερ οὖν [comp. (d)].

(c) The suffix *δε* is joined with some demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε, ἥδε, τόδε; τοιόςδε; τοσόςδε; τηλικόςδε*, from *τοῖος, τόσος, τηλίκος*, which change their accent after *δε* is appended (§ 34, Rem. 3).

(d) The enclitic *περ* is appended to all relatives, in order to strengthen the reference to a demonstrative, and thus to connect the relative more closely with its antecedent; hence it denotes, *even who, which, the very man, who*, etc. e. g. *ὅσπερ, ἥπερ, ὅπερ* (Gen. *οὗπερ*, etc.); *ὅσοςπερ, οἷόςπερ* (Gen. *ὅσουπερ, οἷουπερ*, etc.); *ὅδιπερ, ὅθενπερ*.

(e) The inseparable demonstrative *τί*, is appended to demonstratives and some few adverbs, always giving them a stronger demonstrative sense. It takes the acute accent (which yet, according to § 31, I., is changed into the grave in connected discourse) and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:—

*οὗτοσί, this here* (hicce, celui-ci), *αὐτήτί, τουτί,*

Gen. *τουτοῦτί, ταυτησί*, Dat. *τουτῶτί, ταυτῇτί*, Pl. *οὗτοιτί, αὐταῖτί, ταυτί;*

*ὅδτί, ἥδτί, τοδτί* from *ὅδε*; *ὥδτί* from *ὥδε*; *οὕτωςτί* from *οὕτως*;

*ἐντευθεντί* from *ἐντεῦθεν*; *ἐνθαδτί* from *ἐνθάδε*; *νυντί* from *νῦν*; *δευρί* from *δεῦρο*

## CHAPTER IV.

### The Numerals.

#### § 96. Nature and Division of Numerals.

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:—

(a) Cardinals, which express a definite number absolutely, and answer the question, *how many?* e. g. one, two, three. The first four Numerals and the round numbers from 200 (*διακόσιοι*) to 10,000 (*μύριοι*) and their compounds, are declined; but all the others are *indeclinable*. The thousands are expressed by adverbial Numerals, e. g. *τρисχίλιοι*, 3000.

(b) Ordinals, which denote a series, and answer the question, *which one in the series?* All have the three endings of adjectives, *-ος, -η, -ον*, except *δεύτερος*, which has *-ος, -ᾱ, -ον*. All up to 19, except 2, 7, 8, end in *-τος* and have the accent as near as possible to the beginning of the word. From 20 upwards they end in *-στός*.

REMARK 1. *Adverbial Ordinals*, which also denote a series, are expressed by the Neut. Sing. or Pl., with or without the article, but sometimes also with the adverbial ending *-ως*, e. g. *πρῶτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα, πρῶτως*.

(c) Numeral adverbs, which express *how often*, or *how many times* anything has happened, and which answer the question, *how many times?* They are formed, except the first three, from the ordinals with the ending -άκις, e. g. πεντάκις, *five times* (§ 98).

(d) Multiples, which show the number of parts of which a whole is composed, and answer the question, *how many fold?* All are compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν (§§ 76, I, and 77).

ἁπλοῦς, -ῆ, -οῦν, *single*; διπλοῦς (2), τριπλοῦς (3), τετραπλοῦς (4), πενταπλοῦς (5), ἑξαπλοῦς (6), ἑπταπλοῦς (7), ὀκταπλοῦς (8), ἐνναπλοῦς (9), δεκαπλοῦς (10), ἑκατονταπλοῦς (100), χιλιαπλοῦς (1000), μυριαπλοῦς (10,000).

REM. 2. The adverbial Multiples in answer to the question, *how many fold?* or *into how many parts?* are formed from the Cardinals with the ending -χᾶ or -χῆ and -χῶς, e. g. πένταχᾶ, πενταχῆ, πενταχῶς.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more?* All are compounded with the endings -πλάσιος, -ιά, -ιον (more seldom -πλασίων, -ον, e. g. ἑκατονταπλασίων, -ον) :—

διπλάσιος, *twice as much* (as another which is taken as an unit), τριπλάσιος (3), τετραπλάσιος (4), πενταπλάσιος (5), ἑξαπλάσιος (6), ἑπταπλάσιος (7), ὀκταπλάσιος (8), ἐνναπλάσιος (9), δεκαπλάσιος (10), ἑκατονταπλάσιος (100), χιλιοπλάσιος (1000), μυριοπλάσιος (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, all are formed from the Cardinals with the ending -άς, Gen. -άδος :—

ἡ μονάς (from μόνος, *only*), more seldom ἡ ἐνάς, *unity*; δυάς, *duality*; τριάς (3), τετράς (4), πεντάς or πεμπτάς (5), ἑξάς (6), ἑβδομάς (7), ὀγδοάς (8), ἐννεάς (9), δεκάς (10), εἰκάς (20), τριᾱκάς (30), τετταρακοντάς (40), πεντηκοντάς (50), ἑκατοντάς (100), χιλιάς (1000), μυριάς (10,000), δύο μυριάδες (20,000).

REM. 3. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. ἔνιοι, *some*; πάντες, *all*; πολλοί, *many* (§ 77); ὀλίγοι, *few*; ὀλίγον, ὀλίγα, *a little*; οὐδεὶς, *no one*; οὐδέν, *nothing*, etc.

2. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective, and Adverbial Numerals, e. g. τρεῖς ἡλθον; ὁ τρίτος ἀνὴρ; τρίς.

§ 97. *Numeral Signs.*

1. The Numeral Signs are the twenty-four letters of the Greek alphabet, which three obsolete letters are added, viz. after  $\epsilon$ ,  $\text{Ba}\tilde{\upsilon}$ , or the Digamma  $\Sigma\tau\tilde{\iota}$ ,  $\varsigma$ ; the last character is taken from the figure  $\tau$ , which is a mutilation of the Digamma, but which has only an accidental resemblance to the variation of  $\sigma$  ( $\varsigma$ ) and  $\tau$  (§ 1, Rem. 2); —  $\text{K}\acute{o}\pi\pi\alpha$ ,  $\zeta$ , as the sign for 90;  $\text{Q}$ , as the sign for 900.

2. The first eight letters, i. e. from  $\alpha$  to  $\vartheta$  with the  $\text{Ba}\tilde{\upsilon}$  or  $\Sigma\tau\tilde{\iota}$ , denote units; the following eight, i. e. from  $\iota$  to  $\pi$  with the  $\text{K}\acute{o}\pi\pi\alpha$ , the tens; the last eight, i. e. from  $\rho$  to  $\omega$  with the  $\Sigma\alpha\mu\pi\tilde{\iota}$ , the hundreds.

3. Up to 999, the letters as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as signs, only the last has this mark. With 1000, the alphabet begins anew, and the letters are distinguished by a mark placed *under* them, thus,  $\alpha'$  = 1000,  $\iota'$  = 10,  $\mu$  = 10,000,  $\epsilon\psi\mu\beta'$  = 5742,  $\mu\omega\mu\beta'$  = 1842,  $\rho'$  = 100,000.

§ 98. *Principal Classes of Numerals.*

Cardinals.		Ordinals.
1 $\alpha'$	$\epsilon\tilde{\iota}\varsigma$ , $\mu\acute{\iota}\tilde{\alpha}$ , $\epsilon\tilde{\nu}$	$\pi\rho\acute{\omega}\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ , primus, - $\alpha$ ,
2 $\beta'$	$\delta\acute{\upsilon}\omicron$	$\delta\epsilon\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ , - $\tilde{\alpha}$ , - $\omicron\nu$
3 $\gamma'$	$\tau\rho\epsilon\tilde{\iota}\varsigma$ , $\tau\rho\acute{\iota}\alpha$	$\tau\rho\acute{\iota}\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
4 $\delta'$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ , - $\alpha$ , or $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ , - $\alpha$	$\tau\acute{\epsilon}\tau\alpha\rho\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
5 $\epsilon'$	$\pi\acute{\epsilon}\nu\tau\epsilon$	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
6 $\varsigma'$	$\epsilon\tilde{\xi}$	$\epsilon\tilde{\kappa}\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
7 $\zeta'$	$\epsilon\tilde{\pi}\tau\acute{\alpha}$	$\epsilon\tilde{\beta}\delta\omicron\mu\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
8 $\eta'$	$\delta\kappa\tau\acute{\omega}$	$\delta\gamma\delta\omicron\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
9 $\vartheta$	$\epsilon\tilde{\nu}\nu\acute{\epsilon}\alpha$	$\epsilon\tilde{\nu}\alpha\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
10 $\iota'$	$\delta\acute{\epsilon}\kappa\alpha$	$\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
11 $\kappa\alpha'$	$\epsilon\tilde{\nu}\delta\epsilon\kappa\alpha$	$\epsilon\tilde{\nu}\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
12 $\kappa\beta'$	$\delta\acute{\omega}\delta\epsilon\kappa\alpha$	$\delta\omega\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$
13 $\iota\gamma$	$\tau\rho\epsilon\tilde{\iota}\varsigma$ ( $\tau\rho\acute{\iota}\alpha$ ) $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha$ <sup>1</sup>	$\tau\rho\acute{\iota}\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ ,
14 $\iota\delta$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ ( $\alpha$ ) $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha$ <sup>2</sup>	$\tau\acute{\epsilon}\tau\alpha\rho\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$
15 $\iota\epsilon'$	$\pi\epsilon\tilde{\nu}\tau\epsilon\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$
16 $\iota\varsigma'$	$\epsilon\tilde{\kappa}\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\epsilon\tilde{\kappa}\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ , -
17 $\iota\zeta'$	$\epsilon\tilde{\pi}\tau\alpha\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\epsilon\tilde{\beta}\delta\omicron\mu\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$
18 $\iota\eta'$	$\delta\kappa\tau\omega\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\delta\gamma\delta\omicron\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ ,
19 $\iota\vartheta'$	$\epsilon\tilde{\nu}\nu\epsilon\alpha\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\epsilon\tilde{\nu}\alpha\tau\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ ,
20 $\kappa'$	$\epsilon\tilde{\iota}\kappa\omicron\varsigma\iota$ ( $\nu$ )	$\epsilon\tilde{\iota}\kappa\omicron\sigma\tau\acute{\omicron}\varsigma$ , - $\eta$ , - $\omicron\nu$

<sup>1</sup> The rare Attic form  $\tau\rho\iota\sigma\kappa\alpha\iota\delta\epsilon\kappa\alpha$  is indeclinable.

<sup>2</sup> The non-Attic form  $\tau\epsilon\sigma\sigma\alpha\rho\alpha\kappa\alpha\iota\delta\epsilon\kappa\alpha$  is indeclinable.

<sup>3</sup> The forms given from the 13th to the 19th are preferable to  $\tau\rho\iota\sigma\kappa\alpha\tau\epsilon\tau\tau\alpha\rho\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ ,  $\pi\epsilon\tilde{\nu}\tau\epsilon\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ , etc.

Cardinals		Ordinals.
21	κα' εἴκοσιν εἷς, μία, ἕν	εἰκοστός, -ή, -όν, πρῶτος, 1, -ον
30	λ' τριάκοντα	τριάκοστός, -ή, -όν
40	μ' τετταράκοντα	τετταράκοστός, -ή, -όν
50	ν' πενήκοντα	πεντηκοστός, -ή, -όν
60	ξ' ἑξήκοντα	ἑξακοστός, -ή, -όν
70	ο' ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν
80	π' ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν
90	ς' ἐνενήκοντα	ἐνενηκοστός, -ή, -όν
100	ρ' ἑκάτον	ἑκατοστός, -ή, -όν
200	σ' διακόσιοι, -αι, -α	διακοσιοστός, -ή, -όν
300	τ' τριακόσιοι, -αι, -α	τριακοσιοστός, -ή, -ον
400	υ' τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν
500	φ' πεντάκόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν
600	χ' ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -ή, -όν
700	ψ' ἑπτάκόσιοι, -αι, -α	ἑπτακοσιοστός, -ή, -ον
800	ω' ὀκτάκόσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -ον
900	Ϟ' ἐννὰκόσιοι, -αι, -α	ἐννακοσιοστός, -ή, -όν
1000	,α χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
2000	,β διςχίλιοι, -αι, -α	δισχιλιοστός, -ή, -όν
3000	,γ τριςχίλιοι, -αι, -α	τρिसχιλιοστός, -ή, -όν
4000	,δ τετράκισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -όν
5000	,ε πεντὰκισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ή, -όν
6000	,ς ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ή, -όν
7000	,ζ ἑπτάκισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ή, -όν
8000	,η ὀκτάκισχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν
9000	,θ ἐννὰκισχίλιοι, -αι, -α	ἐννακισχιλιοστός, -ή, -όν
10,000	,μ μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	,κ διςμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000	,ρ δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν
1,000,000	,ιρ ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν
2,000,000	,κρ διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν.

### Numeral Adverbs.

1	ἅπαξ, once	13	τρισκαιδεκάκις	50	πεντηκοντάκις
2	δῖς, twice	14	τετταρεςκαιδεκάκις	60	ἑξηκοντάκις
3	τρίς	15	πεντεκαιδεκάκις	70	ἑβδομηκοντάκις
4	τετράκις	16	ἑκκαιδεκάκις	80	ὀγδοηκοντάκις
5	πεντάκις	17	ἑπτακαιδεκάκις	90	ἐνενηκοντάκις
6	ἑξάκις	18	ὀκτωκαιδεκάκις	100	ἑκατοντάκις
7	ἑπτάκις	19	ἐννεακαιδεκάκις	200	διακοσιάκις
8	ὀκτάκις	20	εἰκοσάκις	300	τριακοσιάκις
9	ἐννεάκις, ἐνάκι.	21	εἰκοσάκις ἅπαξ	1000	χιλιάκις
10	δεκάκις	22	εἰκοσάκις δῖς	2000	δισχιλιάκις
11	ἐνδεκάκις	30	τριακοντάκις	10,000	μυριάκις
12	δωδεκάκις	40	τετταρακοντάκις	20,000	δισμυριάκις.

§ 99. *Remarks.*

1. The rarer subordinate forms of 13, 14, etc., used by later writers, are *δεκατρεῖς*, Neut. *δεκατρία*, *δεκατέτταρες*, -α, *δεκαπέντε*, etc.

2. *Μύριοι*, 10,000, when Paroxytone (*μυρῖοι*), signifies *innumerable*.

3. In compound numerals, the smaller number either precedes the larger, and then always with *καί*, or it follows the larger, usually with *καί*, sometimes without it. The first order corresponds with the usage in English, e. g. *five and twenty*; the second only in part, e. g. *twenty-five*, e. g.

25: *πέντε καὶ εἴκοσι(ν)*, or *εἴκοσι καὶ πέντε*,

345: *πέντε καὶ τετταράκοντα καὶ τριακόσιοι*, or *τριακ. τεττ. καὶ π.*

The same holds of the Ordinals, e. g.

*πέμπτος καὶ εἰκοστός*, or *εἰκοστός καὶ πέμπτος*.

4. The tens compounded with 8 or 9 are frequently expressed in the form of *subtraction*, by means of the participle of *δεῖν*, *to want*, which agrees with the larger number, e. g.

49: *πεντήκοντα ἐνὸς δέοντα ἔτη*<sup>1</sup>, *undequinquaginta anni*,

48: *πεντήκοντα δυοῖν δέοντα ἔτη*, *duodequinquaginta anni*,

39: *νῆες μιᾶς δέονσαι τετταράκοντα*, *undequadraginta naves*.

So with the Ordinals, e. g.

49: *ἐνὸς δέων πεντηκοστός ἀνὴρ*, *undequingagesimus vir*.

5. Fractions are usually expressed by *μέρος* or *μοῖρα*. These words, as denominators of the fraction, are put in the Gen., depending on the numeral which denotes the numerator. If they are expressed as denominators, they are understood with the numeral denoting the numerator; if they are expressed as numerators, they are understood with the numeral denoting the denominator, e. g.  $\frac{2}{5}$  is *τῶν πέντε μερῶν τὰ δύο [μέρη]*, or *τῶν πέντε [μερῶν] τὰ δύο μέρη*, *two parts of the five*;  $\frac{1}{2}$  is *τῶν ὀκτῶ μοιρῶν αἱ πέντε [μοῖραι]*, or *τῶν ὀκτῶ [μοιρῶν] αἱ δύο μοῖραι*. But *one half* is expressed by compounds with *ἡμι*, e. g. *ἡμιδαρεῖκόν*, *half a daric*; so in the Pl. *τρία, πέντε ἡμιδαρεῖκά*, *a daric and a half, two darics and a half*.—Fractions are also expressed by an ordinal with *μόριον* or *μέρος*, e. g. *τρίτημόριον* or *τρίτον μέρος* =  $\frac{1}{3}$ , *πέμπτον μέρος* =  $\frac{1}{5}$ ; a mixed number is also expressed by *ἡμι* preceded by a numeral, e. g. *πέντε ἡμιδαρεῖκά* =  $2\frac{1}{2}$  darics, also by *ἐπί* prefixed to an ordinal, e. g. *ἐπίτρίτον* =  $1\frac{1}{3}$ , *ἐπίπεμπτον* =  $1\frac{1}{5}$ .

6. The Cardinal numbers compounded with *σύν* are equivalent to the Latin distributives, e. g. *σύνδυο* (*bini*), *two together, two at a time, each two*, *συντρεις* (*terni*), *σύμπεντε* (*quini*), etc.

<sup>1</sup> Fifty years, wanting one.

7. Declension of the first four Numerals:—

Nom.	εἷς	μία	ἓν	δύο
Gen.	ἑνός	μιάς	ἐνός	δυοῖν (very seldom δυεῖν)
Dat.	ἐνί	μῇ	ἐνί	δυοῖν (δυσί[ν] Ionic and Th. 8, 101.,
Acc.	ἓνα	μίαν	ἓν	δύο

Nom.	τρεις	Neut. τρία	τέτταρες, or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν		τεττάρων	
Dat.	τρισί(ν)		τέτταρσι(ν)	
Acc.	τρεῖς	Neut. τρία	τέτταρας	Neut. τέτταρα

REMARK. Like εἷς are also declined οὐδεῖς and μηδεῖς, *no one*; like εἷς too they have the irregular accent, e. g. οὐδεῖς, οὐδεμία, οὐδέν, Gen. οὐδενός, οὐδεμιάς, Dat. οὐδενί, οὐδεμῇ, etc.; but in the Pl. οὐδένες (μηδένες), -ένων, -έσι(ν), -ένας. Comp. further, § 65, 3 (c). The form δύνω, instead of δύο, seems to be foreign to the Attic dialect. Δύο is often used as indeclinable in all the Cases. Ἄμφω. both, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἀμφω.

CHAPTER V.

The Adverb.

† 100. Nature and division of the Adverb.

Adverbs (§§ 38 and 314) are indeclinable words, denoting the relations of *place, time, manner, modality, intensity, and repetition*. They are formed either from *essential* words (§ 38, 3), viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals, or they are *primitive* words, e. g. οὐ, μή, καί, μήν, ἦ, ἄν, etc.

- (a) Adverbs of *place*, e. g. οὐρανόθεν, coelitus, πανταχῇ, ubivis;
- (b) Adverbs of *time*, e. g. νύκτωρ, noctu, νῦν, nunc;
- (c) Adverbs of *manner*, e. g. καλῶς, οὕτως;
- (d) Adverbs of *modality*, which, e. g. ναί and οὐ(κ), express an *affirmation* and *negation*, or e. g. μήν, τοί, ἦ, ἡ μήν, δή, ἴσως, ποῦ, ἄν, πάντως, etc. which express *certainty, definiteness, uncertainty, conditionality*;
- (e) Adverbs of *intensity and frequency*, e. g. μάλα, πάνυ, πολύ, ὅσον, etc. τρίς *three times*; αὖτις, *again*; πολλάκις, *often*.



### § 101. *Formation of Adverbs.*

1. Most Adverbs are formed from adjectives by the ending -ως. This ending is annexed to the pure stem of the adjective; hence, as the stem of adjectives of the third Dec. appears in the Gen., and as adjectives in the Gen. Pl. are accented like adverbs, the following rule for the formation of adverbs from adjectives may be given:—

*Change -ων, the ending of the adjective in the Gen. Pl., into -ως, e. g.*

φίλ-ος, lovely,	Gen. Pl. φίλ-ων	Adv. φίλ-ως
καλ-ός, fair,	“ καλ-ῶν	καλ-ῶς
καιρι-ος, timely,	“ καιρί-ων	καιρί-ως
ἀπλ(ό-ος)ούς, simple,	“ ἀπλ(ό-ων)ῶν	ἀπλ(ό-ως)ῶς
εὖν(ο-ος)ους, benevolent,	“ (εὖνό-ων) εὖνων	(εὖνό-ως) εὖως
πᾶς, all, παντός,	“ πάντ-ων	πάντ-ως
σώφρων, prudent,	“ σωφρόν-ων	σωφρόν-ως
χαρίεις, pleasant,	“ χαριέντ-ων	χαριέντ-ως
ταχύς, swift,	“ ταχέ-ων	ταχέ-ως
μέγας, great,	“ μεγάλ-ων	μεγάλ-ως
ἀληθής, true,	“ ἀληθ(έ-ων)ῶν	ἀληθ(έ-ως)ῶς
συνήθης, accustomed,	“ (συνηθέ-ων) συνήθων	(συνηθέ-ως) συνήθως.

REMARK 1. On the accent of compounds in -ήθως, and of the compound αὐτάρκως, see § 59, Rem. 4, also on the accent of εὖως, instead of εὖνῶς, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the adverbs with the ending -ως, there are many which have the endings of the Gen., Dat., or Acc.

(a) The Gen. ending appears in many adverbs in -ης and -ου, e. g. ἐξῆς, ἐφεξῆς, *in order*; ἐξαπίνης, *suddenly*; πού, *alicubi*; ποῦ, *ubi?* ὅπου, οἶ, *ubi*; αἰτοῦ, *ibi*; οἶδαμοῦ, *nowhere*.

(b) The Dat., or an obsolete Abl. or Locative<sup>1</sup> ending, occurs in the following adverbs,

(a) In adverbs with the ending -ι, e. g. ἡρι, *in the morning*, comp. ἡρ, *spring*, ἀωρῆ, *unseasonably*; ἑκτητι (Dor. ἑκατι), ἀέκτητι, ἑκοντῆ, ἀεκοντῆ; in adverbs of manner in -ει and -ι, from adjectives in -ος and -ης, and almost exclusively in adverbs compounded of a privative and πᾶς or αὐτός, e. g. πανορμει and πανορμῆ. On the use of both forms, see Large Grammar, Part I, § 363 (β).

<sup>1</sup> The Locative Case, is one which denotes the place *where*

(β) In local adverbs in -οῖ, commonly derived from substantives of the second Dec., e. g. Ἰσθμοῖ from Ἰσθμός, Πυθοῖ from Πυθώ, Μεγαροῖ (τὰ Μέγαρα), Πειραιοῖ, Κικυννοῖ from ἡ Κίκυννα), οἶ, ὅποι, quo, *whither*, οἴκοι, domi, from οἶκος.

REM. 2. Adverbs in -οῖ, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.

(γ) In local adverbs in -αι. This ending occurs only in a few forms, e. g. χαμαί, humi, πάλαι. To this form corresponds the Pl. locative form -ησι(ν), or where ι precedes, -ᾶσιν, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. Θήβησι(ν) from Θῆβαι, Ἀθήνησι(ν) from Ἀθῆναι, Πλαταιᾶσι(ν) from Πλαταιαί; Περγασῆσι(ν) from Περγασή, Ὀλυμπιάσι(ν) from Ὀλυμπία.

(δ) In adverbs in -η and -ᾶ, e. g. ἄλλῃ, ἑτέρῃ, περὶ, on foot; κρυφῇ, λῃστῇ, εἰκῇ, *temere*; οὐδαμῇ, δημοσίᾳ, publice; κοινῇ, in common; ἰδίᾳ, privatim; κομιδῇ, *diligenter*; also πῇ, ὅπῃ, παντῇ, ἧ, τῇ, τῇδε, ταύτῃ, etc.; η and α commonly have an Iota subscript.

(c) The Acc. ending occurs in the following forms,

(α) In the endings -ην and -αν, e. g. πρῶην; μακρὰν, *far*; πέραν and πέρην, *trans* (but πέρα, *ultra*), etc.; so also of substantives, e. g. δίκην, *instar*; ἀκμήν (*acme*), *scarcely*; δωρεάν, *gratis*.

(β) In the ending -ον, e. g. δηρόν, *diu*; σήμερον, *hodie*; αὔριον, *to-morrow*.

(γ) In the endings -δον, -δην, -δα (adverbs of manner), e. g. αὐτοσχεδόν, *cominus*; χανδόν, ἱπποτροχάδην, ἀποσταδὰ.

(δ) In some substantive forms in the Acc. of the third Dec., e. g. χάριν, *for the sake of*; προῖκα, *gratuitously*.

## CHAPTER VI.

### The Verb.

#### NATURE AND DIVISION OF THE VERB.

##### § 102. *Classes of the Verb.*

1. The Verb expresses an action or state, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

2. Verbs are divided into the following classes:—

(1) Active verbs, which express an action, that the subject itself performs or manifests, e. g. γράφω, *to write*, θάλλω, *to bloom* (comp. § 248);

(2) Middle or Reflexive verbs, which express an action that the subject performs on itself, the subject being.

therefore, both agent and object, e. g. *βουλεύομαι*, *I advise myself, I deliberate*;

- (3) Passive verbs, which express an action that the subject receives from another object, e. g. *τύπτομαι ὑπὸ τινός*, *I am smitten by some one*.

3. Verbs, which are used only in the middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which have a middle form for their Aorist and Future, e. g. *χαρίζομαι*, *gratificor*, Aor. *ἐχαρισάμην*, Fut. *χαριοῦμαι*; and into Passive Deponents, which have a Passive form for their Aorist, but commonly a middle form for their Fut., e. g. *ἐνθυμέομαι*, *mecum reputo*, Aor. *ἐνεθυμήθην*, *mecum reputavi*, Fut. *ἐνθυμήσομαι*, *mecum reputabo*. Comp. § 197.

### § 103. *The Tenses.*

1. The Tenses denote the time of the action of the verb. The Greek has the following Tenses:—

- I. (1) Present, *βουλεύω*, *I advise*,  
 (2) Perfect, *βεβούλευκα*, *I have advised*;
- II. (3) Imperfect, *ἐβούλεον*, *I was advising*,  
 (4) Pluperfect, *ἐβεβούλευκον*, *I had advised*,  
 (5) Aorist, *ἐβούλευσα*, *I advised* (indefinite);
- III. (6) Future, *βουλεύσω*, *I shall or will advise*,  
 (7) Future Perfect (almost exclusively in the middle form), *βεβουλεύσομαι*, *I shall have advised myself*, or *I shall have been advised*.

2. All the Tenses may be divided into,

- a. Principal tenses: Present, Perfect, and Future;
- b. Historical tenses: Imperfect, Pluperfect, and Aorist.

REMARK. The Greek has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass., and Mid. Aorist; these two forms may be distinguished as Primary and Secondary tenses; i. e. the first Perfect is a primary tense, the second Perfect a secondary tense, etc. Still, only a very few verbs have both forms; most verbs construct the above tenses with one or the other form, but not with both. No verb has all the

tenses. Pure verbs (§ 108, 5) form, with very few exceptions, only the primary tenses. Mute and liquid verbs (§ 108, 5) may form both the primary and secondary tenses, but no verb has all the forms in use. The Fut. Perf., which is found in but few verbs, is entirely wanting in liquid verbs. It is seldom found in verbs which have the temporal augment (§ 121), e. g. αἶρέω, *to take*, ῥήσομαι, Pl. Prot. 338, c., ἀτιμάω, *to dishonor*, ῥτιμώσομαι, Dem. 19, 284.

#### § 104. *The Modes.*

The Modes denote the manner in which the action of the verb is represented, whether as a direct affirmation, a condition, or a command, etc. (comp. § 258, seq.) The Greek has the following Modes:—

I. The Indicative, which makes a direct affirmation, e. g. the rose *blooms, bloomed, will bloom*.

II. The Subjunctive, which expresses what is merely conceived, or conditional. The Subjunctive of the historical tenses is called the Optative. Comp. γράφοιμι with *scriberem*.

REMARK. See § 257, 2 (a), (b), and Rem. 1, for the manner in which the Aorist may use both forms of the Subj., and how the Future may have an Optative.

III. The Imperative, which expresses a command, e. g. βούλευε, *advise*.

#### § 105. *Participials (Infinitive and Participle),*

Besides the modes, the verb has two forms, which, as they partake both of the nature of the verb and also of the nature of the substantive and adjective, are called Participials:—

(a) The Infinitive, which is the substantive participial, e. g. ἐθέλω βουλεύειν, *I wish to advise*, and τὸ βουλεύειν, *the advising*.

(b) The Participle, which is the adjective participial, e. g. βουλεύων ἀνὴρ, *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 106. *The Persons and Numbers.*

The personal forms of the verb show whether the subject of the verb be the speaker himself (*I, we*, first person); or a person or thing addressed (*thou, you*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number: Singular, Dual, and Plural (comp. § 41, 1), e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *advisest*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advise*s; *βουλεύετον*, *ye two*, the persons addressed, *advise*; *βουλεύουσι*, *they*, the persons spoken of, *advise*.

REMARK 1. The student will at once observe that the ending, or personal forms of the Greek verb, determines the person and number without the subject being expressed. So in Latin. But in English, as the verb is not varied so as to indicate the person and number of itself, the subject must be expressed.

REM. 2. There is no separate form for the first Pers. Dual throughout the Act., and none for the Pass. Aorists; in these instances it is expressed by the form of the first Pers. Pl.

§ 107. *Conjugation.*

Conjugation is the inflection of the verb in its Persons, Numbers, Modes, Tenses, and Voices. The Greek has two forms of conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βουλεύ-ω*, and the older, original conjugation in *-μι*, e. g. *ἵστη-μι*, *to station*.

CONJUGATION OF VERBS IN *-ω*§ 108. *Stem, Augment, and Reduplication. — Characteristic.*

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllables of formation, by which the relations of person, number, tense, etc. are denoted. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres., e. g. *βουλεύ-ω*, *λέγ-ω*, *τρίβ-ω*.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. *βουλεύ-ω*, *βουλεύ-σω*, *βουλεύ-σομαι*, or are prefixed to the stem, and are then called Augment and Reduplication, e. g. *ἐ-βούλευον*, *I was advising*; *βε-βούλευκα*, *I have advised*. For a change in the stem of many verbs, e. g. *τρέπ-ω*, *τέ-τροφ-α*, *ἐ-τράπ-ην*, see § 140.

3. The Augment is *ε* prefixed to the stem of verbs which begin with a consonant, e. g. *ἐ-βούλευσα*, *I advised*; but in verbs which begin with a vowel, it consists in lengthening the first stem-vowel, *α* and *ε* into *η* (and in some cases into *αι*), *ι* and *υ* into *ϊ* and *ϋ*, and *ο* into *ω*. The Augment implies past time, and hence belongs to all the historical tenses (Imperfect, Aorist, and Pluperfect); but it is confined to the Indicative.

4. Reduplication consists in repeating the first stem-consonant with *ε*, when the stem begins with a consonant; but when the stem begins with a vowel, the Reduplication is the same as the augment, e. g. *βε-βούλευκα*, *I have advised*; *ἱκέτευκα*, *I have supplicated*, from *ἱκετεύ-ω*. The Reduplication denotes the *completion* of the action, and hence belongs to the Perfect, Pluperfect, and Future Perfect. For a fuller view of the Augment and Reduplication, see § 119, sq.

5. The last letter of the stem, after the ending *-ω* is cut off, is called the verb-characteristic, or merely the characteristic, because, according to this, verbs in *-ω* are divided into different classes; according as the characteristic is a vowel, a mute, or a liquid, verbs are divided into pure, mute, and liquid verbs, e. g. *βουλεύ-ω*, *τιμά-ω* (pure verbs), *τρίβ-ω* (mute), *φαίν-ω* (liquid).

### § 109. *Inflection-endings.*

In the inflection-endings, so far as they denote the relation of tense, mode, and person, there are three different elements: the tense-characteristic, the mode-vowel, and the personal-ending, e. g. *βουλεύ-σ-ο-μαι*.

### § 110. (a) *Tense-characteristic and Tense-endings.*

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark

of the tense. In pure verbs,  $\kappa$  is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

$\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\kappa\text{-}\alpha$

$\acute{\epsilon}\text{-}\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\kappa\text{-}\epsilon\iota\omega$ ;

the characteristic of the Fut. and first Aor. Act. and Mid., and the Fut. Perf. is  $\sigma$ , e. g.

$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omega$

$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$

$\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$

$\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\alpha$

$\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\acute{\alpha}\mu\eta\nu$ ;

the characteristic of the first Aor. Pass. is  $\theta$ ; the first Fut. Pass. has, besides the tense-characteristic  $\sigma$ , the ending of the first Aor. Pass.  $-\theta\eta$ , thus,

$\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\theta\text{-}\eta\nu$

$\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\theta\acute{\eta}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$ .

The primary tenses only (§ 103, Rem.) have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\sigma\omega$ ,  $\sigma$  is the tense-characteristic of the Fut., and the syllable  $\sigma\omega$  is the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in  $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\nu\sigma\alpha$ ,  $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\nu\sigma$  is the tense-stem of the first Aor. Act.

### § 111. (b) *Personal-endings and Mode-vowels.*

The personal-ending denotes the person of the verb, and takes a different form according to the different persons and numbers; the mode-vowel connects the tense-stem and the personal-ending, and takes a different form according to the different modes, e. g.

1 Pers. Sing. Ind. Pres. M.	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\omicron\text{-}\mu\alpha\iota$	Subj. $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\omega\text{-}\mu\alpha\iota$
3 " " " Fut. "	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\epsilon\text{-}\tau\alpha\iota$	Opt. $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\iota\text{-}\tau\omicron$
1 " Pl. " Pres. "	$\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\acute{\omicron}\text{-}\mu\epsilon\theta\alpha$	Subj. $\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\acute{\omega}\text{-}\mu\epsilon\theta\alpha$
2 " " " " "	$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\epsilon\text{-}\sigma\theta\epsilon$	" $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\eta\text{-}\sigma\theta\epsilon$
1 " Sing. " A. I. "	$\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\acute{\alpha}\text{-}\mu\eta\nu$	" $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omega\text{-}\mu\alpha\iota$
3 " " " " "	$\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\alpha\text{-}\tau\omicron$	Opt. $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\alpha\text{-}\iota\text{-}\tau\omicron$ .

REMARK. In the above forms,  $\beta\omicron\upsilon\lambda\epsilon\nu$  is the verb-stem, and  $\beta\omicron\upsilon\lambda\epsilon\nu$ ,  $\beta\omicron\upsilon\lambda\epsilon\nu\sigma$ , and  $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\nu\sigma$  are the tense-stems, namely, of the Pres., Fut., and first Aor. Mid.; the endings  $-\mu\alpha\iota$ ,  $-\tau\alpha\iota$ , etc., are the personal-endings, and the vowels  $\epsilon$ ,  $\omega$ ,  $\epsilon$ ,  $\omicron$ ,  $\eta$ ,  $\alpha$ ,  $\alpha\iota$ , are the mode-vowels. The mode-vowels  $\epsilon$  and  $\omicron$  of the Indic are lengthened into  $\eta$  and  $\omega$  in the Subj.

† 112. *Summary of the Mode-vowels.*

Person.	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
	Pres. and Fut. Active.	Impf., A. II. A. and M. and Pres. and F. Pl.	Act.	Mld.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		

Person.	Indicative.			Optative.	Impr.	Infinitive.
	Plpf.	A. I. M.	A. I. A. and Pf. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.
S. 1.	ει	ᾶ	ᾶ	οι	—	α
2.	ει	ᾶ	ᾶ	οι	ο	α
3.	ει	ᾶ	ᾶ	οι	α	
D. 1.	—	ᾶ	—	οι	—	Participle.
2.	ει	ᾶ	ᾶ	οι	α	A. I. A. and M. and Pf. A.
3.	ει	ᾶ	ᾶ	οι	α	
P. 1.	ει	ᾶ	ᾶ	οι	—	
2.	ει	ᾶ	ᾶ	οι	α	α
3.	(ει) ε	ᾶ	ᾶ	οι	α	

† 113. *Personal-endings of Verbs in -ω.*

I. Active Form.			II. Middle Form.		
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	A. Ind. and Subj. the Princ. tenses.	B. Ind. and Opt. the Hist. tenses.	
Sing. 1.		ν, Opt. μ	μαι	μην	
2.	ς	ς	σαι	σθ, ο	
3.	—	—	ται	το	
Dual 1.	—	—	μενον	μενον	
2.	τον	τον	σνον	σνον	
3.	τον	την	σνον	σνην	
Plur. 1.	μεν	μεν	μεθα	μεθα	
2.	τε	τε	σθε	σθε	
3.	(ντ) σι(ν)	ν, σαν	νται (αται)	ντο (ατο)	
C. Imperative.			C. Imperative.		
Sing. 2.		3. -ω	Sing. 2. (σο) ο	3. σθω	
Dual 2.	τον	3. των	Dual 2. σνον	3. σνων	
Plur. 2.	τε	3 τωσαν	Plur. 2. σθε	3. σθισαν, σθων	
D. Infinitive.			D. Infinitive.		
ν	Pres., Fut., and Aor. II.		σθαι		
ναι	Perf. Act. and Aor. I. and II. Pass.				
ι	Aor. I.				
E. Participle.			E. Participle.		
Stem ντ, with exception of the Perf, whose stem ends in -στ.			μενος, μένη, μενον; μένος, μένη, μέναν, Perf.		



REMARK. The Personal-endings follow so directly the mode-vowel, and are so closely joined to it, that often the two do not appear separately, but are united together, e. g. *βουλεύσ-ης*, instead of *βουλεύσ-η-ις*, *βουλεύ-η*, instead of *βουλεύ-ε-αι* (*α* and *ε* coalescing and *ι* being subscribed).

§ 114. *Difference between the Principal-endings in the Principal and the Historical Tenses.*

1. The difference between the Principal and Historical tenses is important. The Principal tenses (Pres., Perf., and Fut.) form the second and third Pers. Dual with the same ending *-ον*, e. g. *βουλεύ-ε-τον βουλεύ-ε-τον*; *βουλεύ-ε-σθον βουλεύ-ε-σθον*; the Historical tenses also form the second Pers. Dual in *-ον*, but the third in *-ην*, e. g.

*ἐβουλεύ-ε-τον ἐβουλευ-έ-την, ἐβουλεύ-ε-σθον ἐβουλευ-έ-σθην.*

2. The Principal tenses form the third Pers. Pl. Act. in *-σι(ν)*, from *-ντι*, *-νσι*, and the Mid. in *-νται*; the Historical tenses in the Active, in *-ν*, and Mid., in *-ντο*, e. g.

*βουλεύ-ο-νσι = βουλεύ-ουσι(ν) ἐβούλευ-ο-ν*  
*βουλεύ-ο-νται ἐβουλεύ-ο-ντο.*

REMARK. In *βουλεύονσι* the *ν* is dropped, and as a compensation the *ο* preceding it is lengthened; so also in the Fut. Act. Comp. 116, 5.

3. The Principal tenses in the Sing. Mid. end in *-μαι*, *-σαι*, *-ται*; the Historical in *-μην*, *-σο*, *-το*, e. g.

*βουλεύ-ο-μαι ἐβουλευ-ό-μην*  
*βουλεύ-ε-σαι = βουλεύ-η, ἐβουλεύ-ε-σο = ἐβουλεύ-ου*  
*βουλεύ-ε-ται ἐβουλεύ-ε-το.*

4. The Personal-endings of the Subj. in the Principal tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. of the Historical tenses;

2 and 3 Du. Ind. Pr.	<i>βουλεύ-ε-τον</i>	Subj.	<i>βουλεύη-τον</i>
	<i>βουλεύ-ε-σθον</i>	"	<i>βουλεύη-σθον</i>
3 Pl. " "	<i>βουλεύου-σι(ν)</i>	"	<i>βουλεύω-σι(ν)</i>
	<i>βουλεύ-ο-ντα</i>	"	<i>βουλεύω-νται</i>
1 Sing. " "	<i>βουλεύ-ο-μαι</i>	"	<i>βουλεύω-μαι</i>
2 " " "	<i>βουλεύ-η</i>	"	<i>βουλεύ-η</i>
3 " " "	<i>βουλεύ-ε-ται</i>	"	<i>βουλεύη-ται</i>
2 and 3 Du. " Imprf.	<i>ἐβουλεύ-ε-τον, -έ-την</i>	Opt.	<i>βουλεύοι-τον, -οί-την</i>
	<i>ἐβουλεύ-ε-σθον, -έ-σθην</i>	"	<i>βουλεύοι-σθον, -οί-σθην</i>
3 Pl. " "	<i>ἐβούλευ-ο-ν</i>	"	<i>βουλεύοι-εν</i>
	<i>ἐβουλεύ-ο-ντο</i>	"	<i>βουλεύοι-ντο</i>
1 Sing. " "	<i>ἐβουλευ-ό-μην</i>	"	<i>βουλευοί-μην</i>
2 " " "	<i>(ἐβουλεύ-ε-σο) ἐβουλεύ-ο-ν</i>	"	<i>(βουλεύοι-σο) βουλεύοι-ο</i>
3 " " "	<i>ἐβουλεύ-ε-το</i>	"	<i>βουλεύοι-το.</i>

§ 115. *Conjugation of the Regular Verb in -ω*

PRELIMINARY REMARKS.

1. Since pure verbs do not form the secondary tenses (§ 103, Rem.) these tenses are supplied in the Paradigm from two mute verbs and one liquid verb (τρίβ-ω, λείπ-ω, stem ΛΙΠ, φαίν-ω, ΦΑΝ), so as to exhibit a full Conjugation.

2. In learning the table, we are to note,

(1) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment, or Reduplication.

(2) The *spaced* forms, e. g. βουλεύ-ετον, βουλεύ-ητον, third Pers. Du. Ind. and Subj. Pres., may direct attention to the difference between the Historical tenses in the Ind. and Opt., and the Principal tenses.

(3) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (\*). The learner should compare these together, e. g. βουλεύσω, 1. Sing. Ind. Fut. Act. or 1. Sing. Subj. I. Aor. Act.; βούλευσαι, 2. Sing. Imp. I. Aor. Mid., βουλεύσαι, 3. Sing. Opt. I. Aor. Act., βουλεύσαι, Inf. I. Aor. Act.

(4) The accentuation (§ 118) should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a dagger (†).

(5) When the Paradigm is thus thoroughly learned, the pupil may first resolve the forms either of βουλεύω, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc.; observing this order, viz. βουλεύσω is, (1) first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from βουλεύω, *to advise*; then he may arrange the elementary parts of the form, and in the following order: (1) Verb-stem, (2) Augment, or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλεύω, *to advise*? Answer: The Verb-stem is βουλευ-, Augment, ε, thus εβουλευ; the Tense-characteristic of the first Aor. Mid. is σ, thus Tense-stem is ε-βουλευ-σ; the Mode-vowel of the first Aor. Ind. Mid. is α; thus, ε-βουλευ-σ-α; the Personal-ending of the third Pers. Sing. of an Historical tense of the Mid. is το; thus, ε-βουλεύ-σ-α-το.

REMARK. By making himself familiar with the above elements, the pupil can construct from the root any form of the verb he may wish.

Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present,  Tense-stem : βουλευ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βουλεύ-ω,* <i>I advise,</i> βουλεύ-εις, <i>thou advisest,</i> βουλεύ-ει, <i>he, she, it advises,</i> βουλεύ-ετον, <i>ye two advise,</i> βουλεύ-ετον, <i>they two advise,</i> βουλεύ-ομεν, <i>we advise,</i> βουλεύ-ετε,* <i>you advise,</i> βουλεύ-ουσι(ν), <i>they advise,</i>	βουλεύ-ω,* <i>I may advise,</i> βουλεύ-ης βουλεύ-η* βουλεύ-ητον βουλεύ-ητον βουλεύ-ωμεν βουλεύ-ητε βουλεύ-ωσι(ν)
Imperfect,  Tense-stem : ἐ-βουλευ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βούλευ-ον,* <i>I was advising,</i> ἐ-βούλευ-ες, <i>thou wast advising,</i> ἐ-βούλευ-ε(ν), <i>he, she, it was adv.</i> ἐ-βουλεύ-ετον, <i>ye two were adv.</i> ἐ-βουλευ-έτην, <i>they two were adv.</i> ἐ-βουλεύ-ομεν, <i>we were advising,</i> ἐ-βουλεύ-ετε, <i>you were advising,</i> ἐ-βούλευ-ον,* <i>they were advising,</i>	
Perfect I.,  Tense-stem : βε-βουλευ-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βε-βούλευ-κ-α, <i>I have advised,</i> βε-βούλευ-κ-ας, <i>thou hast adv'd,</i> βε-βούλευ-κ-ε(ν),* <i>he, she, it has a.</i> βε-βουλεύ-κ-ατον, <i>ye two have a.</i> βε-βουλεύ-κ-ατον, <i>they two have advised,</i> βε-βουλεύ-κ-αμεν, <i>we have adv'd,</i> βε-βουλεύ-κ-ατε, <i>you have adv'd,</i> βε-βουλεύ-κ-ασι(ν), <i>they have a.</i>	βε-βουλεύ-κ-ω, <i>I may have a.</i> βε-βουλεύ-κ-ης βε-βουλεύ-κ-η βε-βουλεύ-κ-ητον βε-βουλεύ-κ-ητον βε-βουλεύ-κ-ωμεν βε-βουλεύ-κ-ητε βε-βουλεύ-κ-ωσι(ν)
Pluperfect I.,  Tense-stem : ἐ-βε-βουλευ-κ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βε-βουλεύ-κ-ειν, <i>I had advised,</i> ἐ-βε-βουλεύ-κ-εις, <i>thou hadst adv.</i> ἐ-βε-βουλεύ-κ-ει, <i>he, she, it had adv.</i> ἐ-βε-βουλεύ-κ-ειτον, <i>ye two had advised,</i> ἐ-βε-βουλευ-κ-είτην, <i>they two had advised,</i> ἐ-βε-βουλεύ-κ-ειμεν, <i>we had adv.</i> ἐ-βε-βουλεύ-κ-ειτε, <i>you had adv.</i> ἐ-βε-βουλεύ-κ-εσαν, <i>they had a.</i>	
Perf. II. Plpf. II.		πέ-φην-α, <sup>1</sup> <i>I appear,</i> ἐ-πε-φήν-ειν, <sup>2</sup> <i>I appeared,</i>	πε-φην-ω, <i>I may appear,</i>
Aorist I.,  Tense stem : ἐ-βουλευ-σ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βούλευ-σ-α, <i>I advised (indef.),</i> ἐ-βούλευ-σ-ας, <i>thou advisedst,</i> ἐ-βούλευ-σ-ε(ν), <i>he, she, it adv'd,</i> ἐ-βουλεύ-σ-ατον, <i>ye two advised,</i> ἐ-βουλευ-σ-άτην, <i>they two adv'd,</i> ἐ-βουλεύ-σ-αμεν, <i>we advised,</i> ἐ-βουλεύ-σ-ατε, <i>you advised,</i> ἐ-βούλευ-σ-αν, <i>they advised,</i>	βουλεύ-σ-ω,* <i>I may advise</i> βουλεύ-σ-ης βουλεύ-σ-η* βουλεύ-σ-ητον βουλεύ-σ-ητον βουλεύ-σ-ωμεν βουλεύ-σ-ητε βουλεύ-σ-ωσι(ν)
Aorist II., ἐ-λιπ-	S. 1. 2.	ἐ-λιπ-εν, <i>I left,</i> ἐ-λιπ-ες, etc. declined like Impf. Ind.	λίπ-ω, etc., like the Subj. Pres.
Future, βουλευ-σ-	S. 1.	βουλεύ-σ-ω,* <i>I shall advise,</i> like the Indic. Pres.	

<sup>1</sup> The inflection of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

MODER.		Participials.	
Optative i.e. Subj. of Historical tenses.	Imperative.	Infm.	Particip.
	<p>βούλευ-ε, advise, βουλευ-έτω, let him ad. βουλεύ-ετον, ye two ad βουλευ-έτων, let them both advise, βουλεύ-ετε,* do ye ad. βουλευ-έτωσαν, usually</p>	<p>βουλεύ- ειν, to advise,</p>	<p>βουλεύ-ων βουλεύ-ουσα βουλεύ-οντ G. βουλεύ-οντος βουλευ-ούσης, advising,</p>
<p>βουλεύ-οιμι, I might advise, βουλεύ-οις βουλεύ-οι βουλεύ-οιστον βουλευ-οίτην βουλεύ-οιμεν βουλεύ-οιτε βουλεύ-οισιν</p>			
	<p>[βε-βούλευ-κ-ε,*] etc., like the Imp. Pres. yet only a few Per- fects, and such as have the meaning of the Pres., form an Imperative.</p>	<p>βε-βυν- λεν- κ-εσσι,† to have advised,</p>	<p>βε-βουλευ-κ-άσθ βε-βουλευ-κ-υία† G. -κ-ότος, -κ- υίας, having advised,</p>
<p>βε-βουλεύ-κ-οιμι, I mig. have a. βε-βουλεύ-κ-οις βε-βουλεύ-κ-οι βε-βουλεύ-κ-οιστον  βε-βουλευ-κ-οίτην  βε-βουλεύ-κ-οιμεν βε-βουλεύ-κ-οιτε βε-βουλεύ-κ-οισιν</p>			
<p>πε-φήν-οιμι, I might appear, βουλεύ-σ-αιμι, I might advise, βουλεύ-σ-αις, or -εας βουλεύ-σ-αι,* or -ει(ν) βουλεύ-σ-αιτων βουλευ-σ-αίτην βουλεύ-σ-αιμεν βουλεύ-σ-αιτε βουλεύ-σ-αισιν, or -εσαν</p>	<p>πέ-φην-ε, appear,  βούλευ-σ-ον, advise, βουλευ-σ-άτω βουλεύ-σ-ατον βουλευ-σ-άτων  βουλεύ-σ-ατε βουλευ-σ-άτωσαν, usually</p>	<p>πε-φη- νέ-ναι,†  βου- λεῦ- σ-αι,*† to advise,</p>	<p>πε-φην-άσθ βουλεύ-σ-ᾶν βουλεύ-σ-ᾶσα βουλεύ-σ-ᾶν† Genitive: βουλεύ-σ-αντος βουλευ-σ-άσης, having advised,</p>
<p>λίπ-οιμι, etc., like the Opt. Impf.</p>	<p>λίπ-ε, etc., like the Imp. Pres.</p>	<p>λίπ- ειν,†</p>	<p>λίπ-ῶν, ὄντα, ὄντ G. ὄντος, ὄσης,</p>
<p>βουλεύ-σ-οιμι, I would advise, like the Opt. Impf.</p>		<p>βουλεύ- σ-ειν,</p>	<p>βουλεύ-σ-ων, etc. like Pr. Pt.</p>

\* The inflection of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present,  Tense-stem: βουλεν	S. 1.	βουλεύομαι, <i>I deliberate, or am</i>	βουλεύωμαι, <i>I may de-</i>
	2.	βουλεύῃ *	βουλεύῃ * [ <i>liberate,</i>
	3.	βουλεύεται	βουλεύηται
	D. 1.	βουλευόμεθον	βουλευόμεθον
	2.	βουλεύεσθον	βουλεύησθον
	3.	βουλεύεσθον	βουλεύησθον
	P. 1.	βουλευόμεθα	βουλευόμεθα
	2.	βουλεύεσθε *	βουλεύησθε
	3.	βουλεύονται	βουλεύωνται
Imperfect,  Tense-stem: ἐβουλεν	S. 1.	ἐβουλευόμην, <i>I was deliber-</i>	
	2.	ἐβουλεύου	[ <i>ating,</i>
	3.	ἐβουλεύετο	
	D. 1.	ἐβουλευόμεθον	
	2.	ἐβουλεύεσθον	
	3.	ἐβουλευεσθον	
	P. 1.	ἐβουλευόμεθα	
	2.	ἐβουλεύεσθε	
	3.	ἐβουλεύοντο	
Perfect,  Tense-stem: βεβουλεν	S. 1.	βεβούλευμαι, <i>I have deliberated,</i>	βεβουλευμένος, ὃ, <i>I may</i>
	2.	βεβούλευσαι	βεβουλευμένος ἦς [ <i>have</i>
	3.	βεβούλευται	βεβουλευμένος ᾗ [ <i>delib-</i>
	D. 1.	βεβουλεύμεθον	[ <i>erated,</i>
	2.	βεβούλευσθον	βεβουλευμένοι ἦτον
	3.	βεβούλευσθον	βεβουλευμένοι ἦτον
	P. 1.	βεβουλεύμεθα	βεβουλευμένοι ὄμεν
	2.	βεβούλευσθε *	βεβουλευμένοι ᾗτε
	3.	βεβούλευνται	βεβουλευμένοι ὄσι
Pluperfect,  Tense-stem: ἐβεβουλεν	S. 1.	ἐβεβουλεύόμην, <i>I had deliber-</i>	
	2.	ἐβεβούλευσο	[ <i>ated,</i>
	3.	ἐβεβούλευτο	
	D. 1.	ἐβεβουλεύμεθον	
	2.	ἐβεβούλευσθον	
	3.	ἐβεβουλεύεσθον	
	P. 1.	ἐβεβουλεύμεθα	
	2.	ἐβεβούλευσθε	
	3.	ἐβεβούλευντο	
Aorist I,  Tense-stem: ἐβουλεν	S. 1.	ἐβουλεν-σάμην, <i>I deliberated,</i>	βουλεύσωμαι, <i>I may de-</i>
	2.	ἐβουλεύσω	βουλεύσῃ * [ <i>liberate,</i>
	3.	ἐβουλεύσατο	βουλεύσῃται
	D. 1.	ἐβουλεν-σάμεθον	βουλεν-σάμεθον
	2.	ἐβουλεύσασθον	βουλεύσῃσθον
	3.	ἐβουλεν-σάσθον	βουλεύσῃσθον
	P. 1.	ἐβουλεν-σάμεθα	βουλεν-σάμεθα
	2.	ἐβουλεύσασθε	βουλεύσῃσθε
	3.	ἐβουλεύσαντο	βουλεύσωνται
Aorist II.	S. 1.	ἐλειπόμην, <i>I remained, like Ind. Imperf.</i>	λείωμαι, <i>I may remain, like Pres. Subj.</i>
Future,	S. 1.	βουλεύσομαι, <i>I shall deliberate, like Pres. Indic.</i>	
Future Perf.,	S. 1.	βεβουλεύσομαι, <i>I shall have deliberated, like Pres. Indic.</i>	

MODES.		PARTICIPIALS.	
Optative 1. c. Subj. of Hist. tenses.	Imperative.	Inf.	Particip.
<p>βουλευοίμην, I might βουλεύοιτο [deliberate, βουλεύοιτο βουλευοίμεθα βουλεύοισθον βουλευοίσθην βουλευοίμεθα βουλεύοισθε βουλεύοιντο</p>	<p>βουλεύου, deliberate, βουλευέσθω  βουλεύεσθον βουλευέσθων *</p> <p>βουλεύεσθε * βουλευέσθωσαν, usually βουλευέσθων *</p>	<p>βουλεύ- εσθαι, to deliber- ate,</p>	<p>βουλευόμενος βουλευομένη βουλευόμενον, deliberating,</p>
<p>βεβουλευμένος εἶην, I βεβουλευμένος εἶης [πᾶσι βεβουλευμένος εἶη [liberate. [liberate. βεβουλευμένω εἶητον βεβουλευμένω εἶήτην βεβουλευμένοι εἶημεν βεβουλευμένοι εἶητε βεβουλευμένοι, εἶησαν</p>	<p>βεβούλευ-σο, deliberate. βεβουλεύεσθω  βεβούλευ-σθον βεβουλεύεσθων *</p> <p>βεβούλευ-σθε * βεβουλεύεσθωσαν, usually βεβουλεύεσθων *</p>	<p>βεβουλεύ- εσθαι, † to have deliber- ated,</p>	<p>βεβουλευμένος† βεβουλευμένη βεβουλευμέ- νον, † having deliberated,</p>
<p>βουλευ-σάιμην, I might βουλεύ-σαιο [deliberate, βουλεύ-σαιτο βουλευ-σάμεθον βουλεύ-σασθον βουλευ-σάισθην βουλευ-σάμεθα βουλεύ-σασθε βουλεύ-σαιντο</p>	<p>βούλευ-σαι, * deliberate, βουλευ-σάσθω  βουλεύ-σασθον βουλευ-σάσθων *</p> <p>βουλεύ-σασθε βουλευ-σάσθωσαν, usually βουλευ-σάσθων *</p>	<p>βουλεύ- εσθαι, to deliber- ate,</p>	<p>βουλευ-σάμενος βουλευ-σάμένη βουλευ-σάμενον having deliber- ated,</p>
<p>λοιπόμην, I might remain, like Opt. Impf.</p>	<p>λοιπῷ, † -έσθω, like Pres Imp.</p>	<p>λοιπέσθαι†</p>	<p>λοιόμενος, -ο- μένη, -όμενον</p>
<p>βουλευ-σάμην, I m. have deliberated like Opt. Imp.</p>		<p>βουλεύ- εσθαι</p>	<p>βουλευ-σάμε- νος, -η, -ον</p>
<p>βεβουλευ-σάμην, I sh'd deliberate, like Opt. Imp.</p>		<p>βεβουλεύ- εσθαι</p>	<p>βεβουλευ-σά- μενος, -η, -ον.</p>

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I, Tense-stem : ἐ-βουλευ-θ-	S. 1.	ἐ-βουλεύ-θ-ην, <i>I was advised.</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλεύ-θ-ης	βουλευ-θ-ῆς [ <i>been advised.</i>
	3.	ἐ-βουλεύ-θ-η	βουλευ-θ-ῇ
	D. 2.	ἐ-βουλεύ-θ-ητεν	βουλευ-θ-ῆτον
	3.	ἐ-βουλευ-θ-ήτην	βουλευ-θ-ῆτον
	P. 1.	ἐ-βουλεύ-θ-ημεν	βουλευ-θ-ῶμεν
	2.	ἐ-βουλεύ-θ-ητε	βουλευ-θ-ῆτε*
	3.	ἐ-βουλεύ-θ-ησαν	βουλευ-θ-ῶσι(ν)
Future I.	S. 1.	βουλευ-θή-σ-ομαι, <i>I shall be adv.</i>	
	2.	βουλευ-θή-σ-η, etc., like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τρίβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐ-τρίβ-ης, etc., like the first Aor. Ind. Pass.	τριβ-ῆς, etc., like the first Aor. Subj. Pass.
Fut. II.	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, etc., like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*

### § 116. Remarks on the Inflection-endings.

1. The personal-endings of verbs in -ω are apocopated forms, as may be shown from the older conjugation in -μι, and in part from the dialects (§ 220, 1); thus, -μι in the first Pers. Sing. Ind. and Subj. Act. and -τι in the third Pers. have disappeared, e. g. βουλεύ-ω instead of βουλεύ-ο-μι or βουλεύ-αμι, βουλεύ-ει instead of βουλεύ-ε-τι (by the dropping of -μι in βουλεύ-ο-μι, the ο is lengthened into ω, and by the dropping of -τι in βουλεύ-ε-τι, ε is lengthened into ει); in the first Pers. Sing. first Aor. Ind. Act., ν has disappeared, e. g. ἐβούλευσα instead of ἐβούλευσαν; in the second Pers. Sing. Imp. Act., except the first Aor., -θι has disappeared, e. g. βούλευ-ε instead of βουλεύ-ε-θι; but the first Aor. Imp. Act. has a different ending -ον, e. g. βούλευ-σ-ον.

2. The second Pers. Sing. Act. has the ending -σθα in the Common language in the following forms only:—

οἶσθα, *nasti*, from the Perf. οἶδα; ᾔδειςθα and ᾔδησθα, Plpf. of οἶδα, ἔφησθα, Impf. from φημί, *to say*; ἦσθα, Impf. from εἶμι, *to be*; ἔεισθα, Impf. from εἶμι, *to go*.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem. 2.

4. The original form of the first Pers. Pl. Act. is -μες (not -μεν). Comp. the Dialects, § 220, 6. and the Latin ending -mus, e. g. γράφ-ο-μες, *scrib-i-mus*.

5. The original form of the third Pers. Pl. Act. of the Principal tenses was

SIVE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
<i>βουλευ-θ-είην, I might be βουλευ-θ-είης [advised, βουλευ-θ-είη βουλευ-θ-είητον βουλευ-θ-είήτην βουλευ-θ-είημεν and -εἴμεν βουλευ-θ-είητε and -εἴτε βουλευ-θ-εἶεν</i>	<i>βουλεύ-θ-ητι, be thou ad- βουλευ-θ-ήτω [vised, βουλεύ-θ-ητον βουλευ-θ-ήτων  βουλεύ-θ-ητε * βουλευ-θ-ήτωσαν</i>	<i>βουλευ- θ-ῆναι, to be ad- vised,</i>	<i>βουλευ-θ-εἰς† βουλευ-θ-εἰσα† βουλευ-θ-έν† Genitive: βουλευ-θ-έντος βουλευ-θ-είσης, being advised,</i>
<i>βουλευ-θ-η-σ-οίμην, I should be advised, etc., like the Impf. Opt. Mid.</i>		<i>βουλευ- θ-ῆ-σε- σθαι</i>	<i>βουλευ-θ-η-σ-ό- μενος, -η, -ον</i>
<i>τριβ-είην, I might be rubbed, τριβ-είης, etc., like the first Aor. Opt. Pass.</i>	<i>τρίβ-ηθι, -ήτω, etc., like the first Aor. Imp. Pass.</i>	<i>τριβ- ῆναι</i>	<i>τριβ-εἰς,† etc., like first Aor. Part. Pass.</i>
<i>τριβ-η-σ-οίμην, I should be rubbed, etc., like the first Fut. Opt. Pass.</i>		<i>τριβή- σεσθαι</i>	<i>τριβ-η-σ-όμενος, -η, -ον</i>
<i>βουλευ-τέος, -τέα, -τέον, to be advised.</i>			

-ντι; when τ was changed into σ, ν was dropped (§ 20, 2), e. g. βουλεύοντι = βουλεύονσι = βουλεύουσι. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -ειν, a form in -η, which arises from the Ionic ending of the Plup. -εα, e. g. ἐβεβουλεύκ-η instead of -κ-ειν. The mode-vowel ει in the third Pers. Pl is commonly shortened into ε, e. g. ἐβεβουλεύ-κ-ε-σαν instead of ἐβεβουλεύ-κ-ει-σαν.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. παιδεύ-α μι, παιδεύσ-αι-μι; but the ending -ην in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the persons and numbers, though it is often dropped in the Dual and Pl., especially in the third Pers. Pl. and then, εἴημεν = εἴμεν, εἴητε = εἴτε, εἴησαν = εἴεν, e. g. παιδευθεῖημεν and παιδευθεῖμεν, μνησθειήτε and -θειήτε, φανείησαν X. H. 6. 5, 25., προκριθείησαν Ibid. 34., πεμφθειήσαν Th. 1, 38, and (more frequently) -θειεν (-εἴεν).

8. The Attic Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) which appropriately belong to verbs in -μι, are used with verbs in -ω, in the following cases:—

- Most commonly in the Imperf. Opt. of contract verbs, e. g. τιμώην, φιλοίην, μισθοίην;
- In all Futures in -ω, e. g. φανοίην Soph. Aj. 313., έροίην Xen. Cy. 3. 1, 14, from the Fut. φανῶ, έρω;
- Somewhat often in the second Plup., e. g. έκπεφυγοίην S. O. R. 840, προεληλυθοίης X. Cy. 2. 4, 17., πεποιθοίην Ar. Acharn. 940;



(d) In the second Aor. *σχοίην* uniformly (*ἔσχον* from *ἔχω*); still, not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-ειας*, *-ειε(ν)*, *-ειαν*, instead of *-αις*, *-αι*, *-αιν*, have passed from the Æolic Opt. in *-εια*, *-ειας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύς-ειας*, *-ειε(ν)*, *-ειαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην* Pl. Symp. 189, c., *ἐπεδημησάτην* Euthyd. 273, c., *ἦστην* 294, c., *ἐλεγέτην* L. 705, d., *ἐκουωνησάτην* Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-σο*, when immediately preceded by a mode-vowel, drop *σ* (§ 25, 1), and then coalesce, except in the Opt., with the mode-vowel, e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>
<i>ἐβουλεύ-ε-σο</i>	<i>ἐβουλεύ-ε-ο</i> = <i>ἐβουλεύ-ου</i>
<i>ἐβουλεύ-σ-α-σο</i>	<i>ἐβουλεύ-σ-α-ο</i> = <i>ἐβουλεύ-σ-ω</i> .

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει*, *βουλεύ-σ-η* and *-ει*, *βεβουλεύ-σ-η* and *-ει*, *βουλευθή-σ-η* and *-ει*, *τριβή-σ-η*, and *-ει*, *ποιῇ* and *-εῖ*, *ὀλήῃ* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Also Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms; yet three verbs always take the form *-ει*, namely,

<i>βοῦλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλη</i> )
<i>οἶομαι</i>	<i>οἶει</i> (but Subj. <i>οἶη</i> )
<i>ὄψομαι</i>	Fut. <i>ὕψει</i> .

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν*, *-άτωσαν*, *-σθωσαν*, the abbreviated forms *-όντων*, *-άντων*, *-σθων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respectively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, e. g.

Pres. Act.	<i>βουλεύετωσαν</i>	and	<i>βουλευόντων</i>
Perf. “	<i>πεποιθέτωσαν</i>	“	<i>πεποιθόντων</i> (Gen. Part. <i>πεποιθότων</i> )
Aor. I. “	<i>βουλευσάτωσαν</i>	“	<i>βουλευσάντων</i>
Pres. Mid.	<i>βουλεύεσθωσαν</i>	“	<i>βουλευέσθων</i>
Aor. “	<i>σκεψάσθωσαν</i>	“	<i>σκεψάσθων</i> .

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ib. 737, e. *διανεμηθέντων* (according to several MSS.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and the Subj. or Opt. of εἶναι (*to be*), ᾧ, εἶην, is very frequent, e. g. πεπαιδευκῶς ᾧ, *educaverim*; πεπαιδευκῶς εἶην, *educavissem*. Yet this form seems to denote a *circumstance* or *condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, α. εἰ κεκμηκῶς τι, ἢ τετρωμένος, ἢ πεπληγμένος, ἢ ἄλλ' ὅτιοῦν πεπονθὼς ἑκατέρος ἡμῶν εἶη, οὐ καὶ ἀμφοτέροι αὐ τοῦτο πεπόνθοιμεν; examples of the simple forms are, ἀπειλήφῃ, Pl. Rp. 614, α., εἰλήφωσιν Polit. 269, c., ἐμπεπτῶκοι X. An. 5. 7, 26., καταλελοίποιεν X. H. 3. 2, 8., ἀποκεχωρήκοι ib. 5, 23., ὑπηρετήκοι ib. 5. 2, 3., πεποιήκοι Th. 8. 108., ἐσβεβλήκοιεν ib. 2, 48. — The Imp. Perf. does not often occur in the Act. e. g. γέγωνε, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions, which will be further treated below, § 154, 9), but must also be expressed periphrastically by means of the Participle and εἶναι, e. g. πεπαιδευμένος ᾧ, εἶην, *educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in -νται, -ντο, e. g. βεβούλευνται, ἐβεβούλευντο; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and εἰσί(ν), *sunt, ἦσαν, erant*; the older and middle Attic writers, however, sometimes use the Ionic forms -ᾶται, -ᾶτο (instead of -νται, -ντο); the α of these endings is aspirated after the Kappa and Pi-mutes, and hence changes the preceding smooth Kappa or Pi-mute into the corresponding rough (comp. § 144); but this α is not aspirated after the Tau-mutes; thus,

τρίβ-ω, <i>to rub</i> ,	Perf. τέ-τριμ-μαι	3 P. τετρίφᾶται (for τέτριβνται)	Plp. ἐτετρίφᾶτο
πλέκ-ω, <i>to twine</i> ,	πέ-πλεγ-μαι	“ πεπλέχᾶται ( “ πέπλεκνται)	ἐπεπλέχᾶτο
τάττ-ω, <i>to arrange</i> ,	τέ-ταγ-μαι	“ τετάχᾶται ( “ τέταγνται)	ἐτετάχᾶτο
χωρίζ-ω, <i>to separate</i> ,	κε-χώρισ-μαι	“ κεχωρίδᾶται ( “ κεχώριδνται)	ἐκεχωρίδᾶτο
φθείρ-ν, <i>to destroy</i> ,	ἔ-φθαρ-μαι	“ ἐφθάρᾶται ( “ ἔφθαρνται)	ἐφθάρᾶτο.

16. The two Aorists Pass. follow the analogy of verbs in -μι, and hence are not treated here.

### § 117. Remarks on the Formation of the Attic Future.

1. When one of the short vowels ᾱ, ε, ι, in the Fut. Act. and Mid. of verbs in -σω, -σομαι, from stems of two or more syllables, precedes σ, certain verbs, after dropping σ, take the circumflexed ending -ῶ, -οῦμαι; because it was frequently used by the Attic writers instead of the regular form, this is called the *Attic Future*, e. g. ἐλάω (usually ἐλαύνω), *to drive*, ἐλά-σ-ω, Fut. Att. ἐλῶ, -ᾶς, -ᾶ, -ᾶτον, -ῶμεν, -ᾶτε, -ῶσι(ν); τελέω, *to finish*, τελέ-σ-ω, Fut. Att. τελῶ, -εῖς, -εῖ, -εῖτον, -οῦμεν, -εῖτε, -οῦσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εῖ, -εῖται, εἰς. κομίζω, *to carry*, Fut. κομῖ-σ-ω, Fut. Att. κομιῶ, -ιῖς, -ιῖ, -ιῖτον, -ιοῦμεν, -ιῖτε.

ιοῦσι(ν); κομιοῦμαι, -ιῆι, -ιῆται, -ιούμεθον, etc. This Fut. is inflected like the forms of contract verbs.

2. This form of the Fut. is found only in the Ind., Inf., and Part.; never in the Opt., thus, τελεῶ, τελεῖν, τελεῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἐλάω (ἐλαύνω), to drive; τελέω, to finish; καλέω, to call; and, though seldom, ἀλέω, to grind; — (b) all verbs in -ίζω (character. δ); — (c) a few verbs in -άζω, very generally βιβάζω; — (d) of verbs in -μι, all in -άννυμι and also ἀμφιέννυμι, to clothe (ἀμφιῶ, -ιῆς, etc.). A few exceptions to this Fut. are found even in the Attic dialect, e. g. ἐλάσω X. Cy. 1. 4, 20., ἐλάσοντας X. An. 7. 7, 55., τελέσουσιν Cy. 8. 6, 3., καλέσεις 2. 3, 22., νομίσουσι 3. 1, 27. (according to the best MSS.) ψηφίσεσθε, Isae. de Cleonym. hered. § 51.

### § 118. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g. βούλευε, βουλεύομαι, βούλευσον, παῦσον, τύψον, but βουλεύεις, βουλεύειν. On the ending -αι, see § 29, R. 6.

2. This law holds good in compounds, e. g. φέρε πρόσφερε, φεύγε ἔκφευγε, λείπε ἀπόλειπε; also in words in the Subj., when they are not contracted, e. g. κατάσχω, κατάσχεις, κατάσχωμεν, ἐπίσπω, ἐπίσπης (but ἀναβῶ, ἀποστῶ, διαδῶ, παραδῶ, ἀναβῶμεν, etc., on account of the contraction, ἀναβάω, ἀναβάωμεν, etc.). Still, this rule has the following exceptions: (a) the accent cannot go back beyond the syllable of the preceding word, which before the composition, had the accent, e. g. ἀπόδος (ἀπό the preceding word being accented on the ultimate), συμπρόες, ἐπίσχεις, ἐπίδες (not ἄποδος, σύμπροες, ἐπισχεις, ἐπίδες); (b) the accent cannot go back of the first two words of the compound, as in the examples just quoted, and also συνέκδος, παρένδες (not σύνεκδος, but like ἔκδος; not πάρενδες, but like ἔνδες); (c) the accent cannot go back of an existing augment (this holds of the Impf., Aor., and Plup. as well as of the Perf.), e. g. προσεῖχον like εἶχον, παρέσχον like ἔσχον, ἐξῆγον like ἦγον, ἐξῆν like ἦν (not πρόσσειχον, πάρεσχον, ἐξηγον, ἐξην); so also προσῆκον like ἦκον, ἀπεῖργον like εἶργον, but Imp. ἄπειργε, also ἀφῖκται, ἀφῖκτο, like ἵκται, ἵκτο.

#### Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:—

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neu. Sing. Part. of the same tense as acute, e. g. λιπεῖν (from λιπέειν), λιπῶν, -όν; and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, εἰπέ, ἐλθέ, εὐρέ, λαβέ, and ἰδέ (but in composition, ἔπειπε, ἀπόλαβε, ἔπελθε, εἴσιδε).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. λαβοῦ, δοῦ (from τίδημι).

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. ἐκβαλε, ἐξελθε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε (yet not ἔπειδας,

μέταδος, see No. 2), but ἐκβαλεῖν, ἐκβαλὼν, ἐκλιπεῖν, ἐξελθὼν, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also, e. g. ἐκβαλοῦ, ἀφικοῦ, ἐκλιποῦ, ἐπιλαθοῦ, ἀφελοῦ, ἐνενεγκοῦ; so in verbs in -μι, when the verb is compounded with a monosyllabic preposition, e. g. προδοῦ, ἐνδοῦ, ἀφοῦ; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. ἀπόδου, κατὰδου, ἀπόδου; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. ἐκβάλεσθε, ἀπολάβετε, πρόδοσθε, ἐνδυσθε, ἄφεσθε, κατὰδυσθε.

(c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active Participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. βεβουλευκώς (Gen. -ότος), πεφηγώς (Gen. -ότος), βουλευθεῖς (Gen. -έντος), τυπεῖς (Gen. -έντος), ἰστάς (Gen. -άντος), τιθεῖς (Gen. -έντος), διδούς (Gen. -όντος), δεικνύς (Gen. -όντος), διαστάς, ἐκθεῖς, προδούς, Gen. διαστάντος, ἐκθέντος, προδόντος.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. παιδεύσας, Gen. παιδεύσαντος.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. βουλευθῶ, τριβῶ (ῶ being contracted from -έω).

4. The accent is on the penult in the following forms: —

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives according to the formation in -μι, as well as in the Inf. of first and second Aor. Pass. and of the first and second Perf. Act. of all verbs, e. g. τετύφθαι, βεβουλευσθαι, τετιμῆσθαι, πεφιλήσθαι, μεμισθῶσθαι; — φυλάξαι, βουλευσαι, τιμῆσαι, φιλήσαι, μισθῶσαι; — λιπέσθαι, ἐκθέσθαι, διαδόσθαι; — ἰστάναι, τιθέναι, διδόναι, δεικνύναι, στῆναι, ἐκστῆναι, δειναι, ἐκθειναι, δοῦναι, μεταδοῦναι; — βουλευθῆναι, τριβῆναι; — βεβουλευκέναι, λελοιπέναι.

(b) In the Participle Perf. Mid. or Pass., e. g. βεβουλευμένος, -μένη, -μένον, τετιμημένος, πεφιλημένος.

(c) As circumflex in the Dual and Plu. of the first and second Aor. Subj. Pass., e. g. βουλευθῶμεν.

REM. 3 The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid., and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner: —

Inf. 1st Aor. A. βουλευσαι, Imp. 1st Aor. M. βούλευσαι, Opt. 1st Aor. A. βουλεύσαι,  
ποιῆσαι, ποιήσαι, ποιήσαι.

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. φυλάξαι; but Imp. first Aor. Mid. φύλαξαι.

### § 119. *Further view of the Augment and Reduplication.*

1. After the general view of the Augment and Reduplication (§ 108, 3), it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses (the Impf., Plup., and Aor.) take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

### § 120. (a) *Syllabic Augment.*

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ε<sup>1</sup> to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, and hence this augment is called the syllabic augment, e. g. βουλεύω, Impf. ἐ-βούλεον, Aor. ἐ-βούλευσα, Plup. ἐ-βε-βουλεύκειν.

2. If the stem begins with ρ, this letter is doubled when the augment is prefixed (§ 23, 3), e. g. ρίπτω, *to throw*, Impf. ῥῥίπτοι, Aor. ῥῥύψα, Perf. ῥῥίφα. Plup. ῥῥίφειν.

REMARK 1. The three verbs βούλομαι, *to will*; δύναμαι, *to be able*; and μέλλω, *to be about to do, to intend*, among the Attic writers take η, instead of ε, for the augment; still, this is found more among the later than the earlier Attic writers, e. g. ἐβουλήθη, and ἡβουλήθη; ἐδυνάμην and ἡδυνάμην, ἐδυνήθη and ἡδυνήθη (but always ἐδυνάσθη); ἔμελλον and ἡμελλον. The Aorist is very seldom ἡμέλλησα (comp. X. II. 7. 4, 16. 26).

REM. 2. Among the Attic writers, the augment ε is often omitted in the Pluperfect; in compounds, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided precedes, e. g. ἀναβεβήκει, X. An. 5, 2, 15; καταδεδραμήκεσαν, X. H. 5. 3, 1; καταλέλειπτο, X. Cy. 4. 1, 9; καταπεπτώκει, Th. 4, 90; αἱ συνδῆκαι γεγέννητο, X. Cy. 3. 2, 24 (according to the best MSS.); but in the Impf. and Aorists, the syllabic augment is omitted

<sup>1</sup> According to analogy, we may suppose that ε is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ε appears as an additional syllable, e. g. ἔ-πραττον, but if with a vowel, ε is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἄγω, Impf. ἔαγον = ἦγον; ἔδελω, Impf. ἐέδελον = ἦδε-λον; ὀκέλλω, Impf. ἐόκελλον = ὦκελλον. If the word begins with a long vowel, it absorbs ε, e. g. ἡλάσκω, Impf. ἐήλασκον = ἦλασκον; ὠδίζω, Impf. ἐώδιζον = ὠδιζον. When the verb begins with ε, the augment ε is sometimes contracted with this into ει, e. g. εἶχον, instead of ἦχον.

only in the lyric parts of the tragedies, and here not often; in the dramatic portions it is rarely omitted, and only in the speeches of the messengers (ῥήσεις αγγελικαί); also at the beginning and middle of the trimeter, and likewise at the beginning of a sentence, and even in these cases but seldom. The Impf. χρῆν, which, together with ἐχρῆν, is used in prose, is an exception.

### § 121. (b) *Temporal Augment.*

The *temporal* augment belongs to verbs, whose stem begins with a vowel; it consists in lengthening the first stem-vowel. This is called the temporal augment because it increases the time, e. g.

α becomes	η, e. g.	ᾠγων	Impf. ᾔγων	Perf. ᾔχα	Plup. ᾔχει
ε	η, "	ἐλπίζω	ἤλπιζον	ἤλπικα	ἤλπίκειν
ι	ι, "	ἵκετεύω	ἵκέτευον	ἵκέτευκα	ἵκετεύκειν
ο	ω, "	ὀμιλέω	ὀμίλουν	ὀμίληκα	ὀμίληκειν
υ	υ, "	ὑβρίζω	ὑβρίζον	ὑβρिका	ὑβρίκειν
αι	η, "	αἰρέω	ᾗρουν	ᾗρηκα	ᾗρήκειν
ευ	ηυ, "	αὐλέω	ηὔλουν	ηὔληκα	ηὔληκειν
οι	φ, "	οἰκτίζω	ᾔκτιζον	ᾔκτικα	ᾔκτίκειν.

REMARK. Verbs which begin with η, ι, υ, ω, ου, and ει, do not admit the augment, e. g. ἡττάομαι, to be overcome, Impf. ἡττώμην, Perf. ἡττημαι, Plup. ἡττήμην; ἵπνω, to press, Aor. ἵπνωσα; ὑπνύω, to lull to sleep, Aor. ὑπνώσω; ὠφελέω, to benefit, Impf. ὠφέλεον; οὐτάζω, to wound, Impf. οὐταζον; εἴκω, to yield, Impf. εἴκον, Aor. εἴξα; εἰκάζω, to liken, is an exception, which among the Attic writers, though seldom, is augmented, e. g. εἴκαζον, εἴκασα, εἴκασμαι, seldom ἦκαζον (e. g. Th. 6, 92. ἦκαζον, in the best MSS.), ἦκασα, ἦκασμαι. Also those verbs whose stem begins with ευ, are usually without an augment, e. g. εὐχομαι, to supplicate, εὐχόμεν, more rarely ηὔχόμεν, but Perf. ηὔγμαι (not εὔγμαι); εὐρίσκω, to find, in good prose, always omits the augment.

### § 122. *Remarks on the Augment.*

1. Verbs beginning with ᾱ followed by a vowel, have ᾱ instead of η, e. g. αἰσώ, (poet.), to perceive, Impf. αἰσῶν; but those beginning with ᾱ, αυ, and οι followed by a vowel, do not admit the augment, e. g. ἀηδίζομαι, to have an unpleasant sensation, Impf. ἀηδιζόμεν; ἀυαίνω, to dry, Impf. αὔαινον; οἰακίζω, to steer, Impf. οἰάκισον; also ἀνάλισκω, to destroy, though no vowel follows ᾱ, has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But the poetic αἰδῶ (prose αἶδω), to sing, and ἀτσω (Att. ἄσσω), to rush, take the augment, e. g. ᾔειδον (prose ᾗδον), ᾔηξα (Att. ᾗξα); οἶμαι, to believe, φόμην, etc. does not belong here, since the ο following οι, is not a part of the stem.

2. Some verbs also beginning with *οι* and followed by a consonant, do not take the augment, e. g. *οἰκουρέω*, to guard the house, Aor. *οἰκούρησα*; *οἰνίζω*, to smell of wine, Impf. *οἰνίζον*; *οἰνόω*, to intoxicate, Perf. Mid. or Pass. *οἰνωμένους* and *φνωμένος*; *οἰστροδέω*, to make furious, Aor. *οἰστρησα*.

3. The twelve following verbs, beginning with *ε*, have *ει* instead of *η* for the augment, viz. *εδέω*, to permit, Impf. *είων*, Aor. *είασα*; *εδίξω*, to accustom (to which belongs also *είωθα*, to be accustomed, from the Epic *ἔδω*); *εἶσα*, poetic Aor. (stem 'ΕΔ), to place (in prose only, Part. Aor. Mid. *ἐσάμενος* and *εἰσάμενος*, establishing, founding); *ελίσσω*, to wind; *ελκω*, to draw; Aor. *ἐλκῦσα* (stem 'ΕΛΚΥ); *εἶλον*, to take, Aor. (stem 'ΕΛ) of *αἰρέω*; *ἐπομαι*, to follow; *ἐργάζομαι*, to work; *ἐρπω*, *ἐρπύζω*, to creep, to go; *ἐστιδέω*, to entertain; *ἔχω*, to have (on the Epic *εἶμαι*, see § 230).

4. The six following verbs take the syllabic, instead of the temporal, augment:—

*ἄγνυμι*, to break, Aor. *ἔαξα*, etc. (§ 187, 1).

*ἀλίσκομαι*, capior, Perf. *ἔδλωκα* and *ἤλωκα*, captus sum (§ 161, 1).

*ἀνδάνω*, to please (Ion. and poet.), Impf. *ἔανδανον*, Perf. *ἔαδα*, Aor. *ἔαδον* (§ 230.)

*οὔρέω*, mingere, *λούρουν*, *λούρηκα*.

*ώθειω*, to push, *ἔώθουν*, etc. (sometimes without the augment, e. g. *διαθούντο*, Th. 2, 84; *ἐξώσθησαν*, X. H. 4. 3, 12; *ῶθει*, Pl. Charm. 155, c.).

*ώνέομαι*, to buy, Impf. *ἑωνούμην* (*ῶνούμην*, Lys. Purg. Sacril. 108. § 4; *ἑωνούντο*, Aeschin. c. Ctes. c. 33; *ἄντωνεῖτο*, Andoc. p. 122.), Aor. *ἑωνησάμην* (see however § 179, 6.), Perf. *ἑώνημαι*.

5. The verb *ἐορτάζω*, to celebrate a feast, takes the augment in the second syllable, Impf. *ἑώρταζον*. The same is true of the following forms of the Plup. II.:—

*ΕΙΚΩ*, second Perf. *ἔοικα*, I am like, Plup. *ἑέφεκειν*.

*ἐλπομαι*, to hope, second Perf. *ἔολπα*, I hope, Plup. *ἑώλπειν*. } Poet.

*ΕΡΓΩ*, to do, second Perf. *ἔοργα*, Plup. *ἑώργειν*.

6. The three following verbs take the temporal and syllabic augment at the same time, the Spiritus Asper of the stem being then transferred to the *ε* of the augment:—

*ὁρδέω*, to see, Impf. *ἑώρων*, Perf. *ἑώρακα*, *ἑώραμαι*.

*ἀνοίγω*, to open, Impf. *ἑνέφγον*, Aor. *ἑνέφξα* (Inf. *ἄνοῖξαι*), etc.

*ἀλίσκομαι*, to be taken, Aor. *ἑάλων* (Inf. *ἄλῶναι*, ἄ), and *ἤλων*.

### § 123. Reduplication.

1. Reduplication (§ 108, 4) is the repeating the first consonant of the stem with *ε*. This implies a *completed* action, and hence is prefixed to the Perf.,<sup>1</sup> e. g. *λέ-λυκα*, to the Fut. Perf.,

<sup>1</sup> Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. When the conso-

e. g. *κε-κοσμήσομαι* (from *κοσμέω*), and to the Plur., which, as an historical tense, takes also the augment *ε* before the reduplication, e. g. *ἐ-βε-βουλεύκειν*. This remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; but verbs beginning with *ρ*, *γν*, *γλ*, *βλ*,<sup>1</sup> take only the simple augment, except *βλάπτω βέβλαφα*, *βλασφημέω βεβλασφήμηκα*, and *βλαστάνω βεβλάστηκα* and *ἐβλάστηκα*, e. g.

<i>λύω</i> , to loose,	Perf. <i>λέ-λυκα</i>	Plur. <i>ἐ-λε-λύκειν</i>
<i>θύω</i> , to sacrifice,	" <i>τέ-θυκα</i> (§ 21, 2.)	" <i>ἐ-τε-θύκειν</i>
<i>φυτεύω</i> , to plant,	" <i>πε-φύτευκα</i> (§ 21, 2.)	" <i>ἐ-πε-φυτεύκειν</i>
<i>χορεύω</i> , to dance,	" <i>κε-χόρευκα</i> (§ 21, 2.)	" <i>ἐ-κε-χορεύκειν</i>
<i>γράφω</i> , to write,	" <i>γέ-γραφα</i>	" <i>ἐ-γε-γράφειν</i>
<i>κλίνω</i> , to bend down,	" <i>κέ-κλικά</i>	" <i>ἐ-κε-κλίκειν</i>
<i>κρίνω</i> , to judge,	" <i>κέ-κρικα</i>	" <i>ἐ-κε-κρίκειν</i>
<i>πνέω</i> , to breathe,	" <i>πέ-πνευκα</i>	" <i>ἐ-πε-πνεύκειν</i>
<i>θλάω</i> , to bruise,	" <i>τέ-θλακα</i> (§ 21, 2.)	" <i>ἐ-τε-θλάκειν</i>
<i>ῥίπτω</i> , to throw,	" <i>ῥί-ριφα</i> (§ 23, 3.)	" <i>ἐ-ῥρίφειν</i>
<i>γνωρίζω</i> , to make known,	" <i>ἐ-γνώρικα</i>	" <i>ἐ-γνωρίκειν</i>
<i>βλακεύω</i> , to be slothful,	" <i>ἐ-βλάκευκα</i>	" <i>ἐ-βλακεύκειν</i>
<i>γλύφω</i> , to carve,	" <i>ἐ-γλυφα</i>	" <i>ἐ-γλύφειν</i> .

3. Besides the verbs just mentioned beginning with *ρ*, *γν*, *βλ*, *γλ*, the reduplication is not used, when the stem begins with a double consonant or with two single consonants, which are not a mute and liquid, or with three consonants, e. g.

<i>ζηλώω</i> , to emulate,	Perf. <i>ἐ-ζήλωκα</i>	Plur. <i>ἐ-ζηλώκειν</i>
<i>ξενόω</i> , to entertain.	" <i>ἐ-ξένωκα</i>	" <i>ἐ-ξενώκειν</i>
<i>ψάλλω</i> , to sing,	" <i>ἐ-ψάλκα</i>	" <i>ἐ-ψάλκειν</i>
<i>σπείρω</i> , to sow,	" <i>ἐ-σπαρκα</i>	" <i>ἐ-σπάρκειν</i>
<i>κτίζω</i> , to build.	" <i>ἐ-κτίκα</i>	" <i>ἐ-κτίκειν</i>
<i>πτύσσω</i> , to fold,	" <i>ἐ-πτυχα</i>	" <i>ἐ-πτύχειν</i>
<i>στρατηγέω</i> , to be a general,	" <i>ἐ-στρατήγηκα</i>	" <i>ἐ-στρατηγήκειν</i>

nant is repeated, *ε* is joined with it in order to vocalize it. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

<i>ἔγω</i> ,	Perf. properly <i>ἔαχα</i> = <i>ἦχα</i>
<i>ἐγείρω</i> ,	" <i>ἐέγεργα</i> = <i>ἦγεργα</i>
<i>οἰκέω</i> ,	" <i>οοίκηκα</i> = <i>ῥίκηκα</i> .

Sometimes when the verb begins with *ε*, the double *ε*, instead of coalescing into *-η*, is contracted into *-ει*, e. g. *ἔδω*, Perf. *εἶακα*, instead of *ἦακα*.

<sup>1</sup> Words beginning with these letters are excepted on account of the difficulty of repeating them.



REMARK 1. The two verbs *μιμνήσκω* (stem MNA), *to remind*, and *κτάναι*, *to acquire*, though their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, *μέμνημαι*, *κέκτημαι*, *έ-με-μνήμην*, *έ-κε-κτημήν*. The regular form *έκτημαι*, is Ionic, but it is found also in Aesch. Prom. 792, and in Plato with *κέκτημαι*; likewise in Th. 2, 62. *προσεκτημένο* (as according to the MSS. it must probably be read, though elsewhere, Th. always uses *κέκτημαι*). Perfects formed by Metathesis or Syncope, are seeming exceptions to the rules of reduplication, e. g. *δέδμηκα*, *πέπταμαι*, etc. (§§ 22, and 16, 8.)

4. Five verbs beginning with a liquid do not repeat this liquid, but take *ει* for the augment: —

<i>λαμβάνω</i> , <i>to take</i> ,	Perf. <i>είληφα</i>	Plur. <i>είλήφειν</i>
<i>λαγχάνω</i> , <i>to obtain</i> ,	" <i>είληχα</i>	" <i>είλήχειν</i>
<i>λέγω</i> , <i>συλλέγω</i> , <i>to collect</i> .	" <i>συνείλοχα</i> , <i>συνείλεγμα</i>	" <i>συνειλόχειν</i>
<i>ῥέω</i> , <i>to say</i> ,	" <i>είρηκα</i>	" <i>είρήκειν</i>
<i>μείρομαι</i> , <i>to obtain</i> ,	" <i>είμαρται</i> (with rough breathing), <i>it is fated</i> .	

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. *λελήμμεθα*, *ξυλλελεγμένος*, also in Xen. *έπιελεγμένοι* occurs, Cy. 3. 3, 41 (Altorf, *άπειλεγμένοι*), and *έκλελέχθαι*, H. 1. 6, 16. — *Διαλέγομαι*, *to converse*, has Perf. *διείλεγμαι*, though the simple *λέγω*, in the sense of *to say*, always takes the regular reduplication, *λέλεγμαι*, dictus sum (Perf. Act. wanting)

### § 124. Attic Reduplication.

1. Several verbs, beginning with *α*, *ε*, or *ο*, repeat, in the Perf. and Plur. before the temporal augment, the first two letters of the stem. This is called the Attic Reduplication. The Plur. then very rarely takes an additional augment; e. g. *διωρόριζται*, X. An. 7. 8, 14; so *ήκ-ηκόειν*, but sometimes *άκηκόειν*.

2. The verbs, which in the Attic dialect have this reduplication, are the following: —

(a) Those whose second stem-syllable is short by nature: —

<i>άλέω</i> , - <i>ω</i> , <i>to grind</i> ,	<i>έμέω</i> , - <i>ω</i> , <i>to vomit</i> ,
( <i>αλ-ήλεκα</i> ) <i>άλ-ήλεσμαι</i>	<i>έμ-ήμεκα</i> <i>έμ-ήμεσμαι</i>
( <i>αλ-ηλέκειν</i> ) <i>άλ-ηλέσμην</i>	<i>έμ-ημέκειν</i> <i>έμ-ημέσμην</i>
<i>άρόω</i> , - <i>ω</i> , <i>to plough</i> ,	<i>έλάω</i> ( <i>έλαύνω</i> ), <i>to drive</i> ,
( <i>αρ-ήροκα</i> ) <i>αρ-ήρομαι</i>	<i>έλ-ήλακα</i> <i>έλ-ήλαμαι</i>
( <i>αρ-ηρόκειν</i> ) <i>αρ-ηρόμην</i>	<i>έλ-ηλάκειν</i> <i>έλ-ηλάμην</i>
<i>ὀμοῶ</i> , <i>έμνυμι</i> , <i>to swear</i> ,	<i>ὀλεῶ</i> , <i>δλλυμι</i> , <i>to destroy</i> ,
<i>ὀμ-ώμοκα</i> <i>ὀμ-ώμοσμαι</i>	<i>ὀλ-ώλεκα</i> Perf. II. <i>ὀλ-ωλα</i> ( <i>ὀλλω</i> )
<i>ὀμ-ωμόκειν</i> <i>ὀμ-ωμόσμην</i>	<i>ὀλ-ωλέκειν</i> Plur. II. <i>ὀλ-ώλειν</i>

ἐλέγχω, to convince,  
(ἐλ-ήλεγχα) ἐλ-ήλεγμαι  
(ἐλ-ηλέγχειν) ἐλ-ηλέγμην

ὀρύττω, to dig,  
ὀρ-ώρυχα ὀρ-ώρυγμαι and ὠρύγμαι  
ὀρ-ωρύχειν ὀρ-ωρύγμην and ὠρύγμην.

Further: ἐλίσσω, to wind, (ἐλ-ήλιχα), ἐλ-ήλιγμαι (the rough breathing being rejected), and in good usage among later writers, εἰλιγμαι; ὀζω ('ΟΔΩ), to smell, ὀδ-ῶδα; φέρω ('ΕΝΕΚΩ), to carry, ἐν-ήνοχα, ἐν-ήνεγμαι; ἐσθίω ('ΕΔΩ), to eat, ἐδ-ήδοκα, ἐδ-ήδεσμαι; ἄγω, to lead, Perf. usually ἤχα; ἀγῆοχα (instead of ἀγ-ήγοχα, so as to soften the pronunciation) is later, and is rejected by the Atticists as not Attic, though in Ὀψίας; but Perf. Mid. or Pass. always ἤγμαι.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except ἐρεῖδω):—

ἀλείφω, to anoint,  
ἀλ-ήλιφα ἀλ-ήλιμμαι  
ἀλ-ηλίφειν ἀλ-ηλίμμην  
'ΕΛΕΤΘΩ, ἔρχομαι, to come,  
ἐλ-ήλυθα  
ἐλ-ηλύθειν

ἀγείρω, to collect,  
ἀγ-ήγερκα ἀγ-ήγερμαι  
ἀγ-ηγέρκειν ἀγ-ηγέρμην

ἀκούω, to hear,  
ἀκ-ήκοα ἤκουσμαι  
ἡκ-ηκόειν ἡκούσμην

ἐρεῖδω, to peer,  
ἐρ-ήρεικα ἐρ-ήρεισμαι  
ἐρ-ηρείκειν ἐρ-ηρείσμην

ἐγείρω, to wake,  
(ἐγ-ήγερκα) ἐγ-ήγερμαι  
(ἐγ-ηγέρκειν) ἐγ-ηγέρμην.

So from ἐγείρω comes the second Perf. ἐγρήγορα (on account of euphony instead of ἐγ-ήγορα), I wake, second Plup. Act. ἐγρηγόρειν, I awoke.

REMARK 1. The forms included in parentheses are such as are not found in good Attic prose.

REM. 2. The verb ἄγω, to lead, forms the second Aor. Act. and Mid., and φέρω, to carry, forms all the Aorists with this reduplication; here, however, the reduplicated vowel takes the temporal augment, and that only in the Ind., and the vowel of the stem remains pure:—

ἄγω, to lead, Aor. II. ἤγαγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἤγαγόμην;  
φέρω, to carry (stem 'ΕΓΚ), Aor. II. ἤν-εγκον, Inf. ἐν-εγκεῖν, Aor. I ἤν-εγκα,  
Inf. ἐν-έγκαι, Aor. Pass. ἤν-έχθην, Inf. ἐν-εχθῆναι.

## † 125. Augment and Reduplication in Compound Words.

1 First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; the final vowel of prepositions, except περί and πρό, is elided [† 13, 2, (a)]; πρό frequently combines with the augment by means of Crasis (§ 10), and becomes προῦ; ἐκ before the syllabic augment is changed to ἐξ (§ 15, 3); and ἐν and σύν

resume their *ν* which had been assimilated (§ 18, 2), or changed (§ 19, 3), or dropped (20, 2), e. g.

ἀπο-βάλλω, to throw from,	Im. ἀπ-έβαλλον	Pf. ἀπο-βέβληκα	Plp. ἀπ-εβεβλήκειν
περι-βάλλω, to throw around,	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before,	{ προ-έβαλλον προὔβαλλον	{ προ-βέβληκα προ-βέβληκα	{ προ-εβεβλήκειν προὔβεβλήκειν
ἐκ-βάλλω, to throw out,	ἐξ-έβαλλον	ἐκ-βέβληκα	ἐξ-εβεβλήκειν
συν-λέγω, to collect together,	συν-έλεγον	συν-είλοχα	συν-ειλόχουν
συν-ῥίπτω, to throw together,	συν-έρριπτον	συν-έρριφα	συν-εῤῥίφουν
ἐγ-γίγνομαι, to be in,	ἐν-εγίγνομην	ἐγ-γέγονα	ἐν-εγεγόνουν
ἐμ-βάλλω, to throw in,	ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
συν-σκευάζω, to pack up,	συν-εσκεύαζον	συν-εσκεδάκα	συν-εσκεύακουν.

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or with *η* or *ω*; (b) but in the middle, when the stem of the simple verb begins with a vowel, except *η* or *ω*, e. g.

δυσ-τυχέω, to be unfortunate,	ἐ-δυσ-τύχουν	δε-δυσ-τύχηκα	ἐ-δε-δυσ-τυχήκειν
δυσ-ωπέω, to make ashamed,	ἐ-δυσ-ώπουν	δε-δυσ-ώπηκα	ἐ-δε-δυσ-ωπήκειν
δυσ-αρεστέω, to be displeased,	δυσ-ηρέστου	δυσ-ηρέστηκα	δυσ-ηρεστήκειν.

REMARK 1. Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle, e. g.

εὖ-τυχέω, to be fortunate,	Impf. ἡὺ-τύχουν, but commonly εὖ-τύχουν
εὖ-ωχέουμαι, to feast well,	“ εὖ-ωχεόμην
εὖ-εργετέω, to do good,	“ εὖ-ηργέτεον, but commonly εὖ-εργέτεον, Perf. εὖ-ηργέτηκα, but commonly εὖ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, to relate,	ἐμυθολόγουν	με-μυθολόγηκα
οἰκοδομέω, to build,	ῥηκοδόμουν	ῥηκοδόμηκα.

Thus *παῤῥησιάζομαι* (from *παρρησία*, and this from *πάν* and *ῥῆσις*), to speak openly, Aor. ἐ-παῤῥησιασάμην, Perf. πε-παῤῥησιασάμην.

REM. 2. Ὀδοποιέω has the Perf. ὠδοπεποιῆσθαι, X. An. 5. 3, 1. Lycurg. c Leocr. § 139, has ἱπποτετρόφηκεν.

### § 126. Remarks.

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition: —

ἀμπέχομαι, to clothe one's self, Impf. ἡμπειχόμεην, <sup>1</sup> or ἀμπειχ.	Aor. ἡμπεσχόμεην <sup>2</sup>
ἀνέχομαι, to endure (not ἀνέχω), “ ἡνειχόμεην	“ ἡνεσχόμεην
ἀμφιγνοέω, to be uncertain, “ ἡμφεγνόνουν and ἡμφιγνόνουν	
ἀνορθόω, to raise up, “ ἡνώρθουν Perf. ἡνώρθωκα	“ ἡνώρθωσα
ἐνοχλέω, to molest, “ ἡνώχλουν “ ἡνώχληκα	“ ἡνώχλησα
παροινέω, to riot, “ ἐπαρφύνουν “ πεπαρφύνηκα	“ ἐπαρφύνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω (from δίαιτα, food), (a) to feed, (b) to be a judge, Impf. ἐδιήτων and διήτων, Aor. ἐδιήτησα and διήτησα; Perf. δεδιήτηκα; Impf. Mid. διητώμεην, διακονέω, to serve (from διάκονος, servant), Impf. ἐδιηκόνουν and διηκόνουν, Perf. δεδιηκόνηκα  
ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ), to dispute, Impf. ἡμφεσβήτουν and ἡμφισβήτουν.

3. Exceptions to the first rule. Several verbs compounded with prepositions, take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἀμφιγνοέω (νοέω), to be uncertain,	Impf. ἡμφιγνόνουν, or ἡμφεγνόνουν (No. 1;
ἀμφιέννυμι, to clothe,	Aor. ἡμφίεσα, Perf. ἡμφίεσμαι
ἐπίσταμαι, to know,	Impf. ἡπιστάμεην
ἀφίημι, to dismiss,	“ ἀφίουν and ἡφίουν, or ἡφίειν [δικα
καθίζω, to set,	“ ἐκάδιζον (old Att. also καθίζον), Pf. κεκά-
καθέζομαι, to sit,	“ ἐκαδεζόμεην and καθεζ. (without Aug.)
κάθημαι, to sit,	“ ἐκαθήμεην and καθήμεην
καθεύδω, to sleep,	“ ἐκάθευδον, seldom καθηύδον.

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, to oppose one's self to (from ἐναντίος)	Impf. ἡναντιούμεην
ἀντιδικέω, to defend at law	( “ ἀντίδικος) “ ἡντιδίκουν and ἡντεδίκουν
ἀντιβολέω, to hit upon	( “ ἀντιβολή) “ ἡντιβόλουν
ἐμποράω, to gain by traffic	( “ ἐμπορή) “ ἡμπόρων
ἐμπεδώνω, to establish	( “ ἐμπεδος) “ ἡμπέδουν.

5. Many verbs, however, which apparently are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition. Thus, παρανομέω, παρηνόμουν and παρενόμουν, παρηνόμησα, Perf. παρανενόμηκα, although it is not from παρά and ἀνομέω or νομέω, which two verbs are not in use, but from the compound παράνομος; so further, ἐγχείρω (from ἔΓΧΕΙΡΟΣ), to take in hand, Impf. ἐνεχείρουν; ἐπιθυμέω (from ἔΠΙΘΥΜΟΣ), to desire, Impf. ἐπεθύμουν; ἐνθυμέομαι, Aor. ἐνεθυμήθην, Perf. ἐντεθύμημαι; κατηγορέω (from κατήγορος), to accuse, Impf. κατηγορούμεν, Perf. κατηγορήκα; προθυμοῦμαι (from πρόθυμος), to desire earnestly, Impf. προύθυμούμεην and προθυμούμεην; so ἐγκωμιάζειν, προφητεύειν, ἐνεδρεθεῖν, ἐκκλησιάζειν, ὑποπτεύειν, ἐπιτηδεύειν, ἐμφανίζειν, συνεργεῖν, etc.

<sup>1</sup> So Pl. Phaed. 87, 6, according to most and the best MSS.

<sup>2</sup> Eur. Med. 1128, and Aristoph. Thesm. 165.

FORMATION OF THE TENSES OF VERBS IN  $\omega$ .§ 127. *Division of Verbs in  $\omega$  according to the Characteristic.*

Verbs in  $\omega$  are divided into two principal classes, according to the difference of the characteristic (§ 108, 5):—

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:—

A. Uncontracted verbs, whose characteristic is a vowel, except  $a$ ,  $\epsilon$ ,  $o$ , e. g.  $\piαιδευ\text{-}\omega$ , *to educate*;  $\lambdaυ\text{-}\omega$ , *to loose*;

B. Contract verbs, whose characteristic is  $a$ ,  $\epsilon$ , or  $o$ , e. g.  $τιμα\text{-}\omega$ , *to honor*;  $φιλε\text{-}\omega$ , *to love*;  $μισθo\text{-}\omega$ , *to let out for hire*.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:—

A. Mute verbs, whose characteristic is one of the nine mutes, e. g.  $λειπ\text{-}\omega$ , *to leave*;  $πλεκ\text{-}\omega$ , *to twine*;  $πειθ\text{-}\omega$ , *to persuade*;

B. Liquid verbs, whose characteristic is one of the four liquids,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ , e. g.  $αγγελλ\text{-}\omega$ , *to announce*;  $νεμ\text{-}\omega$ , *to divide*;  $φαιν\text{-}\omega$ , *to show*;  $φθειρ\text{-}\omega$ , *to destroy*.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into:—

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g.  $\lambdaυ\text{-}\omega$ ,  $\piλεκ\text{-}\omega$ , etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g.  $τιμ\hat{\omega}$ ,  $φιλ\hat{\omega}$ ,  $μισθ\hat{\omega}$ .

§ 128. *Derivation of Tenses.*

All tenses are formed from the stem of the verb, the inflection-endings mentioned above (§ 113), being appended to this. The Primary tenses only have a distinct tense-characteristic (§ 110); this is always wanting in the Pres. and Impf., the mode-vowels and personal-endings being sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g.  $τυπτ\text{-}\omega$  (pure stem  $ΤΥΠ$ ),  $\alphaμαρτ\text{-}\alphaνω$  (pure stem  $\alphaΜΑΡΤ$ ); the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases (§ 140), they admit a change of

the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be distinguished from each other and classed by themselves. Tenses, included in such a class, may be said to be derived from one another. The principal classes are the three following:—

I. Tenses, which may strengthen the pure stem. These are the Pres. and Impf. Act., Mid., or Pass., e. g.

(pure stem ΤΥΠ)	τύπ-τ-ω	τύπ-τ-ομαι
	ἔ-τυπ-τ-ον	ἔ-τυπ-τ-όμην.

II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

(a) First Perf. and first Plup. Act., e. g. (πέ-φραδ-κα) πέ-φρακα, ἐ-πε-φράκειν;

(b) Perf. and Plup. Mid. or Pass. These do not have the tense-characteristic; from the Perf. Mid. or Pass. the Fut. Perf. is formed by rejecting -μαι and annexing -σομαι, e. g. τέ-τυμ-μαι (instead of τέτυπ-μαι), ἔτε-τύμην, τέτυψομαι (instead of τετύπσομαι). The Perf. has a short vowel, but the Fut. Act. and Mid. a long vowel, e. g. λύω, λέλυκα, λέλυμαι, λύσω, λύσομαι, δέω, δέδηκα, δέδεμαι, δήσω, δήσομαι; so the Fut. Perf. has a long vowel, e. g. λελύσομαι, δεδήσομαι;

(c) First Fut. and Aor. Act. and Mid., e. g. τύψω                      τύψομαι  
ἔ-τυψα                      ἔ-τυψάμην;

(d) First Aor. and first Fut. Pass., e. g. ἐ-τύφ-θην                      τυφθήσομαι.

III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

(a) The second Perf. and second Plup. Act. e. g. τέ-τύπ-α, ἐ-τε-τύπ-ειν;

(b) The second Aor. Act. and Mid., e. g. ἔ-λαθ-ον, ἐ-λάθ-ουην from λαθ-όν (pure stem ΛΑΘ);

(c) The second Aor. and second Fut. Pass., e. g. ἐ-τῶπ-ην, τῶπ-ήσομαι.

#### § 129. I. FORMATION OF THE TENSES OF PURE VERBS.

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged characteristic of the verb, e. g. βουλεύ-σω, βεβούλευ-κα. Pure verbs commonly form no Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ and θ (σω, σα, θην, θήσο-μαι). Pure verbs, however, are subject to the following regular change in the stem:—

2. The short characteristic vowel of the Pres. and Impf., is lengthened in the other tenses, viz.

ι into ι, e. g. μηνίω, to be angry, μηνί-σω, ἐ-μήνισα, etc.

υ “ υ. “ κωλύ-ω (υ commonly long), to hinder, κωλύ-σω, κε-κώλυμαι, etc

ε into η, e. g. φιλέ-ω (φιλω), to love, φιλή-σω, πε-φίλη-κα, etc.

ο " ω, " μισθό-ω (μισθω), to let out for hire, μισθώ-σω, με-μισθω-κα, etc.

ἄ " η, " τιμᾶ-ω (τιμω), to honor, τιμή-σω, τε-τίμη-κα, etc.

REMARK 1. ἄ is lengthened into α, when ε, ι, or ρ precedes it [comp. § 43 l, (a)], e. g.

ἐᾶ-ω, to permit, ἐᾶ-σω, εἶασα, εἶακα, εἶμαι, εἶδην; ἐστιᾶ-ω, to entertain, ἐστιᾶ-σω; φεοᾶ-ω, to steal, φωρᾶ-σω; but ἐγγυᾶ-ω, to give as a pledge, ἐγγυ-ήσω; βοᾶ-ω, to call out, βοήσομαι, ἐβόησα (like ὀγδῶ).

The two following imitate those in -εᾶω, -ιδᾶω, -ρᾶω, viz.

ἀλοᾶ-ω, to strike, to thresh, old Att. Fut. ἀλοᾶ-σω; but usually ἀλοήσω;

ἀκροᾶ-ομαι, to hear, Fut. ἀκροᾶσομαι, Aor. ἤκροᾶσάμην (like ἠδρόα).

REM. 2. The verbs χρᾶω, to give an oracle; χρᾶομαι, to use; and τιτράω, to bore, though ρ precedes, lengthen ἄ into η, e. g. χρήσασθαι, τρήσω.

### § 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel.

The following pure verbs, contrary to the rule (§ 129, 2) retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses. Most of these verbs assume a σ in the Perf. Mid. or Pass. and first Aor. Pass., and in the tenses derived from these, and also in the verbal adjectives: such verbs are designated by : Pass. with σ.

#### (a) -ῖω.

Χρῖω, to sting, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. Pass. with σ; (but χρῖω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. κέχρῖ-σ-μαι, κεχρίσθαι; Aor. Pass. ἐχρί-σ-θην; verbal adj. χριστός).

REMARK 1. ἐπαῖω, to perceive, of the Ionic dialect, belongs here (§ 230). The poetie αἰω is found only in the Pres. and Impf. (ᾠῶν, § 122, 1).

#### (b) -ῦω.

1. Ἀνῦω (also old Att. ἀνύτω) to complete, Fut. ἀνύσω; Aor. ἤνυσα. Pass. with σ.

Ἐρῦω (also old Att. ἐρύτω), to draw water. Fut. ἐρύσω; Aor. ἤρυσα. Pass. with σ.

Μῦω (ῦ), to close, e. g. the eyes, Fut. μύσω, Aor. ἐμύσα; but Perf. μέμυκα, to be closed, to be silent.

Πτῦω (ῦ), to spit, Fut. πτύσω; Aor. ἐπτύσα. Pass. with σ (ἐπτύ-σ-θην), verbal adj. πτυ-σ-τός.

2. The following dissyllables in -ῦω lengthen the short characteristic-vowel in the Fut and Aor. Act. and Mid. and in Fut. Perf. Mid., and δύνω also in the Perf. and Plup. Act; but they resume the short vowel in the Perf. and Plup.

Act. (except δύω), Mid. or Pass., in the Aor. and Fut. Pass., and in verbal adjectives : —

δύω, to wrap up, Fut. δύσω Aor. ἔδυσα Perf. δέδυκα δέδυμαι Aor Pass. ἐδύθη  
 θύω, to sacrifice, " θύσω " ἔθυσα " τέθυκα τέθυμαι " " ἐτέθη  
 λύω, to loose, " λύσω " ἔλυσα " λέλυκα λέλυμαι " " ἐλύθη.

REM. 2. The doubtful vowel υ is commonly used as long in the Pres. and Impf. by the Attic poets; but in prose it must be considered as short; hence to be accented μέε, πτύε, λύε, etc., and not μῦε, πτῦε, λῦε, etc.

(c) -ᾶω.

Γελᾶω, to laugh, Fut. γελάσομαι (seldom γελάσω); Aor. ἐγέλασα. Pass. with σ.

ἐλάω (usually ἐλαύνω), to drive, Fut. ἐλάσω (Att. ἐλῶ), etc. See § 158, 3.

θλάω, to bruise, θλάσω, etc. Pass. with σ (τέθλα-σ-μαι, ἐθλά-σ-θη).

κλάω, to break, κλάσω, etc. Pass. with σ (κέκλα-σ-μαι, ἐκλά-σ-θη).

χαλάω, to loosen, χαλάσω, etc. Pass. with σ (ἐχαλά-σ-θη).

δαμάω (usually δαμάζω), domo, Aor. ἐδάμασα. Pass. with σ.

περάω, to transport, to sell, Fut. περάσω; Aor. ἐπέρασα; Perf. πεπέρακα (but περάω, to pass over, Intrans., Fut. περάσω; Aor. ἐπέρασα). These seven verbs have a liquid before the characteristic-vowel α.

τράω, to draw, σπάω, etc. Pass. with σ (ἐσπά-σ-θη).

σχάω, to loose, to open, σχάσω, etc.

(d) -έω.

1. Αἰδέομαι, to reverence. See § 166, 1.

ἄκεομαι, to heal, ἀκέσομαι, ἡκεσάμην; Perf. Mid. or Pass. ἡκε-σ-μαι; Aor. Pass. ἡκέ-σ-θη.

ἄλέω, to grind, to beat, ἄλέ-σ-ω, Att., yet seldom ἄλῶ; Aor. ἤλεσα; Perf. Mid. or Pass. ἀλήλεσμαι (§§ 117, 2, and 124, 2).

ἄρκεω, to suffice, etc. Pass. with σ.

έμέω, to vomit, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμήμεσμαι (§ 124, 2).

ζέω, to boil (usually intrans., and ζέννυμι, usually trans.). Pass. with σ.

ξέω, to scrape. Pass. with σ. — τελέω, to accomplish. Pass. with σ (§ 117, 2).

τρέω, to tremble, -εσσω, etc.; verbal adj. τρε-σ-τός. — χέω, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others the short vowel : —

αἰνέω (in Attic prose ἐπαινέω), to praise, Fut. αἰνέσω; Aor. ᾔνεσα; Perf. ᾔνεκα; Aor. Pass. ᾔνέθη; Fut. Pass. αἰνεθήσομαι; verb. adj. αἰνετός, -τέος; but Perf. Mid. or Pass. ᾔνημαι.

αἰρέω, to choose, Aor. Pass. ᾔρέθη; also ᾔρήθη; αἰρήσω, ᾔρηκα, ᾔρημαι.

γαμέω, to marry, Fut. γαιῶ; Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass. ἐγαμήθη (I was taken to wife).

δέω, to bind, δήσω, ἔδησα, ἔδησάμην; but δέδεκα, δέδεμαι, ἐδέθη; Fut. Perf. δεδήσομαι is commonly used for δεδήσομαι (the latter is used by Dem. and later writers).



καλέω, to call, Fut. καλέσω, Att. καλώ (§ 117, 2); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, *I am called*; Fut. Perf. κεκλήσομαι, *I shall be called*; Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, to desire, ποθέσομαι, Lys. 8, 18, Pl. Phaed. 97, a.; ἐπόθεσα, Isoc. 4, 122. 19; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses; Mid. and Pass. always have η, e. g. ἐπονησάμην and ἐπονήθην, Perf. πεπόνημαι.

(ε) -ω.

ἀρόω, to plough, Fut. ἀρόσω, Aor. ἤροσα; Perf. Mid. or Pass. ἀρήρομαι (§ 124, 2); Aor. Pass. ἠρόθην.

### § 131. Formation of the Aor. and Fut. Pass., and the Perf., Pluperf. Mid. or Pass. with σ.

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, in the Aor. and Fut. Pass. and in the Perf. and Plup. Mid. or Pass. (also in the verb. adj.), unite the tense-endings θην, μαι, etc. to the tense-forms by inserting σ (§ 130).  
e. g.

τελέ-ω

ἐ-τελέ-σ-θην

τε-τέλε-σ-μαι

τελε-σ-θήσομαι

ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tenses, have the same formation, viz.

ἀκούω, to hear, Aor. Pass. ἠκού-σ-θην, Fut. Pass. ἀκου-σ-θήσομαι, Perf. Mid. or Pass. ἤκου-σ-μαι, Plup. ἠκού-σ-μην; ἐναύω, to kindle; κελεύω, to command; the Deponent διαπαρακελεύομαι, to arouse; κναίω, κνηω, to scratch (κέκναι-σ-μαι, κέκνη-σ-μαι, ἐκναί-σ-θην, ἐκνή-σ-θην); κυλῶ, to roll; λεύω, to stone (ἐλεύ-σ-θην, Perf. seems to be wanting); ξύω, to scrape; παίω, to strike; παλαίω, to wrestle (ἐπαλαί-σ-θην); πλέω, to sail; πρίω, to saw; πταίω, to strike against, to stumble; ραίω (poetic), to destroy; σείω, to shake; ὕω, to rain, Aor. Pass. ὕ-σ-θην, *I was rained upon*, Perf. Pass. ὕ-σ-μαι (ἐφυ-σ-μένος, X. Ven. 9, 5), Fut. ὕσομαι (instead of ὕ-σ-θή-σ-ομαι); φρέω, to send (only in compounds, e. g. εἰσφ., ἐκφ., to lead in), Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρή-σ-θην; χόω, to heap up (κέχω-σ-μαι, ἐχώ-σ-θην); χράω, to give an oracle (κέχρη-σ-μαι, ἐχρή-σ-θην, § 129, Rem. 2); χρίω, to anoint (§ 130, (a)); ψάύω, to touch (ἐψαν-σ-μαι Hippocr.).

3. The following vary between the regular formation and that with  $\sigma$ : —

$\gamma\epsilon\acute{\upsilon}\omega$ , to cause to taste, Mid. to taste, to enjoy, Perf. Mid. or Pass.  $\gamma\acute{\epsilon}\gamma\epsilon\upsilon\mu\alpha\iota$  (Eurip.); but Aor. Pass. probably  $\acute{\epsilon}\gamma\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\theta\eta\nu$ . Comp.  $\gamma\epsilon\upsilon\mu\alpha$ , but  $\gamma\epsilon\upsilon\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\nu$ .

$\delta\rho\acute{\alpha}\omega$ , to do, Fut.  $\delta\rho\acute{\alpha}\sigma\omega$ , etc.; Perf.  $\delta\acute{\epsilon}\delta\rho\acute{\alpha}\kappa\alpha$ ; Perf. Mid. or Pass.  $\delta\acute{\epsilon}\delta\rho\acute{\alpha}\mu\alpha\iota$  and  $\delta\acute{\epsilon}\delta\rho\alpha\text{-}\sigma\text{-}\mu\alpha\iota$  (Th.); Aor. Pass.  $\acute{\epsilon}\delta\rho\acute{\alpha}\sigma\theta\eta\nu$  (Th.). Verbal adjective  $\delta\rho\alpha\text{-}\sigma\text{-}\tau\acute{\omicron}\varsigma$ ,  $\delta\rho\alpha\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$ .

$\theta\rho\acute{\alpha}\upsilon\omega$ , to break in pieces, Perf. Mid. or Pass.  $\tau\acute{\epsilon}\theta\rho\alpha\nu\text{-}\sigma\text{-}\mu\alpha\iota$  (Plat.  $\tau\acute{\epsilon}\theta\rho\alpha\nu\mu\alpha\iota$ ); Aor. Pass.  $\acute{\epsilon}\theta\rho\alpha\acute{\upsilon}\text{-}\sigma\text{-}\theta\eta\nu$ . Verbal adjective  $\theta\rho\alpha\nu\text{-}\sigma\text{-}\tau\acute{\omicron}\varsigma$ .

$\kappa\lambda\alpha\acute{\iota}\omega$ , Att.  $\kappa\lambda\acute{\alpha}\omega$ , to weep, Perf. Mid. or Pass.  $\kappa\acute{\epsilon}\kappa\lambda\alpha\nu\mu\alpha\iota$  and  $\kappa\acute{\epsilon}\kappa\lambda\alpha\nu\text{-}\sigma\text{-}\mu\alpha\iota$ .

$\kappa\lambda\epsilon\acute{\iota}\omega$ , to shut, Perf. Mid. or Pass.  $\kappa\acute{\epsilon}\kappa\lambda\epsilon\iota\mu\alpha\iota$  commonly,  $\kappa\acute{\epsilon}\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\mu\alpha\iota$  Aristoph.;  $\kappa\acute{\epsilon}\kappa\lambda\eta\mu\alpha\iota$  Tragedians, Thu., sometimes Pl., rarely Xen.; Aor. Pass.  $\acute{\epsilon}\kappa\lambda\epsilon\acute{\iota}\text{-}\sigma\text{-}\theta\eta\nu$ , Attic  $\acute{\epsilon}\kappa\lambda\acute{\eta}\text{-}\sigma\text{-}\theta\eta\nu$  (Th.); Fut. Pass.  $\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ . Verbal adjective  $\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\tau\acute{\omicron}\varsigma$ ,  $\kappa\lambda\eta\text{-}\sigma\text{-}\tau\acute{\omicron}\varsigma$ .

$\kappa\omicron\lambda\omicron\upsilon\omega$ , to maim, Perf. Mid. or Pass.  $\kappa\acute{\epsilon}\kappa\omicron\lambda\omicron\upsilon\mu\alpha\iota$  and  $\kappa\acute{\epsilon}\kappa\omicron\lambda\omicron\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$ ; Aor. Pass.  $\acute{\epsilon}\kappa\omicron\lambda\omicron\upsilon\text{-}\sigma\text{-}\theta\eta\nu$  and  $\acute{\epsilon}\kappa\omicron\lambda\omicron\upsilon\theta\eta\nu$ .

$\kappa\rho\acute{\omicron}\upsilon\omega$ , to strike upon, Perf. Mid. or Pass.  $\kappa\acute{\epsilon}\kappa\rho\upsilon\mu\alpha\iota$  and (seldom)  $\kappa\acute{\epsilon}\kappa\rho\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$  (X. H. 7. 4, 26); Aor. Pass.  $\acute{\epsilon}\kappa\rho\acute{\omicron}\upsilon\text{-}\sigma\text{-}\theta\eta\nu$ .

$\nu\acute{\epsilon}\omega$ , to hear up, Fut.  $\nu\acute{\eta}\sigma\omega$ , etc.; Perf. Mid. or Pass.  $\nu\acute{\epsilon}\nu\eta\mu\alpha\iota$  ( $\nu\acute{\epsilon}\nu\eta\text{-}\sigma\text{-}\mu\alpha\iota$  doubtful); but Aor. Pass.  $\acute{\epsilon}\nu\acute{\eta}\text{-}\sigma\text{-}\theta\eta\nu$  (Arrian). Verbal adjective  $\nu\eta\tau\acute{\omicron}\varsigma$ .

$\nu\acute{\epsilon}\omega$  (collateral form  $\nu\acute{\eta}\theta\omega$ ), to spin, Perf. Mid. or Pass.  $\nu\acute{\epsilon}\nu\eta\text{-}\sigma\text{-}\mu\alpha\iota$ ; but Aor. Pass.  $\acute{\epsilon}\nu\acute{\eta}\theta\eta\nu$ . Verbal adjective  $\nu\eta\tau\acute{\omicron}\varsigma$ .

$\psi\acute{\alpha}\omega$ , to rub, Perf. Mid. or Pass.  $\acute{\epsilon}\psi\eta\mu\alpha\iota$  and  $\acute{\epsilon}\psi\eta\text{-}\sigma\text{-}\mu\alpha\iota$ ; Aor. Pass.  $\acute{\epsilon}\psi\acute{\eta}\theta\eta\nu$  and  $\acute{\epsilon}\psi\acute{\eta}\text{-}\sigma\text{-}\theta\eta\nu$  (instead of which the Attic writers use  $\acute{\epsilon}\psi\eta\gamma\mu\alpha\iota$ ,  $\acute{\epsilon}\psi\acute{\eta}\chi\theta\eta\nu$  from  $\psi\acute{\eta}\chi\omega$ )

4. The following verbs assume  $\sigma$  in the Aor. Pass., but not in the Perf.: —

$\mu\iota\mu\eta\acute{\eta}\sigma\kappa\omega$ (MNA-Ω), to remind,	Pf. $\mu\acute{\epsilon}\mu\eta\eta\mu\alpha\iota$ , I remember, A. P. $\acute{\epsilon}\mu\eta\acute{\eta}\text{-}\sigma\text{-}\theta\eta\nu$
$\pi\acute{\nu}\epsilon\omega$ , to blow,	$\pi\acute{\epsilon}\pi\upsilon\eta\mu\alpha\iota$ (poet.) $\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\text{-}\sigma\text{-}\theta\eta\nu$
$\chi\rho\acute{\alpha}\omicron\mu\alpha\iota$ ( $\chi\rho\acute{\omega}\mu\alpha\iota$ ), utor,	$\kappa\acute{\epsilon}\chi\rho\eta\mu\alpha\iota$ $\acute{\epsilon}\chi\rho\acute{\eta}\text{-}\sigma\text{-}\theta\eta\nu$
$\pi\acute{\alpha}\upsilon\omega$ , to cause to cease, to finish,	$\pi\acute{\epsilon}\pi\alpha\nu\mu\alpha\iota$ $\acute{\epsilon}\pi\alpha\acute{\upsilon}\text{-}\sigma\text{-}\theta\eta\nu$

and  $\acute{\epsilon}\pi\alpha\acute{\upsilon}\theta\eta\nu$ ,  $\pi\alpha\nu\theta\acute{\eta}\sigma\omicron\mu\alpha$ . Ion. and Th. Verbal adjective  $\pi\alpha\nu\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$ .

5. The following verbs, though they retain the short characteristic-vowel in the Perf. and Aor. Pass., do not assume  $\sigma$ : —

$\delta\acute{\iota}\omega$ ,  $\theta\acute{\iota}\omega$ ,  $\lambda\acute{\upsilon}\omega$  [§ 130 (b), 2],  $\acute{\epsilon}\lambda\acute{\alpha}\omega$  [§ 130 (c)],  $\alpha\acute{\iota}\nu\acute{\epsilon}\omega$ ,  $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$ ,  $\delta\acute{\epsilon}\omega$  [§ 130 (d), 2],  $\acute{\alpha}\rho\acute{\omicron}\omega$  [§ 130 (e)],  $\chi\acute{\acute{\epsilon}}\omega$  [§ 154, Rem. 1],  $\sigma\epsilon\acute{\upsilon}\omega$ , to excite (§ 230)

## PARADIGMS OF PURE VERBS.

## A. Uncontracted Pure Verbs.

§ 132. (a) *without σ in the Mid. and Pass.*

κωλύω, to hinder.		ACTIVE.					
Pres.	κωλύ-ω	Perf.	κε-κώ-λῦ-κα	Fut.	κωλύ-σω	Aor.	ἐ-κώλῦ-σα
MIDDLE.							
Pres.	κωλύ-ομαι	Perf.	κε-κώλῦ-μαι	Fut.	κωλύ-σομαι	Aor.	ἐ-κωλύ-σά-μην
PASSIVE.							
Aor.	ἐ-κωλύ-θην			Fut.	κωλύ-θήσομαι.		

§ 133. (b) *with σ in the Mid. and Pass.* (§ 131).

Perf.	S. 1.	κε-κέλευ-σ-μαι	Imperative.	Infinitive.
Mid.	2.	κε-κέλευ-σαι	κε-κέλευ-σο	κε-κελεύ-σθαι
or	3.	κε-κέλευ-σ-ται	κε-κελεύ-σθω	
Pass.	1.	κε-κελεύ-σ-μεθον		Participle.
Ind.	D. 2.	κε-κέλευ-σθον	κε-κέλευ-σθον	κε-κελευ-σ-μένος
	3.	κε-κέλευ-σθον	κε-κελεύ-σθων	Subjunctive.
	P. 1.	κε-κελεύ-σ-μεθα		κε-κελευ-σ-μένος ᾧ
	2.	κε-κέλευ-σθε	κε-κέλευ-σθε	
	3.	κε-κελευ-σ-μένοι εἰσί(ν)	κε-κελεύ-σθωσαν ὅγ κε-κελεύ-σθων]	
Plupf.	S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Mid. or	2.	ἐ-κε-κέλευ-σο	“ ἐ-κε-κέλευ-σθον	“ ἐ-κε-κέλευ-σθε
Pass.	3.	ἐ-κε-κέλευ-σ-το	“ ἐ-κε-κελεύ-σθην	“ κε-κελευ-σ-μένοι ἦσαν
Ind.				
Opt.		κε-κελευ-σ-μένος εἶην		
Aorist Pass.		ἐ-κελεύ-σ-θην	Future Pass.	
			κελευ-σ-θήσομαι.	

## B. Contract Pure Verbs.

§ 134. *Preliminary Remarks.*

1. The characteristic of contract pure verbs is either α, ε, or ο (§ 127); these are contracted with the mode-vowel following. The contraction, which is made according to the rules stated above (§ 9, I.), belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only is the characteristic-vowel followed by another vowel. The Paragogic ν in the third Pers. Sing Impf. Act. disappears in the contraction. On the tense-formation, see §§ 129-131.

2. The contract forms of verbs in *-daw* in the Indicative and Subjunctive are the same; contracts in *-daw* have the same form for the second and third Pers. Sing. in the Indic. Opt. and Subj. viz. *-oîs*, *-cî*.

3. The contracted Infinitive of verbs in *-daw*, which, in our editions of the classics, is more commonly written with an Iota Subscript, is without that letter in the ancient inscriptions, being contracted from *-aev*, c. g. *τιμᾶν*, not *τιμῆν*.

4. If only one syllable follows the parenthesis in the paradigm, the termination of the uncontracted form is the last syllable in the parenthesis, and the syllable after the parenthesis is the termination of the contracted form, e. g. *τιμ(ά-ω)ῶ* = *τιμᾶω*, *τιμῶ*, *τιμ(ά-ειν)ᾶν* = *τιμᾶειν*, *τιμᾶν*; but if more than one syllable follows the parenthesis, the syllable, or syllables, after the last hyphen is the common ending of the contract and uncontracted forms, the uncontracted word embracing all the letters of the form except the vowel after the parenthesis; the contract, all without the parenthesis.

† 135. *Paradigms of*

ACTIVE.				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic α.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love	μισθ(ό-ω)ῶ, to let,
	2.	τιμ(ά-εις)ᾷς	φιλ(έ-εις)εἶς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ᾷ	φιλ(έ-ει)εἶ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ᾷ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ᾷ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ᾷ-τε	φιλ(έ-ε)εἶ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ου)ῶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ης)ᾷς	φιλ(έ-ης)ῆς	μισθ(ό-ης)οῖς
	3.	τιμ(ά-ῃ)ᾷ	φιλ(έ-ῃ)ῆ	μισθ(ό-ῃ)οῖ
	D. 1.			
	2.	τιμ(ά-ῃ)ᾷ-τον	φιλ(έ-ῃ)ῆ-τον	μισθ(ό-ῃ)οῦ-τον
	3.	τιμ(ά-ῃ)ᾷ-τον	φιλ(έ-ῃ)ῆ-τον	μισθ(ό-ῃ)οῦ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ά-ῃ)ᾷ-τε	φιλ(έ-ῃ)ῆ-τε	μισθ(ό-ῃ)οῦ-τε
	3.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Imperative,	S. 2.	τίμ(α-ε)α	φίλ(ε-ε)εις	μίσθ(ο-ε)ου
	3.	τιμ(α-έ)ά-τω	φιλ(ε-έ)εἰ-τω	μισθ(ο-έ)ού-τω
	D. 2.	τιμ(ά-ε)ᾷ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-έ)ά-των	φιλ(ε-έ)εἰ-των	μισθ(ο-έ)ού-των
	P. 2.	τιμ(ά-ε)ᾷ-τε	φιλ(έ-ε)εἶ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-έ)ά-τωσαν, or τιμ(α-ό)ού-ντων	φιλ(ε-έ)εἰ-τωσαν, or φιλ(ε-ό)ού-ντων	μισθ(ο-έ)ού-τωσαν or μισθ(ο-ό)ού-ντων
Infinitive,		τιμ(ά-ειν)ᾶν	φιλ(έ-ειν)εἶν	μισθ(ό-ειν)οῦν
Participle,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ου)ῶ-σα	φιλ(έ-ου)οῦ-σα	μισθ(ό-ου)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)ῶ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-ού)ῶ-σης	φιλ(ε-ού)ού-σης	μισθ(ο-ού)ού-σης.
Imperfect.				
Indicative,	S. 1.	ἐτιμ(α-ον)ῶν	ἐφίλ(ε-ον)οῦν	ἐμισθ(ο-ον)οῦν
	2.	ἐτιμ(α-εις)ᾷς	ἐφίλ(ε-εις)εἶς	ἐμισθ(ο-εις)οῖς
	3.	ἐτιμ(α-ε)ᾷ	ἐφίλ(ε-ε)εἶ	ἐμισθ(ο-ε)οῖ
	D. 1.			
	2.	ἐτιμ(ά-ε)ᾷ-τον	ἐφίλ(έ-ε)εἶ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτιμ(α-έ)ά-την	ἐφίλ(ε-έ)εἰ-την	ἐμισθ(ο-έ)ού-την
	P. 1.	ἐτιμ(ά-ο)ῶ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτιμ(ά-ε)ᾷ-τε	ἐφίλ(έ-ε)εἶ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτιμ(α-ον)ῶν	ἐφίλ(ε-ον)οῦν	ἐμισθ(ο-ον)οῦν

*Contract Verbs.*

MIDDLE.		
<i>Present.</i>		
Characteristic α.	Characteristic ε.	Characteristic α.
τιμ(ά-ο)ῶμαι	φιλ(έ-ο)οῦμαι	μισθ(ό-ο)οῦμαι
τιμ(ά-π)ῶ	φιλ(έ-π)ῶ	μισθ(ό-π)οῖ
τιμ(ά-ε)ᾶται	φιλ(έ-ε)εῖται	μισθ(ό-ε)οῦται
τιμ(α-ό)ῶμεθον	φιλ(ε-ό)οῦμεθον	μισθ(ο-ό)οῦμεθον
τιμ(ά-ε)ᾶσθον	φιλ(έ-ε)εῖσθον	μισθ(ό-ε)οῦσθον
τιμ(ά-ε)ᾶσθον	φιλ(έ-ε)εῖσθον	μισθ(ό-ε)οῦσθον
τιμ(α-ό)ῶμεθα	φιλ(ε-ό)οῦμεθα	μισθ(ο-ό)οῦμεθα
τιμ(ά-ε)ᾶσθε	φιλ(έ-ε)εῖσθε	μισθ(ό-ε)οῦσθε
τιμ(ά-ο)ῶνται	φιλ(έ-ο)οῦνται	μισθ(ό-ο)οῦνται
τιμ(ά-ω)ῶμαι	φιλ(έ-ω)ῶμαι	μισθ(ό-ω)ῶμαι
τιμ(ά-π)ῶ	φιλ(έ-π)ῶ	μισθ(ό-π)οῖ
τιμ(ά-η)ᾶται	φιλ(έ-η)ῆται	μισθ(ό-η)ῶται
τιμ(α-ώ)ῶμεθον	φιλ(ε-ώ)ῶμεθον	μισθ(ο-ώ)ῶμεθον
τιμ(ά-η)ᾶσθον	φιλ(έ-η)ῆσθον	μισθ(ό-η)ῶσθον
τιμ(ά-η)ᾶσθον	φιλ(έ-η)ῆσθον	μισθ(ό-η)ῶσθον
τιμ(α-ώ)ῶμεθα	φιλ(ε-ώ)ῶμεθα	μισθ(ο-ώ)ῶμεθα
τιμ(ά-η)ᾶσθε	φιλ(έ-η)ῆσθε	μισθ(ό-η)ῶσθε
τιμ(ά-ω)ῶνται	φιλ(έ-ω)ῶνται	μισθ(ό-ω)ῶνται
τιμ(ά-ου)ῶ	φιλ(έ-ου)οῦ	μισθ(ό-ου)οῦ
τιμ(α-έ)ᾶσθω	φιλ(ε-έ)εῖσθω	μισθ(ο-έ)οῦσθω
τιμ(ά-ε)ᾶσθον	φιλ(έ-ε)εῖσθον	μισθ(ό-ε)οῦσθον
τιμ(α-έ)ᾶσθων	φιλ(ε-έ)εῖσθων	μισθ(ο-έ)οῦσθων
τιμ(ά-ε)ᾶσθε	φιλ(έ-ε)εῖσθε	μισθ(ό-ε)οῦσθε
τιμ(α-έ)ᾶσθωσαν, or τιμ(α-έ)ᾶσθων	φιλ(ε-έ)εῖσθωσαν, or φιλ(ε-έ)εῖσθων	μισθ(ο-έ)οῦσθωσαν, or μισθ(ο-έ)οῦσθων
τιμ(ά-ε)ᾶσθαι	φιλ(έ-ε)εῖσθαι	μισθ(ό-ε)οῦσθαι
τιμ(α-ό)ῶμενος	φιλ(ε-ό)οῦμενος	μισθ(ο-ό)οῦμενος
τιμ(α-ο)ῶμένη	φιλ(ε-ο)οῦμένη	μισθ(ο-ο)οῦμένη
τιμ(α-ό)ῶμενον	φιλ(ε-ό)οῦμενον	μισθ(ο-ό)οῦμενον
τιμ(α-ο)ῶμένου	φιλ(ε-ο)οῦμένου	μισθ(ο-ο)οῦμένου
τιμ(α-ο)ῶμένης	φιλ(ε-ο)οῦμένης	μισθ(ο-ο)οῦμένης.
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶμην	ἐφιλ(ε-ό)οῦμην	ἐμισθ(ο-ό)οῦμην
ἐτιμ(ά-ου)ῶ	ἐφιλ(έ-ου)οῦ	ἐμισθ(ό-ου)οῦ
ἐτιμ(ά-ε)ᾶτο	ἐφιλ(έ-ε)εῖτο	ἐμισθ(ό-ε)οῦτο
ἐτιμ(α-ό)ῶμεθον	ἐφιλ(ε-ό)οῦμεθον	ἐμισθ(ο-ό)οῦμεθον
ἐτιμ(ά-ε)ᾶσθον	ἐφιλ(έ-ε)εῖσθον	ἐμισθ(ό-ε)οῦσθον
ἐτιμ(α-έ)ᾶσθην	ἐφιλ(ε-έ)εῖσθην	ἐμισθ(ο-έ)οῦσθην
ἐτιμ(α-ό)ῶμεθα	ἐφιλ(ε-ό)οῦμεθα	ἐμισθ(ο-ό)οῦμεθα
ἐτιμ(ά-ε)ᾶσθε	ἐφιλ(έ-ε)εῖσθε	ἐμισθ(ό-ε)οῦσθε
ἐτιμ(ά-ο)ῶντο	ἐφιλ(έ-ο)οῦντο	ἐμισθ(ό-ο)οῦντο

Modes and Participles.	Numbers and Persons.	Imperfect		
		Characteristic α.	Characteristic ε.	Characteristic α.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶ-ς	φιλ(έ-οις)οῖ-ς	μισθ(ό-οις)οῖ-ς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.			
	2.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	3.	τιμ(α-οί)ῶ-την	φιλ(ε-οί)οῖ-την	μισθ(ο-οί)οῖ-την
	P. 1.	τιμ(ά-οι)ῶ-μεν	φιλ(έ-οι)οῖ-μεν	μισθ(ό-οι)οῖ-μεν
	2.	τιμ(ά-οις)ῶ-τε	φιλ(έ-οις)οῖ-τε	μισθ(ό-οις)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οις)οῖ-εν	μισθ(ό-οις)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ητον	φιλ(ε-οί)οῖ-ητον	μισθ(ο-οί)οῖ-ητον
	3.	τιμ(α-οί)ῶ-ητην	φιλ(ε-οί)οῖ-ητην	μισθ(ο-οί)οῖ-ητην
	P. 1.	τιμ(α-οί)ῶ-ημεν	φιλ(ε-οί)οῖ-ημεν	μισθ(ο-οί)οῖ-ημεν
	2.	τιμ(α-οί)ῶ-ητε	φιλ(ε-οί)οῖ-ητε	μισθ(ο-οί)οῖ-ητε
	3.	τιμ(α-οί)ῶ-εν	φιλ(ε-οί)οῖ-εν	μισθ(ο-οί)οῖ-εν
	Indicative,	Perf.	τετίμηκα πεφώρακα	πεφίληκα
Plup.		ἔτετιμήκειν ἔπεφώρακειν	ἔτεφιλήκειν	ἔμεμισθώκειν
Fut.		τιμήσω      φωράσω	φιλήσω	μισθώσω
Aor.		ἐτίμησα      ἐφώρασα	ἐφίλησα	ἐμίσθωσα
F. Pl.				

PAS

Aorist,	ἐτίμηθην   ἐφωράθην   ἐφίληθην	ἐμισθώθην
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Verbal adjectives: τιμη-τέος, -τία, -τίον, φωρά-τέος, -τία, -τίον.

## [ 136. With short Vowel

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic α.
Present,	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(ά-ω)ῶ, to xénagē,
Imperfect,	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ουν [plete,	ἔρ(ο-ον)ουν
Perfect,	ἔσπακα	τετέλεκα	ἔρ-ήροκα
Pluperfect,	ἔσπακειν	ἔτετελέκειν	ἔρ-ηρόκειν
Future,	σπάσω	τελώ	ἔρῶ
Aorist,	ἔσπασα	ἔτέλεσα	ἔρῶσα
PAS			
Aorist,	ἔσπᾱ-σ-θην	ἔτελέ-σ-θην	ἔρᾱθην
Verbal adjectives: σπα-στέος, -τία, -τίον.			

<i>Imperfect.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ψ-μην	φιλ(ε-οί)οί-μην	μισθ(ο-οί)οί-μην
τιμ(ά-οι)ψ-ο	φιλ(έ-οι)οί-ο	μισθ(ό-οι)οί-ο
τιμ(ά-οι)ψ-το	φιλ(έ-οι)οί-το	μισθ(ό-οι)οί-το
τιμ(α-οί)ψ-μεθον	φιλ(ε-οί)οί-μεθον	μισθ(ο-οί)οί-μεθον
τιμ(ά-οι)ψ-σθον	φιλ(έ-οι)οί-σθον	μισθ(ό-οι)οί-σθον
τιμ(α-οί)ψ-σθην	φιλ(ε-οί)οί-σθην	μισθ(ο-οί)οί-σθην
τιμ(α-οί)ψ-μεθα	φιλ(ε-οί)οί-μεθα	μισθ(ο-οί)οί-μεθα
τιμ(ά-οι)ψ-σθε	φιλ(έ-οι)οί-σθε	μισθ(ό-οι)οί-σθε
τιμ(ά-οι)ψ-ντο	φιλ(έ-οι)οί-ντο	μισθ(ό-οι)οί-ντο
τετιμήμαι	πεφίλημαι	μεμισθώμαι
πεφώραμαι		
έτετιμήμην	έπεφιλήμην	έμεμισθώμην
έπεφωράμην		
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
έτιμησάμην έφωράσάμην	έφιλησάμην	έμισθωσάμην
τετιμήσομαι πεφωράσομαι	πεφιλήσομαι	μεμισθώσομαι
<b>SIVE.</b>		
Futuro,   τιμηθήσομαι φωράθήσομαι   φιληθήσομαι   μισθωθήσομαι		
φιλητός, -τία, -έον, μισθωτός, -τία, -έον.		

in forming the Tenses.

<b>MIDDLE.</b>		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ού-μαι	τελ(έ-ο)ού-μαι	ἀρ(ό-ο)ού-μαι
έσπ(α-ό)ού-μην	έτελ(ε-ό)ού-μην	ήρ(ο-ό)ού-μην
έσπα-σ-μαι	τετέλε-σ-μαι	ἀρ-ήρομαι
έσπά-σ-μην	έτετελέ-σ-μην	ἀρ-ηρόμην
σπείσομαι	τελούμαι	ἀρόσομαι
έσπασάμην	έτελεσάμην	ήροσάμην
<b>SIVE.</b>		
Futuro,   σπε-σ-θήσομαι   τελε-σ-θήσομαι   ἀραθήσομαι		
τελε-σ-τός, -έα, -έον, ἀρο-τός, -έα, -έον.		



REMARK. On the formation of the Perf. and Aor. Pass with  $\sigma$ , see §§ 130 131; on the omission of the  $\sigma$  in ἀρήρομαι, ἠρόσθην, see § 131, 5; and on the Attic Reduplication in ἀρ-ήρομαι, see § 124, 2. The further inflection of ἔσπα-σ-μαι, ἐσπά-σ-μην, τετέλε-σ-μαι, ἐτετελέ-σ-μην, is like that of κεκέλευ-σ-μαι, § 133. On the Attic Fut., τελέσω = τε λῶ, εἶς, etc., τελέσομαι = τε λ ο ὦ μαι, τε λ ῆ [εἶ], etc., see § 117.

### § 137. Remarks on the Conjugation of Contract Verbs.

1. The Attic dialect omits contraction only in the cases mentioned under § 9, Rem. 3; but verbs in -έω with a monosyllabic stem, e. g. πλέω, *to sail*, πνέω, *to blow*, δέω, *to run*, etc. are uniformly uncontracted, except in the syllable -αι (from -εει or -εε), e. g.

Act. Pr. Ind. πλέω, πλείς, πλεί, πλέομεν, πλείτε, πλέουσι(ν),  
 Subj. πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέωσι(ν),  
 Imp. πλεί. Inf. πλείν. Part. πλέων.  
 Impf. Ind. ἐπλεον, ἐπλεις, ἐπλει, ἐπλέομεν, ἐπλείτε, ἐπλεον.  
 Opt. πλέοιμι, πλέοις, etc.  
 Mid. Pr. Ind. πλέομαι, πλέη, πλείται, πλεόμεθον, πλείσθον, etc.  
 Inf. πλείσθαι. Part. πλεόμενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν. But δεῖ, *it is necessary*, and δέομαι, *to need*, follow the analogy of verbs in -έω, with a monosyllabic stem, e. g. τὸ δέον, δέομαι, δεῖσθαι; uncontracted forms of δέομαι occur, instead of those contracted into -ει, e. g. δέεται, δέεσθαι, ἐδέετο, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. ἐπλεεν, X. H. 6. 2, 27; πλέει, Th. 4, 28; συνέχεεν, Pl. Rp. 379, c.

3. Several verbs deviate in contraction from the general rules, e. g.

- (a) -αι, -αιε, -αιη, are contracted into -η and -η, instead of into -α and -α, e. g. ζ(ά-ω) ῶ, *to live*, ζῆς, -ζῆ, -ζῆτον, -ζῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ἔζων, -ης, -η, -ῆτος, -ῆτην, -ῆτε; — πειν(ά-ω) ῶ, *to hunger*, Inf. πεινῆν, etc.; — διψ(ά-ω) ῶ, *to thirst*, διψῆς, etc. Inf. διψῆν; — κν(ά-) ῶ, *to scratch*, Inf. κνῆν; — σμ(ά-ο) ῶ, *to smear*, Inf. σμῆν; — ψ(ά-ω) ῶ, *to rub*, Inf. ψῆν; — χρ(ά-ο) ῶ-μαι, *to use*, χρῆ, χρῆται, χρῆσθαι; so ἀποχρῶμαι, *to have enough*, ἀποχρήσθαι; — ἀπόχρη (abridged from ἀποχρῆ), *it suffices*, Inf. ἀποχρῆν, Impf. ἀπέχρη; — χρ(ά-ω) ῶ, *to give an oracle, to prophesy*, χρῆς, χρῆ, χρῆν.  
 b) -οο and -οε are contracted, as in the Ionic, into -ω, instead of into -ου, and ὄη into -ῶ, instead of into -οῖ, e. g. ριγ(ό-ω) ῶ, *to freeze*, Inf. ριγῶν (Aristoph., but ριγοῦν, X. Cy. 5. 1, 11), Part. G. ριγῶντος (Aristoph., but ριγούντων, X. H. 4. 5, 4), and ριγῶσα (Simon. de mulier. 26), Subj. ριγῶ (Pl. Gorg. 517, d.), Opt. ριγῶη (Hippocr.).

REMARK 1. The Ionic verb ἰδρόω, *to sweat*, corresponds in respect to contraction with ριγῶω, *to freeze*, though with an opposite meaning: ἰδρῶσι, ἰδρῶην, ἰδρῶσα, ἰδρῶντες.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην (§ 116, 8), viz. in the Sing., especially in the first and second person, of verbs in -έω and -όω, the form in -οίην is far more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2. § 108, Bekk., uses δοκοίησαν.

5. The verb λούω, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which have -ε or -ο in the ending, e. g. ἔλου instead of ἔλουε, ἐλούμεν instead of ἐλούομεν, Mid. λούμαι (λόει, Aristoph. Nub. 835. according to MSS.), λούται, etc., Imp. λού, Inf. λούσθαι, Impf. ἐλούμην, ἐλού, ἐλούτο, etc., as if from the stem ΛΟΕΩ; still, uncontracted forms are found, e. g. λούομαι, ἐλοίοντο (Xen.).

REM. 2. On the change of the accent in contraction, see § 30, 2.

## II. FORMATION OF THE TENSES OF IMPURE VERBS.

### † 138. *General Remarks.*

Pure and Impure Stem.—Theme.

1. Impure verbs (§ 127, II.) undergo a variety of changes in the stem. In the first place, the stem of the verb is strengthened:—

- (a) Either by an additional consonant, e. g. τύπτω, stem ΤΥΠ; κρᾶζω, stem ΚΡΑΓ; φράζω, stem ΦΡΑΔ; and even by inserting an entire syllable, e. g. ἁμαρτάνω, stem ἈΜΑΡΤ;
- (b) Or by lengthening the stem-vowel, e. g. φεύγω, stem ΦΥΓ; λήθω, stem ΛΑΘ; τήκω, stem ΤΑΚ;
- (c) Or secondly there is a change of the stem-vowel in some of the tenses; this change may be called a *Variation* (§ 16, 6), e. g. κλέπτω, ἐκλάπην, κέ-κλοφα; comp. Eng. *ring, rang, rung*.

2. The original and simple stem is to be distinguished from the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor., contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. τύπτω, <i>to strike</i> ,	Aor. II. Pass. ἐ-τῦπ-ην	Fut. Act. τύψω (τύπ-σω)
" λείπω, <i>to leave</i> ,	" Act. ἔ-λῖπ-ον	" " λείψω (λείπ-σω)
" σφάζω, <i>to kill</i> ,	" Pass. ἐ-σφᾶγ-ην	" " σφάξω (σφάγ-σω)
" φαίνω, <i>to show</i> ,	" " ἐ-φᾶν-ην	" Mid. φαν-οῦμαι
" φθείρω, <i>to destroy</i> .	" " ἐ-φθᾶρ-ην	" Act. φθερ-ῶ.

3. When a form of a verb cannot be derived from the Pres. tense in use, another Present is assumed; this assumed Pres. may be termed the *Theme* (θέμα), and is printed in capitals, to distinguish it from the Pres. in actual use; thus, e. g. φεύγω is the Pres. in use, ΦΥΤΩ is the assumed Pres., or the *Theme*, designed merely to form the second Aor., ἔ-φυγ-ον.

### § 139. Strengthening of the Stem.

1. The stem is strengthened, first, by adding another consonant to the simple characteristic consonant of the stem, e. g.

τύπτω (τυπ), to strike,	Aor. II. Pass. ἐ-τύπ-ην
τάττω (ταγ), to arrange,	" " ἐ-τάγ-ην
κράζω (κραγ), to cry,	" Act. ἔ-κραγ-ον.

2. Yet the strengthened stem is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. τύπτω Impf. ἔτυπτον Aor. II. Pass. ἐτύπην Fut. τύψω (τύπσω).

REMARK 1. The characteristic of the pure stem, e. g. π in ΤΥΠ-Ω is called the pure characteristic; that of the impure stem, e. g. πτ in ΤΥΠ-Ω, the impure characteristic.

3. The stem of many verbs is strengthened also by lengthening the short stem-vowel in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs, in the Fut. Thus,

ᾱ is changed into η in mute verbs,	e. g. (ἔ-λαῖν-ον) λήθω
ᾱ " αι in liquid verbs,	" (φᾶν-ῶ) φαίνω
ε " ει in liquid verbs,	" (φθερ-ῶ) φθείρω
ι " ει in mute verbs,	" (ἔ-λίπ-ον) λείπω
ι " ῖ in mute and liquid verbs,	" (ἐ-τρῖβ-ην) τρίβω
υ " ῦ in mute and liquid verbs,	" (ἐ-φύγ-ην) φεύγω
υ " ευ in mute verbs,	" (ἔ-φύγ-ον) φεύγω.

REM. 2. This strengthening of the stem distinguishes the Impf. Ind. and Opt. from the same modes of the second Aor.; likewise the Pres. Subj. and Impf. from the same modes of the second Aor., e. g. ἔκραζον ἔκραγον, κράζομαι κράγοιμι, κράζω κράγω, κράζε κράγε; — ἔλειπον ἔλιπον, λείποιμι λῖπομαι, λείπω λῖπω, λείπε λῖπε.

§ 140. *Change or Variation of the Stem-vowel*

1. The change or variation of the stem-vowel [§ 138, 1 (c)], occurs only in the Secondary tenses, with the exception of a few first Perfects.

2. Most mute and all liquid verbs, with a monosyllabic stem, and with *ε* as a stem-vowel, take the *variable* *ä* in the second Aor., e. g.

τρέπ-ω, to turn,	Aor. II. Act. ξ-τρᾶπ-ον
κλέπ-τ-ω, to steal,	" Pass. ἐ-κλᾶπ-ην
τρέφ-ω, to nourish.	" " ἐ-τρᾶφ-ην
στρέφ-ω, to turn,	" " ἐ-στρᾶφ-ην
βρέχ-ω, to wet,	" " ἐ-βρᾶχ-ην
δέρ-ω, to flay,	" " ἐ-δᾶρ-ην
στέλλ-ω, to send,	" " ἐ-στᾶλ-ην
σπείρ-ω, to sow,	" " ἐ-σπᾶρ-ην
φθείρ-ω, to destroy,	" " ἐ-φθᾶρ-ην
τέμν-ω, to cut,	" Act. ξ-τᾶμ-ον.

The second Aor. ξτᾶμον (from τέμνω, to cut), is very rare in Attic prose (Th. 1. 81. τᾶμωμεν); regular ξεμον; the second Aor. ἐβρέχην (from βρέχω, to wet), is poetic and late; common form ἐβρέχθην. The first Aor. Pass. ἐτρέφθην (from τρέπω), ἐδρέφθην (fr. τρέφω), ἐστρέφθην (fr. στρέφω), belong more to poetry than prose; ἐκλέφθην (fr. κλέπτω) Ionic and Eur. Or. 1575 (κλεφθεῖς). Δέρω, σπείρω, and φθείρω, have no first Aor. Pass. The *variable* *α* does not occur in polysyllables, e. g. ἡγγελον, ἡγγέλην, ὤφελον, ἡγερόμην.

REMARK 1. As this *variable* vowel distinguishes the Impf. from the second Aor. Act., e. g. ἐτρεπον (Impf.), ἐτραπον (Aor. II.), in some verbs of this class (2, above), whose second Aor. Act. is not in use, the *variable* vowel does not occur in the second Aor. Pass., because that tense cannot be mistaken for the Impf., see § 141, Rem., e. g. βλέπω, to see, Impf. ἐ-βλεπ-ον, second Aor. Pass. ἐ-βλέπ-ην (first Aor. Pass. is wanting); λέγω, to collect (in compounds), second Aor. Pass. κατε-λέγ-ην, συνέλεγην (more seldom Aor. I. συνελέχθην, ἐξελέχθην; with the meaning to say, always ἐλέχθην); so also λέπ-ω, to peel, ἐ-λέπ-ην (first Aor. Pass. wanting); πλέκ-ω, to braid, usually ἐ-πλάκ-ην, but also ἐ-πλέκ-ην Plat. (first Aor. Pass. ἐπλέχθην, Aesch. Eum. 259); φλέγ-ω, to burn, ἐ-φλέγ-ην (more seldom ἐφλέχθην); ψέγω, to censure, ἐ-ψέγ-ην, first Aor. Pass. wanting.

REM. 2. The verb πλήττω, to strike, when uncompounded, retains the *η* in the second Aor. and second Fut. Pass., but when compounded, it takes the *variable* *ä*; thus, ἐ-πλήγ-ην, πληγήσομαι, ἐξε-πλάγ-ην, κατε-πλάγ-ην, ἐκ-πλάγῃ-σομαι; σήπω, to make rotten, and τήκω, to melt (trans.), also have the *variable* *α*; hence Perf. σέσηπα, I am rotten, second Aor. Pass. ἐσάπην, second Fut. Pass. σάπησομαι; Fut. τήξω, Aor. ἔτηξα; second Perf. τέτηκα, I am melted; second Aor. Pass. ἐτάκην; also first Aor. Pass. ἐτήχθην, Pl. Tim. 61. b., Eur. Supp. 1033.

3. Liquid verbs with a monosyllabic stem and with *ε* for a stem-vowel, take the *variable α*, not only in the second Aor., but also in the first Perf. Act., in the Perf. Mid. or Pass., and the first Aor. Pass., e. g.

στέλλω, to send, Fut. στελ-ῶ Pf. ἔ-σταλ-κα ἔ-σταλ-μαι Aor. ἐ-στάλ-θην  
φθείρω, to destroy, Fut. φθερ-ῶ Pf. ἔ-φθαρ-κα ἔφθαρ-μαι.

The first Aor. Pass. ἐστάλθην is poetic; the first Aor. Pass. of δέρω, σπείρω, φθείρω is not in use; but instead of it the second Aor. Pass., thus, ἐδάρην, ἐσπάρην, ἐφθάρην. The *variable α* does not occur in polysyllables, e. g. ἡγγέλκα, ἡγγέλθην from ἀγγέλλω, ἀγγέρεμαι, ἡγέρθην from ἀγείρω. Comp. No. 1.

4. Mute verbs, which have *ε* in the final stem-syllable of the Pres., take the *variable ο* in the second Perf.; but those which have *ει*, take *οι*; liquid-verbs, which have *ε* or *ει* in this syllable, take *ο*, e. g.

δέρκομαι (poet.), to see, δέδορκα	δέρω, to flay, δέδορα
τρέφω, to nourish, τέτροφα	ἐγείρω, to wake, ἐγρήγορα, I awoke,
λείπω, to leave, λέλοιπα	σπείρω, to sow, ἔσπορα
πείθω, to persuade, πέποιδα, I trust,	φθείρω, to destroy, ἔφθορα poetic, (ἔφθαρκα, prose).

REM. 3. Here are classed the following anomalous second Perfs.; ἴδω (Epic), εἶωδα instead of εἶδα, to be wont, εἶωθέναι, εἶωδώς, Plur. εἶώδειν; — 'ΕΙΔΩ, video, οἶδα, I know; — 'ΕΙΚΩ, ἴουκα, to be like, to appear, Plur. ἐφύκειν; — ἔλπω (poet.), to cause to hope, ἔυλπα, I hope, Plur. ἐώλπειν, I hoped; — 'ΕΡΓΩ, to do, ἔοργα, Plur. ἐώργειν; — ῥήγ-νυμι, to break, ἔρρωγα, I am broken (but on σήπω. see Rem. 2).

5. The following take the *variable ο* in the first Perf. also, contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).

λέγω, to collect, first Perf. συνείλοχα, ἐξείλοχα; but Perf. Mid. or Pass. συνείλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, to turn, first Perf. τέτροφα (like the second Perf. of τρέφω, to nourish), and τέτραφα; still, this last form is rare; the more usual form is τέτροφα. The *variable α* in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα, Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem, and with *ε* for a stem-vowel, like liquid verbs (No. 3), take the *variable α* in the Perf. Mid. or Pass.; still, the *α* is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, to turn, Pf. Mid. or Pass. ἔστραμμαι, but first Aor. Pass. ἐστρέφθην  
τρέπω, to turn, " " τέτραμμαι, " " ἐτρέφθην  
τρέφω, to nourish, " " τέθραμμαι, " " ἐθρέφθην.

On κλέπτω, see No. 5.

### § 141. Remarks on the Secondary Tenses.

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings (-ον, -όμεν, -ην, -ήσομαι, -α, and -ειν) immediately to the pure characteristic of the verb, e. g. ἔλιπ-ον, second Aor., but ἐπαίδευ-σ-α, first Aor.; partly, in being formed throughout from an unchanged pure verb-stem (except the Perf. which prefers a long vowel, see No. 2), e. g. λείπω, ἔλιπ-ον, φεύγω ἔφυγ-ον; and partly, in taking the variable vowel, e. g. στρέφω ἐστράφ-ην στράφ-ήσομαι, but ἐστρέφ-θην (§ 140, 2).

2. The second Perf. either lengthens the short stem-vowel *i* into *ī*, *ä* into *η*, and, when it stands after other vowels or *ρ*, into *ā*, e. g.

κράζω, to cry out,	second Aor. ἐκράγ-ον	second Perf. κέ-κράγ-α
φρίσσω, to shudder,	stem: ΦΡΙΚ ( <i>i</i> )	" πέ-φρίκ-α
δάλλω, to bloom,	Fut. δάλ-ῶ	" τέ-δηλ-α;

so, κέφηνα, λέληθα from ΦΑΝ-ω, ΛΑΘ-ω; or it retains the long vowel or diphthong of the Pres., e. g. πέφευγα from φεύγω (but second Aor. Act. ἐφύγον), τέτηκα, σέσηπα from τήκω, σήπω (but second Aor. Pass. ἐτάκην, ἐσάπην, see § 140, Rem. 2); a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. could not be distinguished from the Impf., or at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., and could not be mistaken for it, e. g.

γράφω Impf. ἔγραφον A. I. ἔγραψα A. II. Act. want. A. II. P. ἐγράφην (A. I. P. does not occur in classical writers).  
κλίνω " ἐκλίνον " ἐκλῖνσ " " A. II. P. ἐκλίνην (A. I. P. ἐκλῖ-  
θην in Aristoph).  
ψύχω " ἐψύχον " ἐψύξα " " ἐψύχην, Plat. (ἐψύχην  
Aristoph. Nub. 152 [with the variation ψυχείση] and often in the later writers;  
A. I. ἐψύχθην, Plat.).

3. The following points, also, are to be noted: (a) There is no verb which, together with the second Aorist, forms the three first Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid. and the second Aor. Pass.; but all verbs, which form the second Aor. have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception, in regard to both the particulars specified, is seen in the verb τρέπω, to turn, which has three first Aorists together with three second Aorists: ἐτράπον (Ion.), ἐτράπομέν, ἐτράπην, ἐτρεψα (the common form in Attic), ἐτρεψάμεν (transitive, e. g. τρέψασθαι εἰς φυγὴν, to put to flight), ἐτρέφθην (used more by the

poets, see § 140, 2); but in compounds, e. g. *ἐπιτρεφθῆναι*, Antiph. 4. 126, 4 127, 5).

There are but few exceptions to the statement under (b), since the second Aor. Act. and Mid. and the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. *ἔτυπον* Eur., and *ἐτύπην*; *ἔλιπον* and *ἐλῆπην*; *ἐλείφθη* and very seldom *ἐλιπόμην*.

4. It is rare that a verb has both Aor. forms; where this is the case, the two forms are used under certain conditions, namely: —

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive. The same is true of the two forms of the Perf., where they are constructed from the same verb. See § 249, 2.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Still, in some verbs, both forms occur even in prose, e. g. *ἀπηλλάχθη*, and usually *ἐπηλλάγη*, *βλαφθῆναι* and *βλάβῃναι*, both for ex. in Thuc. Several verbs in poetry have a second Aor. Act., which in prose have commonly a first Aor. only, e. g. *κτείνω*, to kill, Aor. prose, *ἔκτεινα*, poet. *ἔκτανον* and *ἔκταν*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τίδῃμι* and *δίδωμι*.

## A. FORMATION OF THE TENSES OF MUTE-VERBS.

### § 142. *Classes of Mute Verbs.*

Mute verbs are divided, like mute letters, into three classes, according to their characteristic; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 139, Rem. 1): —

1. Verbs, whose characteristic is a Pi-mute ( $\beta$ ,  $\pi$ ,  $\phi$  pure characteristic;  $\pi\tau$  (§ 24, 1] impure characteristic), e. g.

(a) Pure characteristic: *πέμπ-ω*, to send; *τρίβ-ω*, to rub; *γράφ-ω*, to write;

(b) Impure characteristic: *τυπτ-ω*, to strike (pure characteristic  $\pi$ , pure stem *ΤΥΠ*); *βλάπτ-ω*, to injure ( $\beta$ , *ΒΛΑΒ*); *ρίπτ-ω*, to hurl ( $\phi$ , *ΡΙΦ*).

2. Verbs, whose characteristic is a Kappa-mute ( $\kappa$ ,  $\gamma$ ,  $\lambda$

pure characteristic;  $\sigma\sigma$  or Attic  $\tau\tau$  [§ 24, 1] impure characteristic), e. g.

(a) Pure characteristic:  $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$ , to weave;  $\alpha\gamma\text{-}\omega$ , to lead;  $\tau\acute{\epsilon}\upsilon\chi\text{-}\omega$ , to prepare;

(b) Impure characteristic:  $\phi\rho\acute{\iota}\sigma\sigma\text{-}\omega$ , Att.  $\phi\rho\acute{\iota}\tau\tau\text{-}\omega$ , to shudder (pure characteristic  $\kappa$ , pure stem  $\Phi P I K$ );  $\tau\acute{\alpha}\sigma\sigma\text{-}\omega$ , Att.  $\tau\acute{\alpha}\tau\tau\text{-}\omega$ , to arrange ( $\gamma$ ,  $T A \Gamma$ );  $\beta\acute{\eta}\sigma\sigma\text{-}\omega$ , Att.  $\beta\acute{\eta}\tau\tau\text{-}\omega$ , to cough ( $\chi$ ,  $B H X$ ).

3. Verbs, whose characteristic is a Tau-mute ( $\tau$ ,  $\delta$ ,  $\Theta$ , pure characteristic;  $\zeta$  [§ 24, 1] impure characteristic), e. g.

(a) Pure characteristic:  $\alpha\nu\acute{\iota}\tau\text{-}\omega$ , to complete;  $\alpha\delta\text{-}\omega$ , to sing;  $\pi\epsilon\acute{\iota}\Theta\text{-}\omega$ , to persuade;

(b) Impure characteristic:  $\phi\rho\acute{\alpha}\zeta\text{-}\omega$ , to say (pure characteristic  $\delta$ , pure stem  $\Phi P A \Delta$ ).

### § 143. Remarks on the Characteristic.

1 The following mute verbs in  $\text{-}\pi\tau\omega$  and  $\text{-}\sigma\sigma\omega$  ( $\text{-}\tau\tau\omega$ ) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic: —

$\pi$ :  $\kappa\lambda\acute{\epsilon}\pi\tau\text{-}\omega$ , to steal;  $\kappa\acute{o}\pi\tau\text{-}\omega$ , to cut;  $\tau\acute{\upsilon}\pi\tau\text{-}\omega$ , to strike (second Aor. Passive  $\epsilon\text{-}\kappa\lambda\acute{\alpha}\pi\text{-}\eta\nu$ , etc.).

$\beta$ :  $\beta\lambda\acute{\alpha}\pi\tau\text{-}\omega$ , to injure, and  $\kappa\rho\acute{\upsilon}\pi\tau\text{-}\omega$ , to conceal (second Aor. Pass.  $\epsilon\text{-}\beta\lambda\acute{\alpha}\beta\text{-}\eta\nu$  and  $\epsilon\beta\lambda\acute{\alpha}\phi\theta\eta\nu$ ,  $\epsilon\text{-}\kappa\rho\acute{\upsilon}\beta\text{-}\eta\nu$  and  $\epsilon\kappa\rho\acute{\upsilon}\phi\theta\eta\nu$ ).

$\phi$ :  $\beta\acute{\alpha}\pi\tau\text{-}\omega$ , to tinge;  $\delta\acute{\alpha}\pi\tau\text{-}\omega$ , to bury;  $\delta\rho\acute{\upsilon}\pi\tau\text{-}\omega$ , to break;  $\rho\acute{\alpha}\pi\tau\text{-}\omega$ , to sew together;  $\rho\acute{\iota}\pi\tau\text{-}\omega$ , to cast;  $\sigma\kappa\acute{\alpha}\pi\tau\text{-}\omega$ , to dig (second Aor. Pass.  $\epsilon\text{-}\beta\acute{\alpha}\phi\text{-}\eta\nu$ ,  $\epsilon\text{-}\tau\acute{\alpha}\phi\text{-}\eta\nu$ ,  $\epsilon\text{-}\tau\rho\acute{\upsilon}\phi\text{-}\eta\nu$ ,  $\epsilon\rho\text{-}\rho\acute{\alpha}\phi\text{-}\eta\nu$ ,  $\epsilon\rho\text{-}\rho\acute{\iota}\phi\text{-}\eta\nu$  and  $\epsilon\rho\rho\acute{\iota}\phi\theta\eta\nu$ ,  $\epsilon\text{-}\sigma\kappa\acute{\alpha}\phi\text{-}\eta\nu$ ).

$\kappa$ :  $\phi\rho\acute{\iota}\sigma\sigma\omega$ , to shudder (second Perf.  $\pi\acute{\epsilon}\text{-}\phi\rho\acute{\iota}\kappa\text{-}\alpha$ ).

$\gamma$ :  $\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega$ , to change (second Aor. Pass.  $\alpha\lambda\lambda\acute{\alpha}\gamma\text{-}\eta\nu\alpha\iota$ , first Aor. Pass.  $\alpha\lambda\lambda\alpha\chi\theta\eta\nu\alpha\iota$ , poetic),  $\mu\acute{\alpha}\sigma\sigma\omega$ , to knead ( $\mu\acute{\alpha}\gamma\text{-}\eta\nu\alpha\iota$ ),  $\delta\rho\acute{\upsilon}\sigma\sigma\omega$ , to dig ( $\delta\rho\acute{\upsilon}\gamma\text{-}\eta\nu\alpha\iota$  and  $\delta\rho\upsilon\chi\theta\eta\nu\alpha\iota$ ),  $\pi\lambda\acute{\eta}\sigma\sigma\omega$ , to strike ( $\epsilon\text{-}\pi\lambda\acute{\eta}\gamma\text{-}\eta\nu$ ,  $\epsilon\chi\epsilon\text{-}\pi\lambda\acute{\alpha}\gamma\text{-}\eta\nu$ ),  $\pi\rho\acute{\alpha}\sigma\sigma\omega$ , Att.  $\pi\rho\acute{\alpha}\tau\tau\omega$ , to do ( $\pi\acute{\epsilon}\text{-}\pi\rho\acute{\alpha}\gamma\text{-}\alpha$ ),  $\sigma\phi\acute{\alpha}\zeta\omega$  (Attic mostly  $\sigma\phi\acute{\alpha}\tau\tau\omega$ ), to kill ( $\epsilon\text{-}\sigma\phi\acute{\alpha}\gamma\text{-}\eta\nu$ , rarely, and never in Attic prose,  $\epsilon\sigma\phi\acute{\alpha}\chi\theta\eta\nu$ ),  $\tau\acute{\alpha}\sigma\sigma\omega$ , to arrange ( $\tau\acute{\alpha}\gamma\epsilon\iota\varsigma$ , Eur., elsewhere  $\epsilon\tau\acute{\alpha}\chi\theta\eta\nu$ ),  $\phi\rho\acute{\alpha}\sigma\sigma\omega$ , to hedge round ( $\epsilon\phi\rho\acute{\alpha}\gamma\text{-}\eta\nu$  and  $\epsilon\phi\rho\acute{\alpha}\chi\theta\eta\nu$ ).

2. Two verbs strengthen the pure characteristic  $\kappa$  by  $\tau$ , like verbs with the impure characteristic  $\pi\tau$ : —

$\pi\acute{\epsilon}\kappa\tau\text{-}\omega$  (commonly  $\pi\epsilon\kappa\acute{\tau}\epsilon\omega$ , also  $\pi\epsilon\acute{\iota}\kappa\omega$ ), to shear, to comb, Fut.  $\pi\acute{\epsilon}\xi\omega$ , etc., still,  $\kappa\epsilon\acute{\iota}\rho\epsilon\iota\nu$  is commonly used for  $\pi\acute{\epsilon}\kappa\tau\epsilon\iota\nu$  with the meaning to shear, and  $\kappa\tau\epsilon\nu\acute{\iota}\zeta\epsilon\iota\nu$  and  $\xi\alpha\acute{\iota}\nu\epsilon\iota\nu$  with the meaning to comb;

$\tau\acute{\iota}\kappa\tau\text{-}\omega$  (formed from  $\tau\iota\text{-}\tau\acute{\epsilon}\kappa\text{-}\omega$ ), to beget, Fut.  $\tau\acute{\epsilon}\xi\omicron\mu\alpha\iota$ , second Aor. Act.  $\xi\tau\epsilon\kappa\omicron\nu$ , second Perf.  $\tau\acute{\epsilon}\tau\omicron\kappa\alpha$ .

3. The following verbs in  $\text{-}\sigma\sigma\omega$ ,  $\text{-}\tau\tau\omega$  have a Tau-mute, not a Kappa mute, for the pure characteristic:  $\alpha\rho\mu\acute{o}\tau\tau\omega$  (non-Attic  $\alpha\rho\mu\acute{o}\zeta\omega$ ), to fit, Fut.  $\acute{\alpha}\sigma\omega$ ; —  $\beta\lambda\acute{\iota}\tau\tau\omega$ , to take honey, Fut.  $\acute{\iota}\sigma\omega$ ; —  $\beta\rho\acute{\alpha}\sigma\sigma\omega$  (non-Attic  $\beta\rho\acute{\alpha}\zeta\omega$ ), to shake; —  $\epsilon\rho\acute{\epsilon}\sigma\sigma\omega$ , to row, Fut.  $\acute{\epsilon}\sigma\omega$ ; —  $\pi\acute{\alpha}\sigma\sigma\omega$ , to scatter, Fut.  $\acute{\alpha}\sigma\omega$ ; —  $\pi\lambda\acute{\alpha}\sigma\sigma\omega$ , to form, Fut.  $\acute{\alpha}\sigma\omega$ ; —  $\pi\tau\acute{\iota}\sigma\sigma\omega$ , to hawk, Fut.  $\acute{\iota}\sigma\omega$ ; — and Poet,  $\iota\mu\acute{\alpha}\sigma\sigma\omega$ , to



*whip*, Fut. -άσω; *κνώσσω*, to *sleep*, Fut. -ώσω; *λεύσσω*, to *look*, Fut. λείσω; *λίσσομαι* (poetic, especially Hom., also *λίτομαι*), to *pray*, Aor. ἐλίσάμην, ἐλιτόμην; *νίσσομαι*, *νείσσομαι*, to *go*, Fut. νείσομαι; *κορύσσω*, to *equip* (Epic Perf. κε-κόρυθ-μαι).

Here are classed derivatives in -ώττω: *λιμώττω*, to *hunger*; *δνειρώττω*, to *dream*; *ὑπνώττω*, to *be sleepy*.

4. The following verbs in -σσω vary between the two formations: *νάσσω* to *press together*, Fut. νάξω, etc.; Perf. Mid. or Pass. νένασμαι; verbal Adj. ναστός, —ἀφύσσω (Poet.), to *draw*, Fut. -ύξω, Aor. ἠφύσα, ἠφυσάμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. ἔζομαι, Poet., καδέζομαι, prose, *I eat myself*, ἴζω, commonly καθίζω, to *seat*; σχίζω, to *separate*; χέζω, alvum deijcere; yet there are very many derivatives, namely, all in -άζω and most in -ίζω, e. g. ἐθίζω, εἰκάζω, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeitics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a *call*, or *sound*, e. g. αἰδίζω, to *groan*, Fut. αἰάξω; ἀλαλάζω, to *shout* (αὐδάξασθαι, to *speak*, Aor. wanting in Her.); γρῦζω, to *grunt*; κοῖζω, to *squeak*, to *grunt* (like a swine), Fut. κοῖξω; κράζω, to *scream*, Aor. ἐκράγον; κρώζω, to *caw*, to *crauk*; μαστίζω, to *whip*; ὀδάζω, to *scratch*; οἰμώζω, to *lament*, Fut. οἰμώξομαι; ὀλολύζω, to *cry out*, to *shout*; ῥυστάζω, to *drag about*; σταδίζω and σταλάζω, to *trickle*; στενάζω, to *sigh*, στηρίζω, to *make firm*; στιρίζω, to *mark*, to *prick*; συρίζω, to *whistle* (Fut. συρίζομαι, etc.; συρίσω, etc., later, and not Attic); σφάζω (Attic mostly σφάττω), to *kill*; σφύζω, to *throb*; τρίζω, to *chirp* (τέτριγα, Ion. and poet.); φλύζω, to *bubble*, and the Poet. βάζω, to *prate*, Fut. βάξω, third Pers. Perf. Mid. or Pass. βέβακται; βρῖζω, to *slumber* (βριῖξαι); δαίζω, to *divide*, to *kill*; ἐλελίζω, to *whirl*, to *tumble*; ἐναρίζω, spolio; ῥέζω, to *do* (ἔργα).

7. The following verbs in -ζω vary between the two modes of formation: βαστάζω, to *lift up*, to *support*, Fut. -άσω, etc., Aor. ἐβαστάχθην; —διστάζω, to *doubt*, διστάσω, from which the verbal Subst. δισταγμός and διστάσις; —νυστάζω, to *nod*, to *sleep*, Fut. -άσω, Aor. ἐνύστασα, in the later writers νυστάξω, etc., e. g. Plut. Brut. 36; —παίζω, to *jest*, Fut. παιζοῦμαι and παίζομαι, Aor. Att. ἐπαισα (in later writers ἐπαιξα, πέπαιχα), Perf. Mid. or Pass. Att. πέπαισμαι (in later writers πέπαιγμαι, ἐπαίχθην); verbal Adj. παιστέος; —ἀρπάζω, to *rob*, Att. ἀρπάσομαι, ἥρπασα, etc. (but in the Epic and Common language ἀρπάξω and -άσω, etc., second Aor. Pass. ἥρπάγην); —μύζω, to *moan*, has Il. δ, 20. ἐπέμυζαν, but in Hippocr. ἔμυσεν.

8. The following verbs in -ζω have γγ for a pure characteristic: κλάζω, to *sound*, to *cry*, Perf. κέ-κλαγγα, Fut. κλάγξω, Aor. ἐκλαγγα; —πλάζω (poet.) to *cause to wander*, Fut. πλάγξω, etc. Aor. Pass. ἐπλάγχθην; —σαλπίζω, to *blow a trumpet*, Fut. -ίγξω, etc. (later also -ίσω, etc.)

#### § 144. Formation of the Tenses.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated<sup>1</sup> endings -ά and -εῖν, when the characteristic is a Pi or Kappa-mute; but with the

<sup>1</sup> The Perf. Act. of all verbs properly ends in κα, but where κ is preceded by a Pi or Kappa-mute, that mute combines with κ and is changed into the corresponding rough. On the contrary, a Tau-mute before κ is dropped, e. g. τέτυπκα = τέτυφα; πέπρᾱγκα = πέπρᾱχα, but πέπεικα instead of πέπειδκα.

endings *-κα*, *-κειν*, when the characteristic is a Tau-mute; though the Tau-mute is omitted before *κ* (§ 17, 5).

REMARK 1. For the change of a Tau-mute into *σ*, before *μ* in the Perf. Mid. or Pass. see § 19, 1; for the change of a Tau-mute into *σ* before *τ*, see § 17, 5, but this *σ* is omitted before *σ* of the personal-endings, e. g. *πέπεισμαι*, *-σται*, *πέφρασμαι*, *-σται*; but second Pers. *πέπει-σαι*, *πέφρα-σαι* instead of *πέπεισ-σαι*, *τέφρασ-σαι*. The vowels *α*, *ι*, *υ* are short in verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic *σ* and *κ* (*-κα*, *-κειν*), e. g. *φράζω*, *φράσω*, *ἔφρασα*, *πέφρακα*; *πλάσσω*, *to form*, *πλάσω*; *νομίζω*, *to think*, *ἐνόμισα*; *κλύζω*, *to wash*, *κλύσω*, etc.; in like manner, short vowels remain short, e. g. *ἁρμόζω*, *ἡρμοκα*.

REM. 2. On the changes which the mutes undergo by the addition of the endings beginning with *σ*, *θ*, *μ*, or *τ*, and before the aspirated endings *-ᾶ*, *-εῖν*, see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of *-ε* into *-ει* before *σ* of verbs in *-ένδω* or *-ένθω*, e. g. *σπένδ-ω*, Fut. (*σπένδ-σω*) *σπείσω*, Aor. *ἔσπεισα*, Perf. Mid. or Pass. *ἔσπειςμαι*, see § 20, 2; on the omission of *σ* in endings beginning with *σθ*, e. g. *κεκρύφθαι* instead of *κεκρύψθαι* (*κεκρύφσθαι*), *πεπλέχθαι* instead of *πεπλέξθαι*, see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass., *-ᾶται* and *-ᾶτο* instead of *-νται*, *-ντο*, see §§ 18, 1 and 116, 15; on the variable vowel in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in *-άζω*, and *-ίζω*, e. g. *βιβάζω*, Fut. *βιβάσω*, *βιβῶ*, *-ᾶς*, *-ᾶ*, *-ᾶτον*, *-ῶμεν*, etc., *κομίζω*, Fut. *κομίσω*, *κομιῶ*, *-ιείς*, etc., see § 117.

REM. 3. When *μ* precedes a Pi-mute, which is the characteristic of the verb, e. g. in *πέμπ-ω*, the *μ* is rejected in the Perf. Mid. or Pass. before endings beginning with *μ*; thus, *πέμπ-ω*, *to send*, *πέ-πεμ-μαι* (instead of *πέ-πεμπ-μαι*, *πέ-πεμμ-μαι*), *πέπεμψαι*, *πέπεμπται*, etc., Inf. *πεπέμφθαι*, Part. *πεπεμμένος*; so *κάμπτ-ω*, *to bend down*, *κέ-καμ-μαι* (instead of *κέ-καμπ-μαι*, *κέ-καυμ-μαι*). Also when two gammas would stand before *μ*, one *γ* is omitted, e. g. *σφίγγω*, *to tie*, *ἔ-σφιγ-μαι* (instead of *ἔ-σφιγγ-μαι*), *ἔσφιγξαι*, *ἔσφιγκται*, etc., Inf. *ἔσφίγχθαι*, Part. *ἔσφιγμένος*; so *ἐξελέγχω*, *to convince*, *ἐξελήλεγμαι* (instead of *ἐξελήλεγχμαι*, *ἐξελήγγμαι*), *ἐξελήλεγξαι*, etc. Both the *μ* and *γ* are here dropped to prevent the concurrence of three consonants

## PARADIGMS OF MUTE VERBS.

† 145. A. Verbs, whose Characteristic is a Pi-mute  
(β, π, φ.)

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τρίβω, to rub.

ACTIVE.				
Pres.	Ind. τρίβ-ω	Subj. τρίβ-ω	Imp. τρίβ-ε	Inf. τρίβ-ειν Part. τρίβ-ων
Impf.	Ind. ἔ-τρίβ-ον	Opt. τρίβ-οιμι		
Perf.	Ind. (τέ-τρίβ-ά) τέ-τρίφ-α	Subj. τε-τρίφ-ω	Imp. not used,	Inf. τε-τρίφ-έναι Part. τε-τρίφ-ώς
Plup.	Ind. (έ-τε-τρίβ-ειν) έ-τε-τρίφ-ειν	Opt. τε-τρίφ-οιμι		
Fut.	Ind. (τρίβ-σω) τρίψω	Opt. τρίψοιμι	Inf. τρίψειν	Part. τρίψων
Aor. I.	Ind. ἔ-τριψα	Subj. τρίψω	Opt. τρίψαιμαι	Imp. τρήσων Inf. τρήσαι Part. τρήσας.
MIDDLE.				
Pres.	Ind. τρίβ-ομαι	Subj. τρίβ-ωμαι	Imp. τρίβ-ου	Inf. τρίβ-εσθαι Part. τρίβ-όμενος
Impf.	Ind. έ-τρίβ-όμην	Opt. τρίβ-οίμην		
Perf.	Ind. (τέ-τριβ-μαι)	Imperative. (τέ-τριβ-σο)	Infinitive. (τε-τρίβ-θαι)	Participle. τε-τρίφ-θαι
	S. 1. τέ-τριμ-μαι	τέ-τριψο		
	2. τέ-τριψαι	τε-τρίφ-θω		
	3. τέ-τριπ-ται			
	D. 1. τε-τρίμ-μεθον	τέ-τριφ-θον		Participle. τε-τριμ-μένος, -η, -ον
	2. τέ-τριφ-θον	τε-τρίφ-θων		
	3. τέ-τριφ-θον			
	P. 1. τε-τρίμ-μεθα	τέ-τριφ-θε		Subjunctive. τε-τριμ-μένος ᾗ
	2. τέ-τριφ-θε	τε-τρίφ-θωσαν		
	3. τε-τριμ-μένοι εισί(ν)	οἱ τε-τρίφ-θων		
	οἱ τε-τρίφ-ᾶται			
Plup.	S. 1. έ-τε-τρίμ-μην	D. έ-τε-τρίμ-μεθον	P. έ-τε-τρίμ-μεθα	
Ind.	2. έ-τέ-τριψο	έ-τέ-τριφ-θον	έ-τέ-τριφ-θε	
	3. έ-τέ-τριπ-το	έ-τε-τρίφ-θην	τε-τριμ-μένοι ἦσαν	
Opt.	τε-τριμ-μένος εἶην		[οἱ έ-τε-τρίφ-ᾶτο	
Fut.	Ind. τρίψομαι	Opt. τριψοίμην	Inf. τρίψεσθαι	Part. τριψόμενος
Aor. I.	Ind. έ-τριψάμην	Subj. τριψωμαι	Opt. τριψάμην	Imp. τρήσαι Inf. τρήσασθαι Part. τριψάμενος
F. II.	Ind. τε-τρίψομαι	Opt. τε-τριψοίμην	Inf. τε-τρίψεσθαι	Part. τε-τριψόμενος.
PASSIVE.				
Aor. I.	Ind. (έ-τρίβ-θην) έ-τρίφ-θην	Subj. τριφ-θῶ	Opt. τριφ-θείην	Inf. τριφ-θῆναι Imp. τρίφ-θητι Part. τριφ-θείς, (instead of I. Aor. Pass., commonly II. Aor. Pass.)
Fut. I.	Ind. τριφ-θήσομαι	Opt. τριφ-θησοίμην	Inf. τριφ-θήσεσθαι	Part. τριφ-δησόμενος
A. II.	Ind. έ-τρίβ-ην	Subj. τρίβ-ῶ	Opt. τρίβ-είην	Imp. τρήβ-ητι Inf. τρήβ-ῆναι Part. τρήβ-είς
F. II.	Ind. τρήβ-ήσομαι	Opt. τρήβ-ησοίμην	Inf. τρήβ-ήσεσθαι	Part. τρήβ-ησόμενος.
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.				

146. (b) Impure Characteristic, πτ in Pres. and Impf. (Fut. -ΐω).

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Perf. I.	(κέ-κοπ-ά) κέ-κοφ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Perf. II.	κέ-κοπ-α (Hom.)		
Fut.	(κόπ-σω) κόψω	κόψομαι	A. I. ἐ-κόφ-θην
Aor. I.	ἔ-κοψα	ἔ-κοψάμην	F. I. κοφ-θήσομαι
Fut. Pf.		κε-κόψομαι	A. II. ἐ-κόπ-ην
			F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κάμπ-τ-ω, to bend down (κέκαμ-μαι for κέκαμμ-μαι, § 144, Rem. 3).			
Ind.	S. 1. κέκαμμαι	Imperative.	Infinitive.
	2. κέκαμψαι	κέκαμψο	κεκάμψαι
	3. κέκαμπται	κεκάμψω	
	D. 1. κεκάμμεδον		Participle.
	2. κέκαμφδον	κέκαμφδον	κεκαμμένος, -η, -ον
	3. κέκαμφδον	κεκάμφδων	
	P. 1. κεκάμμεδα		Subjunctive.
	2. κέκαμφθε	κέκαμφθε	κεκαμμένος ᾧ
	3. κεκαμμένοι εἰσί(ν)	κεκάμφθωσαν, οἱ κεκάμφδων]	
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

§ 147. B. Verbs, whose Characteristic is a Kappa-mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ΐω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσ-ομαι
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταγ-ά)	
	πέ-πλεχ-α	πέ-πλεγ-μαι	τέ-ταχ-α	τέ-ταγμαῖ
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
F. Pf.		πε-πλέξομαι		τε-τάξουαι
PASSIVE.				
Aor. I.	(ἐ-πλέκ-θην)	ἐ-πλέχ-θην	(ἐ-τάγ-θην)	ἐ-τάχ-θην
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
A. II.	ἐ-πλάκ-ην and	ἐ-πλέκ-ην		ἐ-τάγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι
Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.				

Inflection of the Perf. Mid. or Pass. <i>τάσσω, to arrange, and σφίγγω (§ 144, Rem. 3), to bind.</i>				
Ind. S. 1.	τάταγμαι	ἐσφιγμαι	Imperative.	
2.	τάταξαι	ἐσφιγξαι	τάταξο	ἐσφιγξο
3.	τάτακται	ἐσφιγκται	τάταχθω	ἐσφίγχθω
D. 1.	τετάγμεθον	ἐσφίγμεθον		
2.	τάταχθον	ἐσφιγχθον	τάταχθον	ἐσφιγχθον
3.	τάταχθον	ἐσφιγχθον	τετάχθων	ἐσφίγχθων
P. 1.	τετάγμεθα	ἐσφίγμεθα		
2.	τάταχθε	ἐσφιγχθε	τάταχθε	ἐσφιγχθε
3.	τεταγμένοι εἰσί(ν), οἱ τετάχθαι	ἐσφιγμένοι εἰσί(ν)	τετάχθωσαν, οἱ τετάχθων	ἐσφίγχθωσαν, οἱ ἐσφίγχθων
Inf. τετάχθαι		ἐσφίγχθαι	Part. τεταγμένος	ἐσφιγμένος.

REMARK. The student will observe particularly the changes which take place in the inflection of the Perf. Pass. of these verbs: *τέτριμ-μαι* (instead of *τέτριβ-μαι*), *β* before *μ* being changed into *μ*; *τέτριψαι* (instead of *τέτριπ-σαι*), *π* and *σ* forming *ψ*; *τέτριπ-ται*, the characteristic *π* remaining unchanged; *τέτριφ-θον* (instead of *τέτριπ-θον*), the characteristic *π* being changed into *φ*, to be of the same order as the *θ* following (§ 17, 2); so others similar. In like manner, *τάταγμαι*: *τάταξαι* (instead of *τάταγ-σαι*), *γ* and *σ* forming *ξ*; *τάτακται* (instead of *τάταγται*), *γ* being changed into *κ*, to be of the same order as the *τ* following; *τάταχθον* (instead of *τάταγθον*), *γ* being changed to correspond with *φ*.

§ 148. C. Verbs, whose Characteristic is a Tau-mute (*δ, τ, θ*).

(a) Pure Characteristic, *δ, τ, θ*. (b) Impure Characteristic in Pres. and Impf., *ζ*, rarer *σσ*. — Fut. *σω*.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie.	φράζ-ω. to say,	φράζ-ομαι, to think,	
Impf.	ἔ-ψευδ-ον	ἔ-ψευδ-όμην	ἔ-φραζ-ον	ἔ-φραζ-όμην	
Perf.	(ἔ-ψευδ-κα) ἔ-ψευ-κα	(ἔ-ψευδ-μαι) ἔ-ψευσ-μαι	(πέ-φραδ-κα) πέ-φρα-κα	(πέ-φραδ-μαι) πέ-φρασ-μαι	
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην	ἔ-πε-φρά-κειν	ἔ-πε-φράσ-μην	
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)	(φράδ-σω)	(φράδ-σομαι)	
Aor. I.	ψεύ-τ-ω	ψεύ-σομαι	φρά-σ-ω	φρά-σομαι	
F. Pf.	ἔ-ψευ-σα	ἔ-ψευ-σάμην ἔ-ψεύ-σομαι	ἔ-φρά-σα	ἔ-φρα-σάμην πε-φρά-σομαι	
PASSIVE.					
Aor. I.	(ἔ-ψεύδ-θην)	ἔ-ψεύσ-θην	(ἔ-φράδ-θην)	ἔ-φράσ-θην	
Fut. I.		ψευσ-θήσομαι		φρασ-θήσομαι	
Verbal Adj.: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.					

Inflection of the Perf. Mid. or Pass.			
Ind. S. 1.	ἔψευσ-μαι	Imperative.	Infinitive.
2.	ἔψευ-σαι	ἔψευ-σο	ἔ-ψεῦσ-θαι
3.	ἔψευσ-ται	ἔψεύ-σθω	Participle.
D. 1.	ἔψευσ-μεθον		ἔ-ψευσ-μένος, -η, -ον
2.	ἔψευ-σθον	ἔψευ-σθον	
3.	ἔψευ-σθον	ἔψεύ-σθων	Subjunctive.
P. 1.	ἔψευσ-μεθα		ἔ-ψευσ-μένος ᾧ.
2.	ἔψευ-σθε	ἔψευ-σθε	
3.	ἔψευσ-μένοι εἰσ(ι)ν	ἔψεύ-σθωσαν, or ἔψεύ-σθων]	

REMARK. Σώζω, to save, has in the Perf. Mid. or Pass. σέσω-μαι from σώω (Attic), and σέσωσμαι, but Aor. ἐσώθην, verbal Adj. σωστέος.

#### § 149. FORMATION OF THE TENSES OF LIQUID VERBS.

1. Liquid verbs (§ 127, II. B.) form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ (§ 20, 3) but the Perf. Act. with the tense-characteristic κ, c. g.

σφάλλω (stem ΣΦΑΛ), Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα.

REMARK 1. The endings of the Fut. in liquid verbs, namely, -ῶ, -οῦμαι, are formed by contraction from -έσω, -έσομαι after the rejection of σ (§ 20, 3). The inflection of these contracted endings is like that of contracts in -έω in the Pres. Act. and Mid.: φιλ-ῶ, φιλ-οῦμαι (§ 135); σ is omitted in the Fut. of liquid verbs, to prevent the harshness occasioned by the combination of that letter with the preceding liquid. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of Liquid verbs, with the exception of a few whose stem-vowel is ε, is strengthened, either by doubling the characteristic λ, or by inserting the liquid ν after the characteristic; also, by lengthening the short stem-vowel, as in all verbs in -ένω, -ύνω, -ύρω, or by changing it into a diphthong (§ 16, 3), c. g. σφάλ-λ-ω, τέμ-ν-ω, κρίν-ω, ἀμύν-ω, κτείν-ω, φαίν-ω (stems ΣΦΑΛ, TEM, KPIN(ι), 'AMTN(υ), KTEN, ΦAN); but μέν-ω, νέμ-ω with a pure stem.

3. Except the Pres. and Impf. the tenses are formed from the pure stem, but the final vowel of the stem is lengthened in the first Aor. Act. and Mid. (see No. 5), c. g. σφάλλ-ω (ΣΦΑΛ), Fut. σφῆλ-ῶ, second Aor. Pass. ἐ-σφάλ-ην, first Perf. Act. ἔ-σφαλ-κα, first Aor. Act. ἔ-σφηλ-α. The second Aorists Act. and Mid. rarely occur, and scarcely at all in

prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed, as in the case of mute verbs, from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is *ǎ*, *ε*, *ι*, or *υ* before the ending *-ω*. In the first Aor. Act. and Mid. *ǎ* is lengthened into *η*, *ε* into *ει*, *ι* into *ῑ*, *υ* into *ῡ* (§ 16, 3). Thus:—

I. Class with *ǎ* in the Future.

Pres.	Fut.	Aor.
σφάλλ-ω, to deceive,	σφάλ-ω̄	ἔ-σφηλ-α
κάμν-ω, to labor,	κάμ-οῦμαι	wanting
τεκμαίρ-ω, to point out,	τεκμᾶρ-ω̄	ἐ-τέκμηρ-α
φαίν-ω, to show,	φᾶν-ω̄	ἔ-φην-α.

II. Class with *ε* in the Future.

μέν-ω, to remain,	μεν-ω̄	ἔ-μειν-α
ἀγγέλλ-ω, to announce,	ἀγγελ-ω̄	ἤγγειλ-α
τέμν-ω, to cut,	τεμ-ω̄	wanting
νέμ-ω, to divide,	νεμ-ω̄	ἔ-νειμ-α
κτείν-ω, to kill,	κτεν-ω̄	ἔ-κτειν-α
ἰμείρ-ω, to desire,	ἰμερ-ω̄	ἴμειρ-α

III. Class with *ι* in the Future.

τὶλλ-ω, to pluck,	τῖλ-ω̄	ἔ-τῖλ-α
κρίν-ω, to separate,	κρίν-ω̄	ἔ-κρίν-α.

IV. Class with *υ* in the Future.

σύρ-ω, to draw,	σύρ-ω̄	ἔ-σύρ-α
ἀμύν-ω, to defend,	ἀμύν-ω̄	ἤμυν-α.

REM. 2. The following verbs in *-αίνω* of the first class take *αῑ* in the Aor. instead of *η*, namely, ἰσχυαίνω, to make emaciated (ἰσχνᾶνα, ἰσχνᾶναι); κερδαίνω, to gain (ἐκέρδᾶνα, κερδᾶναι); κοιλαίνω, to hollow out (ἐκοίλᾶνα, κοιλᾶναι); λευκαίνω, to whiten; ὀργαίνω, to enrage; πεπαίνω, to ripen; also all verbs in *-ραίνω*, e. g. περαίνω, Fut. περανῶ, Aor. ἐπέρανα, Inf. περᾶναι (except τετραίνω, to bore, ἐτέτρηνα, τετρῆναι), and all in *-ιαίνω*, e. g. πιαίνω, to make fat, ἐπίανα, πιαῖναι (except υιαίνω, to stain, μιῆναι, rarely μιᾶναι).—The verbs σημαίνω, to give a signal, and καθαίρω, to purify, have both σημῆναι (which is usual among the Attic writers), καθῆραι, and σημᾶναι, καθᾶραι. Also αἶρω, to raise, and ἄλλομαι, to leap, are formed with *α*: ἄραι, ἄλασθαι, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. ἤρα, ἤλᾰμην (second Aor. ἤλᾰμην is not used in the Ind and very rarely elsewhere). Comp. on *ε*, § 16, 7 (a).

7. The three following verbs with the characteristic *ν* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:—

**REM. 3.** *Τελῶ*, to stretch, and *κτελῶ*, to kill, form the above-mentioned tenses from new themes, viz. *ΤΑΩ*, *ΚΤΑΝΩ*, *ΚΤΑΩ*, thus: —

REM. 4. *Κρίνω, κλίνω, πλύνω, and κτείνω*, among the poets, often retain *ν* in the first Aor. Pass. according to the necessities of the verse, e. g. *ἐκλίνθη*, *ἐπλύνθη*; in prose, these forms seem to be doubtful, yet *κατεκλίνθη* is found in X. Hell. 4. 1, 30, in all the copies.

Verbs in -αίνω and ὄνω, usually drop the ν before the endings beginning with μ, and insert σ to strengthen the syllable, e. g. φαίν-ω πέφα-σ-μαι πε-φά-σ-μεθα; ὀφαίνω ὄφασμαι; μεραίνω μεράρασμαι (Luc.); σημαίνω σεσήμασμαι; περαίνω πεπέρασμαι; βαίνω ἔβρασμαι; παχύνω πεπάχυσμαι; ἡδύνω ἡδυσμαι; λέπτυνω λελέπτυσμαι; ὀξύνω ὠξυσμαι; δηλύνω ἐδήλυσμαι (Luc.); πιαίνω πεπίασμαι; τραχύνω



τετράχυσμαι (Luc.); λυμαίνομαι λελυμασμένοι εἰσί(ν); μαινώ μεμιάσμαι; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίνω ἐξήραμ-μαι instead of ἐξήραν-μαι (also ἐξήρασμαι), παροξύνω, παρώξυμμαι, αἰσχύνω ἥσχυμμαι (Homer); a very few verbs drop *ν* among the later writers, without substituting a strengthening *σ*; the vowel, however, is made long, e. g. τραχύνω, to make rough, τε-τράχῡ-μαι also τετράχυσμαι and τετράχυμμαι. It is evident that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασ-μαι, πέφαν-σαι, πέ-φανται, ἐξήραμ-μαι, -ανσαι, -ανται, ἥσχυμμαι, -ινσαι, -υνται, -ύμ-μεθον (see φαίνω and ξηραίνω, § 151); still, it is to be noted that the form of the second Pers. Sing., in -νσαι, is rare; instead of it the Part. with *ει* is used, e. g. πεφασμένος *ει*, etc.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3; on the variable *α*, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140, 3; on the Perf. of ἀγείρω, and ἐγείρω with Att. Redup., see § 124, 2 (b).

9. In the second Perf. (which, however, belongs only to a few verbs) the short stem-vowel before the ending -α, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο* (§ 140, 4), e. g. φαίνω, first Aor. ἔ-φην-α, second Perf. πέ-φην-α; but σπείρω, Fut. σπερ-ῶ, second Perf. ἔ-σπορ-α.

REM. 6. Second Aorists Act. and Mid. are rare in liquid verbs, e. g. ἔβαλον, ἐβᾶλόμην, ἔκᾶνον, ἔπτᾶρον (doubtful in prose) from βάλλω, καίνω, πταίρω, κτείνω; Aorists are also formed from some irregular verbs; a few verbs, also, have a second Aor. Pass., e. g. those with monosyllabic stems, as δέρω, ἐδάρην, φθείρω, στέλλω, φαίνω, μαινώ, κλίνω, etc.

### § 150. Paradigms of Liquid Verbs

ἀγγέλλω, to announce.

ACTIVE.				
Pres. ἀγγέλλω		Perf. I. ἤγγελ-κα	Perf. II. ἔ-φθορ-α, perdidī, from φθείρω	
Fut. Ind.	S. 1.	ἀγγελ-ῶ	Opt. ἀγγελοῖμι	or ἀγγελοίην
	2.	ἀγγελ-εῖς	ἀγγελοῖς	" ἀγγελοίης
	3.	ἀγγελ-εῖ	ἀγγελοῖ	" ἀγγελοίη
	D. 2.	ἀγγελ-εῖτον	ἀγγελοῖτον	" ἀγγελοίητον
	3.	ἀγγελ-εῖτον	ἀγγελοίτην	" ἀγγελοίητην
	P. 1.	ἀγγελ-οῦμεν	ἀγγελοῖμεν	" ἀγγελοίημεν
	2.	ἀγγελ-εῖτε	ἀγγελοῖτε	" ἀγγελοίητε
	3.	ἀγγελ-οῦσι(ν)	ἀγγελοῖεν	" ἀγγελοίεν
	Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν			
Aor. I.	ἤγγειλ-α, ἀγγείλω, ἀγγείλαιμι, ἤγγειλον, ἤγγειλαι, ἀγγείλας			
Aor. II (rare)	Ind. ἤγγελ-ον	Subj. ἀγγέλω	Opt. ἀγγέλοιμι	Imp. ἤγγελε
	Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -όν.			

MIDDLE.				
Perf. Ind.	S. 1.	ἡγγελ-μαι	Imperative.	Infinitive. ἡγγέλ-θαι Participle. ἡγγελ-μένος Subjunctive. ἡγγελ-μένος ᾧ
	2.	ἡγγελ-σαι		
	3.	ἡγγελ-ται		
	D. 1.	ἡγγέλ-μεθον	ἡγγελ-θον ἡγγέλ-θων	
	2.	ἡγγελ-θον		
	3.	ἡγγελ-θον		
	P. 1.	ἡγγέλ-μεθα	ἡγγελ-θε ἡγγέλθωσαν, or ἡγγέλ-θων]	
	2.	ἡγγελ-θε		
	3.	ἡγγελ-μένοι εἰσί(ν)		
	Plup. Ind. ἡγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἡγγελμένοι ἦσαν			
Fut. Ind.	S. 1.	ἄγγελ-οῦμαι	Opt. ἄγγελ-οίμην ἄγγελ-οῖο ἄγγελ-οῖτο	Infinitive. γγελ-εῖσθαι Participle. ἄγγελ-ούμενος
	2.	ἄγγελ-ῇ, or -εῖ		
	3.	ἄγγελ-εῖται		
	D. 1.	ἄγγελ-οῦμεθον	ἄγγελ-οίμεθον ἄγγελ-οῖσθον ἄγγελ-οῖσθην	
	2.	ἄγγελ-εῖσθον		
	3.	ἄγγελ-εῖσθον		
	P. 1.	ἄγγελ-οῦμεθα	ἄγγελ-οίμεθα ἄγγελ-οῖσθε ἄγγελ-οῦντο	
	2.	ἄγγελ-εῖσθε		
	3.	ἄγγελ-οῦνται		
	Aor. I.	Ind. ἡγγειλ-άμην, etc.		
Aor. II. (rare)	Ind. ἡγγελ-όμην Subj. ἀγγέλ-ωμαι Opt. ἄγγελ-οίμην Imp. ἄγγελ-οῦ Inf. ἀγγελ-έσθαι Part. ἀγγελ-όμενος.			
Verbal adjective : ἀγγελ-τέος, -τέα, -τέον.				

‡ 151. Shorter Paradigms, arranged according to the stem-vowel of the Future.

(a) with α in the Future: σφάλλω, fallo; φαίνω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι	
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι	
Perf. II.			πέ-φην-α, I appeared,		
Fut.	σφάλ-ῶ, εἰς, εἰ	σφαλοῦμα:	φάν-ῶ	φάν-οῦμαι <sup>1</sup>	
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α	ἔ-φην-άμην <sup>2</sup>	
<sup>1</sup> I shall appear, ἀποφ., I shall affirm. <sup>2</sup> Prose ἀπεφ., it was affirmed by me.					
PASSIVE.					
Aor. I.	ἐ-σφάλ-θην (poet.)		ἐ-φάν-θην, I appeared,		
Fut. I.	σφαλ-θήσομαι (poet.)		φαν-θήσομαι		
Aor. II.	ἐ-σφάλ-ην		ἐ-φάν-ην, I appeared,		
Fut. II.	σφάλ-ήσομαι		φάν-ήσομαι, I will appear.		
Verbal adjective : σφαλ-τέος, -τέα, -τέον, φαν-τέος.					

Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show; ξηραίν-ω, to dry, and τείν-ω (§ 149, Rem. 3), to stretch.			
Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τᾶ-μαι
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τᾶ-σαι
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τᾶ-ται
D. 1.	πε-φάσ-μενον	ἐ-ξηράμ-μενον	τε-τᾶ-μενον
2.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
3.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
P. 1.	πε-φάσ-μεθα	ἐ-ξηράμ-μεθα	τε-τᾶ-μεθα
2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε
3.	πε-φασ-μένοι εἰσὶ(ν)	ἐ-ξηραμ-μένοι εἰσὶ(ν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)	(ἐ-ξήραν-σο)	τέ-τᾶ-σο
3.	πε-φάν-θω	ἐ-ξηράν-θω	τε-τά-σθω
D. 2.	πέφαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
3.	πε-φάν-θων	ἐ-ξηράν-θων	τε-τά-σθων
P. 2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε
3.	πε-φάν-θωσαν, or πε-φάν-θων	ἐ-ξηράν-θωσαν, or ἐ-ξηράν-θων	τε-τά-σθωσαν, or τε-τά-σθων
Inf.	πε-φάν-θαι	ἐ-ξηράν-θαι	τε-τά-σθαι
Part.	πε-φασ-μένος	ἐ-ξηραμ-μένος	τε-τᾶ-μένος

§ 152. (b) with ε in the Future: ἱμείρ-ω (Ion. and Poet.), to desire, and στέλλω, to send.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	ἱμείρ-ω	ἱμείρ-ομαι	στέλλ-ω	στέλλ-ομαι	
Perf. I.	ἱμερ-κα	ἱμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι	
Fut.	ἱμερ-ῶ	ἱμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι	
Aor. I.	ἱμειρ-α	ἱμειρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην	
PASSIVE.					
Aor. I.	ἱμέρ-θην	ἐ-στάλ-θην	A. II.	ἐ-στάλ-ην	
Fut. I.	ἱμερ-θήσομαι	σταλ-θήσομαι	F. II.	σταλ-ήσομαι	
Verbal Adj. ἱμερ-τός, -ή, -όν, ἱμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.					
REMARK. The inflection of the Perf. Mid. or Pass. is like ἡγγελ-μαι.					

§ 153. (c) With ῖ and ῥ in the Future.

(a) τίλλ-ω, to pluck; σῦρ-ω, to draw; μολύν-ω, to defile.

Pres.	τίλλ-ω	σῦρ-ω	μολύν-ω
	τίλλ-ομαι	σῦρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυγ-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τίλ-ῶ τίλ-οῦμαι	σῦρ-ῶ σῦρ-οῦμαι	μολύν-ῶ μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α ἐ-τίλ-άμην	ἔ-σῦρ-α ἐ-σῦρ-άμην	ἐ-μόλυν-α ἐ-μολύν-άμην
A. I. P.	ἐ-τίλ-θην	ἐ-σῦρ-θην	ἐ-μολύν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P. ἐ-σῦρ-ην, σῦρ-ήσομαι			
Verbal Adj. τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-συρ-μαι, is like ἡγγελ-μαι, and that of με-μόλυσ-μαι like πέ-φασ-μαι, that of ῥσχυμ-μαι (from αἰσχύν-ω, to shame), like ἐ-ξήραμ-μαι.			

(β) κλίν-ω, to bend down; πλύν-ω, to wash, with ν dropped (§ 149, 7).

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι	
Perf.	κέ-κλῖ-κα	κέ-κλῖ-μαι	πέ-πλῦ-κα	πέ-πλῦ-μαι	
Fut.	κλῖν-ῶ	κλῖν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι	
Aor. I.	ἔ-κλῖν-α	ἔ-κλῖν-άμην	ἔ-πλύν-α	ἔ-πλύν-άμην	
PASSIVE.					
Aor. I.	ἔ-κλῖ-θην	Fut. I. κλῖ-θήσομαι	ἔ-πλῦ-θην	πλῦ-θήσομαι	
Aor. II.	ἔ-κλῖν-ην	Fut. II. κλῖν-ήσομαι			
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.					
REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλῖ-μαι and πέ-πλῦ-μαι is like τέ-τᾶ-μαι, and corresponds with that of pure verbs.					

### † 154. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.*

1. The Future of very many Active verbs is in the Middle form, e. g, ἀκούω, *I hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αίω or -άω and -έω, whose stem ended originally in -αν<sup>1</sup> and -εν (αF, εF), resume the ν in the Aorist and Future (§ 25, 2) :—

καίω (old Attic κάω seldom, and without contraction), to burn, Fut. καύσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστέος, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω (κλάω seldom, and without contraction), to weep, κλαύσομαι or κλαυσούμαι (No. 3), κλαύσω late; first Aor. Act. ἔκλαυσα, etc.; Perf. Pass. κέκλαυμαι; Aor. Pass. ἐκλαύσθην late. See § 166, 18.

δέω, to run, Fut. δεύσομαι or δευσούμαι (No. 3), δεύσω late; the other tenses are wanting. See τρέχω, § 167, 5.

νέω, to swim, Fut. νεύσομαι or νευσούμαι (No. 3); Aor. ἔνευσα; Perf. νένευκα.

πλέω, to sail, Fut. πλεύσομαι, usually πλευσούμαι (No. 3); Aor. ἔπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευσμαι; Aor. Pass. ἐπλεύσθην; verbal Adj. πλευστέος.

<sup>1</sup> The ν in the Fut. of these verbs is occasioned by the reappearance of the Digamma (F) softened into the vowel υ. The Digamma would regularly stand in the Pres. before the personal-ending ω, but is omitted where it comes between two vowels; it appears, however, in the Fut., as it there stands before the consonant σ. This is analogous to the disappearance, in the Pres., of some aspirate, perhaps h (comp. *veho*), in the Latin verbs *fluo*, *struo*, and the reappearance of the same in the Perf. before s, with which it combines and forms x

*πνέω*, to blow, Fut. *πνεύσομαι* or *πνευσούμαι* (No. 3); Aor. *ἔπνευσα*; Perf. *πέπνευκα*; late Fut. *πνεύσω*, and Aor. Pass. *ἐπνεύσθην*.

*ῥέω*, to flow, Fut. *ρεύσομαι*; Aor. *ἔρρευσα*; both forms extremely rare in the Attic, which uses instead of them *ῥνήσομαι*, *ἔρρύην* (§ 192, 7), and so also the Perf. *ἔρρύηκα*.

REMARK 1. The verb *χέω* (*χέFω*, *χεύω*), to pour out, differs from the preceding verbs: Fut. *χέω*; Fut. Mid. *χέομαι* (see No. 4); Aor. *ἔχεα*, Subj. *χέω*, Inf. *χέαι*, Imp. *χέον*, *χεάτω*, etc., Aor. Mid. *ἐχεάμην* (see No. 7); Perf. Act. *κέχυκα*; Perf. Mid. or Pass. *κέχυμαι*; Aor. Pass. *ἐχύθην*; Fut. Perf. *χυθήσομαι* (§ 223, R. 2). The forms with *ευ* belong only to the Epic; Fut. *χεύω*; Aor. *ἔχευα*.

3. The circumflexed Fut. in *-οῦμαι* which properly belongs to liquid verbs only, is used by the Doric writers with other verbs also, whose Future would regularly be in *-σω* or *-σομαι*, e. g. *τυψῶ*, *-εῖς*, *-εῖ*, *-οῦμεν*, *-εῖτε*, *-οῦνται*; *τυψοῦμαι*, etc.; this is called the Doric Fut. and is in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.: —

<i>φεύγ-ω</i> , to flee,	Fut. <i>φευξοῦμαι</i> and <i>φεύξομαι</i>
<i>παίζ-ω</i> , to sport,	" <i>παιξοῦμαι</i> " <i>παίξομαι</i>
<i>χέζ-ω</i> , alvum exonerare,	" <i>χεσοῦμαι</i>
<i>πίπτ-ω</i> , to fall,	" <i>πεσοῦμαι</i> (ΠΕΤΩ)
<i>πυνθάνομαι</i> , to inquire,	" <i>πενσοῦμαι</i> , usually <i>πεύσομαι</i> ,
and also in those mentioned under No. 2: <i>κλαίω</i> , <i>πλέω</i> , <i>πνέω</i> , <i>νέω</i> , <i>δέω</i> .	

4. Future without the tense-characteristic. The Fut. of the following verbs, being without the Fut. characteristic *σ*, and having the inflection of the Present, takes entirely the form of a Present, viz.: —

*ἔδ-ω*, Epic, usually *ἐσθίω*, to eat, Fut. *ἔδ-ομαι*; *πίν-ω* (ΠΙΩ), to drink, Fut. *πί-ομαι*; *χέω*, to pour out, Fut. *χέω*, *χεῖς*, *χεῖ*, etc.; Fut. Mid. *χέομαι* (see Rem. 1).

5. Also two mute verbs take the Future form of liquid verbs in *-οῦμαι* without *σ*: —

*μάχ-ομαι*, to fight, Fut. *μαχ-οῦμαι* (formed from the Ion. *μαχ-έσομαι*).  
*ἕζομαι* (ἘΔΩ), to sit, Fut. (*ἔδ-οῦμαι*) *καθεδ-οῦμαι*.

6. The Fut. Perf. of the following verbs has an Act. form: —

*θνήσκω*, to die, Perf. *τέθνηκα*, I am dead, Fut. Perf. *τεθνήξω* or *-ξομαι*, I shall be dead;

*ἵστημι*, to station Perf. *ἔστηκα*, I stand, Fut. Perf. *ἑστήξω* or *-ξομαι*, I shall

*stand.* Ἔσθήξω and τεδνήξω are old Attic; ἐσθήξομαι and τεδνήξομαι are only in the Attic, X. Cy. 6. 2, 17.

7. The three following verbs, though not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic σ: —

εἶπεῖν (second Aor.), *to say*, first Aor. εἶπ-α; φέρω (ἔγκω), *to bear*, first Aor. ἤνεγκ-α (second Aor. ἤνεγκον); χέω, ἔχεα (see Rem. 1).

REM. 2. In the second Aor. ἔπεσον, from ΠΕΤ-ω (πίπτ-ω), *to fall*, the σ is not the tense-characteristic, but belongs to the stem, the τ having here been changed into σ (Dor. ἔπετον). The first Aor. ἔπεσα, is late; in Eurip. Alc. 471 and Troad. 294, the readings are not sufficiently confirmed.

8. The following pure and impure verbs form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of the auxiliary εἶμι; the impure verbs by assuming an ε as their characteristic in forming the tenses, become analogous to pure verbs: —

κτάν-ομαι, *I obtain*, Perf. κέκτημαι, *I possess*, Subj. κεκτῶμαι, -ῆ, -ῆται; Plup. ἐκεκτήμην, *I possessed*, Opt. κεκτῆμην, κεκτῆο, κεκτῆτο or κεκτῶμην, -ῶο, -ῶτο.

μιμνήσκω (ΜΝΑΩ), *to remind*, Perf. μέμνημαι, *I remember*, Subj. μεμνῶμαι, -ῆ, -ῆται; Plup. ἐμεμνήμην, Opt. μεμνήμην, -ῆο, -ῆτο or μεμνῶμην, -ῶο, -ῶτο, and in X. An. 1. 7, 5. μέμνοιο (in all the MSS.).

βάλλω, *to throw* (ΒΛΑ), Perf. βέβλημαι, second Pers. Pl. Perf. Subj. διαβεβλήσθαι, Andoc. p. 22. § 24.

καλέω, *to name*, Perf. κέκλημαι, *I am named*; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῆο, -ῆτο.

REM. 3. ἐκτετμήσθον may be found in Pl. Rp. 564, c; at present, however, the right reading is ἐκτετμήσεσθον, according to most MSS.

### § 155. Syncope.

1. A few verbs, in some forms, suffer Syncope (§ 16, 8). E. g. the following words in prose: —

πέτομαι, *to fly*, Aor. ἐπτόμην, πτέσθαι, Fut. πτήσομαι (ε syncopated).

ἐγείρω, *to wake*, second Aor. ἠγρόμην (also the Inf. ἔγρεσθαι with the accent of the Pres.), *I awoke* (ἠγέρεθην, *I was awake*), (ει or ι syncopated.)

έρχομαι, *to go*, second Aor. ἦλθον, Inf. ἐλθεῖν, etc., from ἔΛΕΥΘΩ (υ syncopated), (§ 167, 2.)

οἶμαι, *to suppose*, instead of οἶομαι, ὄμην instead of ὀόμην.

2. This Syncope occurs most frequently after the reduplication; thus, e. g.

a. In the Present:

γίγνομαι, *to become*, instead of γι-γένομαι, stem ΓΕΝΩ.

μῖμνω, *to remain*, Poet., instead of μι-μένω.

πίπτω, *to fall*, instead of πι-πέτω, stem ΠΕΤΩ.

πιπράσκω from περᾶω.

b. In the Perfect:

περδυνῶμι, *to spread out*, πέπτάμαι; πέπτωκα (from ΠΕΤΩ), *to fall*.

§ 156. Metathesis.

1. Metathesis (§ 22) occurs in the formation of the tense of several verbs, most frequently in the Perf., Plup., first Aor. Pass., and first Fut. Pass. (seldom in the second Aor. Act.), sometimes also in the Pres., both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis:—

βάλλω, *to throw*, Fut. βαλῶ (βαλήσω, Aristoph. Vesp. 222); Aor. ἔβαλον;

Aor. Mid. ἐβαλόμην; ΒΛΑ: Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι;

Aor. Pass. ἐβλήθη; Fut. Pass. βληθήσομαι; Fut. Perf. βεβλήσομαι.

δαμάω, usually δαμάζω, *to tame*, Fut. δαμάσω; Aor. ἐδάμασα; ΔΜΑ: Perf. δέδμηκα;

Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδμήθη, ἐδάμην.

δέμω, *to build* (mostly Poet. and Ion.); Aor. Act. ἔδειμα; Aor. Mid. ἐδειμάμην,

ΔΜΕ: Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι.

θνήσκω, *to die*, Aor. ἀπέθανον; Perf. τέθνηκα.

θρόσκω, *to leap*, Aor. ἔθορον.

καλέω, *to call* (Poet. κικλήσκω, like θνήσκω), Fut. καλῶ; Perf. κέκληκα.

κάμνω, *to labor*, Aor. ἔκαμον; Perf. κέκμηκα.

σκέλλω, σκελέω, *to make dry*, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut. σκληθήσομαι.

τέμνω, *to cut*; Aor. ἔτεμον; Perf. τέτμηκα.

τλήσομαι, *I will bear*; Aor. ἔτλην; Perf. τέτληκα, from the stem ΤΑΛΛ.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:—

κερᾶ-ννυμι (Poet. κερᾶ-ω), *to mingle*; Fut. κερᾶσω; Perf. Mid. or Pass. κέκρᾶμαι instead of κε-κρέα-μαι; Aor. Pass. ἐκρᾶθη.

πιπράσκω, *to sell* (instead of πιπερᾶσκω, πιπρεᾶσκω), from περᾶω (hence Fut.

περάσω); Perf. *πέπρᾱκα*, *πέπρᾱμα*.; Aor. Pass. *ἔπρᾶθην*; Fut. Perf. *πεπράσομαι*.

στορέ-ννῦμι, *to strike*; secondary form *στρώννῦμι* (instead of *στρεόννῦμι*); Fut. *στρώσω*; Aor. *ἔστρωσα*; Perf. Mid. or Pass. *ἔστρωται*; Aor. Pass. *ἔστρώθην*.

πελάζω, *appropinquo, to bring to*, *πελάθω*, *πλάθω*; Aor. Pass. *ἔπελάσθην*; Poet. Att. *ἐπλάθην*; second Aor. Att. *ἐπλάμην*; Perf. Mid. or Pass. Att. *πέπλᾱμαι*.

(b) The same holds also in the stem of the verb *θράττω*, *to disturb* (formed from *ταράττω*, *τραάττω*), an Attic form of *ταράσσω*; Aor. *ἔθραξα*.

### § 157. Verbs in -ω with the Stem of the Present strengthened.

1. It has already been seen (§§ 138–140), that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the modes of strengthening already mentioned, by τ (*πτ*, *κτ*), σ (*σσ*, *ζ*), and by lengthening the stem-vowel, there are others, which will now be specified.

REMARK. All the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals (§ 138, 3). The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive* (§ 102, 3). The *μι*, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -*μι*, to be treated below. See § 191.

### § 158. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.

PRELIMINARY REMARK. *βαίνω* lengthens the stem-vowel α into αι; *ελαύνω*, ε into αυ; *δύνω* and *πίνω*, υ and ι into ῡ and ῖ.

1. *βαίνω*, *to go* (BA-), Fut. *βήσομαι*; Perf. *βέβηκα* (§ 191, 2); second Aor. *ἔβην* (*μι*, § 191); the Pass. occurs in compounds, e. g. *ἀναβαίνομαι*, *ἀναβέβᾱμαι*, *παραβέβᾱμαι*, *ἀνεβᾶθην*, *παρεβᾶθην* [§§ 130 (c), and 131, 5]. Verbal adjectives, *βᾶτός*, *βᾶτέος*.

REMARK. First Aor. Act. *ἔβησα*, and Fut. *βήσω*, are transitive, *I brought*, *will bring*, and belong only to the poetic, Ionic, and later writers

2. *δύνω*, *to go in, to go under, to put on*. The unstrengthened verb *δύω* (*κατεδύω*) has in the Pres., in the Fut *δύσω* and first Aor. Act. *ἔδῡσα*, a transitive signification, *to wrap up, to immerse*



*to sink*; (so also Perf. in X. An. 5. 8, 23, ἀποδέδυκεν;) Aor Pass. ἐδύθην; Fut. Pass. δυθήσομαι [§ 130 (b), 2]. But the Mid. δύομαι, δέδυμαι, δύσομαι, ἐδυσάμην, signifies *to wrap up one's self, to go into, or under, to clothe one's self*; likewise the Perf. δέδυκα and the Aor. ἔδυν (μι, § 191), have an intransitive signification, like δύομαι. Verbal adjectives, δυτός, δυτέος.

3. ἐλαίνω, *to drive* (secondary form ἐλῶ, -ᾱς, etc. poetic, yet also in X. Cy. 8. 3, 32. ἀπέλα, Imp.); Fut. ἐλάσω (in later writers, though also X. An. 7. 7, 55. ἐλάσσοντας), commonly Att. ἐλῶ, -ᾱς, -ᾱ, Inf. ἐλᾶν (§ 117); Aor. ἤλασα; Perf. ἐλήλακα; Mid. *to drive from me*, Aor. ἤλασάμην; Perf. Mid. or Pass. ἐλήλαμαι; Inf. ἐηλάσθαι [§ 124, 2 (a)]; Aor. Pass. ἤλασθην [ᾱ in the tense-formation, § 130 (c); without σ, § 131, 5]. — Verbal adjectives, ἐλάτός, ἐλάτέος (X. Hipparch. 2, 7).

4. θύνω and θύω (poet.), *to rage*, Fut. θύσω, etc.; second Aor. Part. θύμενος (μι), *raging*.

5. πίνω, *to drink*, Fut. πίομαι (§ 154, 4), among the later writers πιούμαι, but also, in X. Symp. 4, 7. πιέισθαι; second Aor. ἔπιον, Inf. πιεῖν, Part. πιών, Imp. πῖθι (§ 191), poet., and seldom prose πῖε; ΠΟ- Perf. πέπωκα; Perf. Mid. or Pass. πέπομαι; Aor. Pass. ἐπόθην, Fut. Pass. ποθήσομαι [§§ 130 (c), and 131, 5]. Verbal adjectives, ποτός, ποτέος.

6. τίνω, *to pay, to expiate*, Fut. τίσω; Aor. ἔτισα; Perf. Act. τέτικα; Perf. Mid. or Pass. τέτισμαι, Aor. Pass. ἐτίσθην (§ 131). Mid. τῖνομαι, *to get pay from, to avenge, to punish*, τίσομαι, ἐτίσάμην. Verbal Adj. τιστέον. In the Pres. and Impf. the penult is long in Epic, short in Attic; in the other tenses, it is long in all the poets.

Τίω, *to honor*, τίσω, ἔτισα, τέτιμαι, Poet.

7. φθάνω, *to anticipate*, Fut. φθήσομαι, more rarely φθᾶσω, e. g. X. Cy. 5. 4, 38. 7. 1, 19; first. Aor. ἔφθᾶσα, and (in prose more seldom) second Aor. ἔφθην (μι, § 191); Perf. ἔφθᾶκα. In Pres and Impf. ᾱ in Epic, ᾱ in Attic.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, c. Symp 211, a.), *to perish* (seldom *to consume*), Fut. φθίσω and Aor. ἔφθισα, trans. *to consume*. — Intrans., Fut. φθίσομαι; Perf. ἔφθίμαι, ἔφθινται; Plup. and second Aor. ἔφθίμην, Subj. φθίωμαι, Opt. φθίμην, φθίτο, Imp. φθίσθω, Inf. φθίσθαι,

Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *the dead* (μ, § 192). Verbal adjective, φθιτός.

Here belong also three verbs, whose pure stem ends with a consonant:—

9. δάκνω, *to bite*, Aor. ἔδᾰκον; Fut. δήξομαι (late δήξω); Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Mid. ἐδηξάμην (Hippoc.); Aor. Pass. ἐδήχθην; Fut. Pass. δηχθήσομαι.

10. κάμνω, *to labor, to be weary*, Aor. ἔκᾰμον; Fut. καμοῦμαι; Perf. κέκμηκα (§ 156, 2).

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἔτᾰμον, § 140, 2); Perf. τέτμηκα (§ 156, 2); Mid. *to cut for one's self* (something); Aor. Mid. ἐτεμόμην; Perf. Mid. or Pass. τέτμημαι (Subj. τέτμησθον, § 154, Rem. 3); Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσομαι. Verbal Adj. τμητός, τμητέος.

§ 159. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *ve* before the ending.

1. βῦ-νέω, *to stop up*, Fut. βῦσω; Aor. ἔβῦσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Mid. ἐβῦσάμην; Aor. Pass. ἐβύσθην (§ 131).

Pres. βύω, not used by the Attic writers.

2. ἰκ-νέομαι (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it), ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφικόμην, ἀφίκεσθαι; Perf. ἀφίγμαι, ἀφίχθαι; Plur. ἀφίγμην, ἀφίκτο. Verb. Adj. ἰκτός.

3. κυν-έω, *to kiss*, Fut. κῦσω; Aor. ἔκῦσα [§ 130 (b)]. But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκῦσα, Inf. προσκύσαι).

4. ὑπισχ-νέομαι (ὑπίσχ-ομαι Ion.), strengthened form of ὑπέχομαι, properly, *to hold one's self under, to promise*, Aor. ὑπεσχόμην, Imp. ὑπόσχου; but Fut. ὑποσχθήσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνούμαι or ἀμπέχομαι, *to clothe* (from ἀμπέχω, *to surround*), Impf. ἀμπέειχον, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπεσχόμην (§ 126, 1).

† 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ᾱν more rarely αιν, before the ending.*

a. ᾱν or αιν is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a threefold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an assumed ε, which is changed in the inflection into η; hence the Fut. and Perf. are formed like the same tenses of verbs in -έω. — The α in the ending -άνω is also short in Epic (except in the three verbs, *ικάνω*, *φθάνω*, and *κίχάνω*); but long in *ικάνω* in Attic.

1. αἰσθ-ᾱν-ομαι (seldom αἰσδομαι), *to perceive*, Aor. ἤσθ-όμην, αἰσδέσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι; verb. Adj. αἰσθητός.

2. ἁμαρτᾱ́νω, *to miss*, Aor. ἤμαρτον (late ἡμάρτησα); Fut. ἁμαρτήσομαι (ἁμαρτήσω, only in Alexandrine Greek); Perf. ἡμάρτηκα; Perf. Pass. ἡμάρτημαι; Aor. Pass. ἡμαρτήθην (X. An. 5 9, 21. Vect. 4, 37). Verb. Adj. ἁμαρτητέον.

3. ἀπεχθᾱ́νομαι, *to be hated*, Aor. ἀπηχθόμην (poet. ἤχθόμην); Inf. ἀπέχθειςθαι with irregular accent; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξᾱ́νω (and αὔξω), *to increase*, Fut. αὐξήσω; Aor. ηὔξησα; Perf. ηὔξηκα; Mid. and Pass. *to thrive*, Perf. ηὔξημαι; Fut. αὐξήσομαι and αὐξηθήσομαι; Aor. ηὔξήθην.

5. βλαστᾱ́νω, *to sprout*, Aor. ἔβλαστον (later ἐβλάστησα); Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα (§ 123, 2).

6. δαρθᾱ́νω, commonly in composition, καταδ., *to sleep*, Aor. κατέδαρθον (καταδαρθέντα, Aristoph. Plut. 300); Fut. καταδαρθήσομαι; Perf. καταδεδάρθηκα.

7. ἰζᾱ́νω and καθιζᾱ́νω, secondary form of ἰζω, καθίζω. See § 166, 16.

8. κλαγγᾱ́νω, used of dogs, a secondary form of κλάζω, *to cry out*, Fut. κλάγξω (κεκλάγξομαι, Aristoph. Vesp. 930); Aor. ἔκλαγξα, ἔκλαγον, Eur. Iph. T. 1062; Perf. κέκλαγγα (old form κέκληγα).

9. οἰδᾱ́νω, οἰδαίνω (also οἰδάω, οἰδέω), *to swell*, Fut. οἰδήσω; Perf. ὤδηκα.

10. ὀλισθᾱ́νω (ὀλισθαίνω used by later writers), *to slip*, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὠλίσθηκα (first Aor. ὠλίσθησα later)

11. ὀσφραίνομαι, *to smell*, Aor. ὠσφρόμην; Fut. ὀσφρήσομαι.

Fres. ὀσφρᾶσθαι was a rare Attic form; Aor. ὠσφρησάμην and ὀσφρανθῆναι late.

12. ὀφλισκᾶνω (rare Inf. ὀφλεῖν, Part. ὀφλων), *to be liable to a fine, to incur punishment* (the double strengthening ωκ and ᾶν is to be noted); Aor. ὤφλον (ὤφλησα, Lys. 13, 65. and by later writers); Fut. ὀφλήσω; Perf. ὤφληκα; Perf. Mid. or Pass. ὤφλημαι.

b. ᾶν is appended to the pure stem, and ν is inserted before the Characteristic-consonant.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem is changed into a long one, in inflection. The ν is subject to the usual changes before the Pi and Kappa-mutes (§ 19, 3).

13. ἐρυγγᾶνω (instead of ἐρυ-ν-γᾶνω), *ructo*, Aor. ἤρῳγον, Fut. ἐρείξομαι.

14. θιγγᾶνω, *to touch*, Aor. ἔθιγον; Fut. θίξομαι.

15. λαγχᾶνω, *to obtain by lot*, Aor. ἔλαχον; Fut. λήξομαι; Perf. εἴληχα (rarely λέλογχα from ΛΕΓΧ-, comp. πέπονθα, παθεῖν, πένθος); Perf. Mid. or Pass. εἴληγμαι (§ 123, 4); Aor. Pass. ἐλήχθην. Verbal Adj. ληκτέος.

16. λαμβᾶνω, *to take*, Aor. ἔλαβον, Imp. λάβε and Attic λαβέ [§ 118, 3 (a)]; Fut. λήψομαι; Perf. εἴληφα; Perf. Mid. or Pass. εἴλημμαι (§ 123, 4), (λέλημαι Aesch. Ag. 876); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην; Fut. Pass. ληφθήσομαι. Verbal Adj. ληπτός, ληπτέος.

17. λανθᾶνω (poet. and also X. O. 7, 31, also λήθω), *to be concealed*, Aor. ἔλαθον (I. Aor. ἔλησα late in simple words); Fut. λήσω; Perf. λέληθα, *I am concealed*; Mid. λανθάνομαι (Ion. and poet. also λήθομαι), in prose ἐπιλ. (seldom ἐπλ.), *to forget*, Fut. λήσομαι; Perf. λέλησμαι (§ 131); Aor. ἐλαθόμην; Fut. Perf. λελήσομαι, Eur. Alc. 1981.

18. λιμπᾶνω, rare secondary form of λείπω.

19. μανθᾶνω, *to learn*, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα. — The α remains short, and the Fut. and Perf. are formed from the stem ΜΑΘΕ, according to No. a. Verb. Adj. μαθητός, μαθητέος.

20. πυνθάνομαι, *to inquire, to perceive*, Aor. ἐπύθόμην; Perf. πέ-

πυσμαι, πέπυσαι, etc. (§ 131); Fut. πύσομαι (very rarely πεισοῦμαι, § 154, 3). Verb. Adj. πειστός, πειστέος.

21. τυγχάνω, *to happen*, Aor. ἔτυχον; Fut. τεύξομαι (TEYX-); Perf. τετύχηκα (TYXE- according to No. a). The transitive of this verb is the poetic τεύχω, παρο.

22. φυγγάνω, secondary form of φεύγω, *to flee*, Fut. φεύξομαι and -ξοῦμαι (§ 154, 3); Aor. ἔφυγον; Perf. πέφευγα. Verb. Adj. φευκτός, -τέος.

23. χανδάνω, *to hold, contain* (spoken of vessels), Aor. ἔχᾶδον; Perf. with a Pres. signification κέχανδα; Fut. χείσομαι (stem XENΔ-, comp. ἔπαθον, πείσομαι).

† 161. IV. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants, σκ or the syllable ισκ.*

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ, when it is a consonant; κυ-τσκω and χρη-τσκομαι are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, in -άω, -έω, and -όω, e. g. εὐρ-ίσκω, Fut. εὐρή-σω from ἔΥΠΕ-; ἀμβλίσκω, Fut. ἀμβλώ-σω from ἌΜΒΛΟ-. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι, and may be called the *improper* reduplication. Most of these verbs correspond to the Latin Inchoatives in *sco*: γιγνώσκω, ἡβάσκω, γηράσκω.

1. ἀλ-ίσκ-ομαι, *to be taken, to be conquered*, with this meaning, is used as the Pass. of αἰρέω, Impf. ἡλίσκόμεν; (ΑΛΟ-) Fut. ἀλώσομαι; second Aor. ἦλων, Att. ἐᾶλων and ἦλων (μι, § 192, 9), *I was taken*, Perf. ἦλωκα, and Att. ἐᾶλωκα and ἦλωκα, *I have been taken* (Aug., § 122, 4 and 6). The Active is supplied by αἰρεῖν, signifying, *to take captive, to conquer*. Verb. Adj. ἀλωτός. Xen. uses both ἐᾶλων and ἦλων, An. 4, 4. 21.; Thu. only ἐᾶλων and ἐᾶλωκα: Plato also only ἐᾶλωκα.

2. ἀμβλίσκω (seldom ἀμβλώω), *to miscarry* (ΑΜΒΛΟ-), Fut. ἀμβλώσω; Aor. ἦμβλωσα; Perf. ἦμβλωκα; Perf. Pass. ἦμβλωμαι; Aor. Pass. ἦμβλώθην.

3. ἀναβιώσκομαι, (a) *to recall to life*, (b) *to live again*, Aor. ἀνεβιωσάμην, *I recalled to life*; but second Aor. ἀνεβίων (μι, § 192, 10), *I lived again*.

4. ἀνᾶλίσκω (also ἀνᾶλώω), *to spend, to consume*, Impf. ἀνήλισκον (ἀνᾶλουν without Aug.); Fut. ἀνᾶλώσω; Aor. ἀνήλωσα and ἀνᾶ.

λωσα, κατηνάλωσα; Perf. ἀνήλωκα and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. ἀνᾶλώθην, ἀνηλώθην; Fut. Pass. ἀναλωθήσομαι. Thu. and the Tragedians preferred the unaugmented forms; Plato and the orators, the augmented.

5. ἀρέσκω, *to please*, Fut. ἀρέσω; Aor. ἤρεσα (§ 130 (d)); (Perf. ἀρήρεκα in Sext. Emp.); Mid. with Accusative, *to appease, to satisfy*, Fut. ἀρέσομαι, Aesch. Suppl. 654; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρέσθην, Soph. Ant. 500. Verbal Adj. ἀρεστός.

6. βιβρώσκω, *to eat* (Fut. Att. ἔδομαι from ἐσθίω, second Aor. ἔφαγον), Perf. βέβρωκα; Part. βεβρώς (§ 194); Perf. Mid. or Pass. βέβρωμαι (Aor. Pass. ἐβρώθην, and Fut. Pass. βρωθήσομαι non-Attic; instead, the forms of ἐσθίω are used).

7. γεγωνίσκω (mostly Poet.), *to call, to make known*, Fut. γεγωνήσω; Aor. ἐγεγώνησα; Perf. γέγωνα, with a Present signification;—further, γεγωνεῖτω, Xen., γεγωνεῖν, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. ΓΕΓΩΝΕΩ.

8. γηράσκω (or γηράω), *senesco, to grow old*, Fut. γηράσομαι (seldom γηράσω Plato); Aor. ἐγήρᾱσα (in Aesch. Suppl. 901., Trans. *to cause to grow old*), Inf. γηράσαι (instead of it γηρᾶναι, from an old second Aor. ἐγήρᾱν, was preferred by the Attics, μι, § 192, 1); Perf. γεγήρακα, *I am old*.

9. γιγνώσκω (γινώσκω), *cognosco, to know* (ΓΝΟ-), Fut. γνώσομαι; second Aor. ἔγνων (μι, § 191); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι (§ 131); Aor. Pass. ἐγνώσθην; Fut. Pass. γνωσθήσομαι. Verbal Adj. γνωστός (old form γνωτός), γνωστέος.

10. διδράσκω, *to run away* (only in compounds, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρᾱκα; second Aor. ἔδρᾱν (μι, § 192, 1).

11. εὐρίσκω, *to find*, second Aor. εὔρον; Imp. εὔρέ (§ 118, 3 (η)); (ΕΥΡΕ-) Fut. εὔρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέθην (§ 130 (d)); Fut. Pass. εὔρηθήσομαι; Mid. *to obtain*, Aor. εὔρόμην (Aug. § 121, Rem.). Verbal Adj. εὔρετός, εὔρητέος.

12. ἡβάσκω, *pubesco, to become marriageable*, Fut. ἡβήσω; Aor. ἡβησα; Perf. ἡβηκα (ἡβάω, *to be young*, but ἀνηβάω, *to become young again*).

13. θιγήσκω, commonly ἀποθνήσκω, *to die* (Metathesis, § 156, 2), (ΘΑΝ-) Aor. ἀπέθᾱνον (Poet. ἔθانون; θανών, οἱ θανόντες, *the*

*dead*, also in prose); Fut. ἀποθανοῦμαι (Poet. θανοῦμαι); Perf. τέθνηκα (not ἀποτέθνηκα) both in prose and poetry, τέθναῖμα (§ 194), etc., Inf. τεθνήσκειν; Fut. Perf. τεθνήξω (§ 154, 6), and among later writers τεθνήξομαι, *I shall be dead*. Verbal Adj. θνητός, *mortal*.

14. θρώσκω (§ 156, 2), *to spring, to leap*, Aor. ἔθορον; Fut. θοροῦμαι; Perf. τέθορα.

15. ἰλάσκομαι, *to propitiate*, Fut. ἰλάσομαι; Aor. I. ἰλάσάμην; Aor. Pass. ἰάσθην.

16. μεθύσκω, *to intoxicate*, Fut. μεθύσω; Aor. ἐμέθυσα. But μεθύω, *to be intoxicated* (only Pres. and Impf.), borrows its tenses from the Passive, e. g. ἐμεθύσθην (§ 131).

17. μμνήσκω, *to remind* (MNA-), Fut. μνήσω; Aor. ἔμνησα; Mid. *to remind one's self, to remember*, also *to mention*; Perf. μέμνημαι, *memini, I remember, I am mindful* (Redup. § 123, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται (§ 154, 8), Imp. μέμνησο; Plur. ἐμεμνήμην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνώμην, -ῶο, -ῶτο (§ 154, 8); Fut. Perf. μεμνήσομαι, *I shall be mindful* (among the Tragedians also, *I will mention*); Aor. ἐμνήσθην, *I remembered* (ἐμνησάμην Poet.); Fut. μνησθήσομαι, *I shall remember* (ἀπομνήσομαι, Th. 1, 137).

18. πάσχω (formed from πάθωσκω, by transferring the aspiration of θ to κ), *to experience a sensation, to suffer*, Aor. ἔπαθον; (ΠΕΝΘ-) Fut. πείσομαι; Perf. πέπονθα. Verbal Adj. παθητός.

19. πιπίσκω, *to give to drink*, Fut. πίσω; Aor. ἔπισα.

20. πιπράσκω, *to sell*, rare in Pres. Act. (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδόμην); Perf. πέπρᾱκα (§ 156, Rem.); Perf. Mid. or Pass. πέπρᾱμαι (Inf. πεπρᾱσθαι, often instead of the Aor.); Aor. ἐπράδην; Fut. Perf. πεπράσομαι in the sense of the simple Fut. πραθήσομαι, which is rare and not Attic. Verbal Adj. πρᾱτός, πρᾱτέος.

21. στερίσκω (seldom στερέω, ἀποστερούντας, Isoc. 12, 243, according to the Ms. Urb.), *to deprive of*, Fut. στερήσω; Aor. ἔστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, *privo*; but στέρομαι, *I am deprived*, Fut. στερήσομαι, rarer στερήσθαι (ἀποστερεῖσθε, Andoc. Myst. 149); Perf. ἐστέρημαι; Aor. ἐστερήθην. The simple occurs most frequently in the middle form; in the Act, the compound ἀποστερίσκω is more frequent.

22. *τιτρώσκω*, *to wound*, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid or Pass. *τέτρωμαι*, Inf. *τετρῶσθαι*, Part. *τετρωμένος*; Aor. *ἐτρώθην*; Fut. *τρωθήσομαι* and *τρώσομαι*. Verbal Adj. *τρωτός*.

23. *φάσκω*, *to say, to think* (Ind. and Imp. very rare), Impf *ἔφασκον*; Fut. *φήσω*; Aor. *ἔφησα*. — (Pass. *ἐφάσκετο*, S. Ph. 114).

24. *χάσκω*, *to gape* (XAN-, among the later writers *χαίνω*), Aor. *ἔχᾱνον*; Fut. *χᾱνούμαι*; Perf. *κέχῃνα*, *to stand open*.

REMARK. In *διδάσκω*, *doc-co*, the *κ* belonging to the stem is strengthened by *σ* prefixed; hence the *κ* remains in forming the tenses, Fut. *διδάξω*; Aor. *ἔδιδξα*; Perf. *δεδίδαχα*; Perf. Mid. or Pass. *δεδίδαγμαι*; Aor. Pass. *ἔδιδάχθην*. Verb. Adj. *διδακτός*, *-τέος*. The same usage is found in the Epic and poetic verbs, *ἀλδήσκω*, *ἀλύσκω*, *λάσκω*. See § 230.

## § 162. V. Verbs which have a Secondary Form in -θω.

Several verbs, particularly in poetry, have secondary forms in -θω, e. g. *φλεγέθειν*, poetic (instead of *φλέγειν*), *to burn*; *ἡγερέθονται* and *ἡερέθονται*, Epic, instead of *ἀγείρονται* and *αἰείρονται*. Here belong also the endings -αθον and -άθοιμι of the Impf., and -άθειν of the Pres. Inf., which are used even in Attic prose, e. g. *ἀλέξω*, *to ward off*, tragic Inf. *ἀλκάθειν* (stem 'ΑΛΚ); *ἀμύνω*, *to ward off*, *ἀμυνάθειν*, Impf. *ἡμύναθον*; — *διώκω*, *to pursue*, *διωκάθειν*, Impf. *ἑδιώκαθον*, also prose; — *εἴκω*, *to yield*, Impf. *εἴκαθον*, *εἰκάθοιμι*; — *εἴργω*, *to shut up*, Impf. and Aor. *εἴργαθον*; — *ἔχω*, *to have*, *σχέθειν* (in Homer *σχεδέειν* as Aor.).

## § 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing a Reduplication.

The reduplication consists in repeating the first consonant of the root with the vowel *ι*. In the Epic and poetic dialects, there are also verbs, which take the Attic reduplication, i. e. they repeat the first two letters of the root; see *ἀπαχίζω*, *ἀπαφίσκω*, *ἀραρίσκω*, § 230.

1. *βιβάζω*, *to make go, to convey*, Fut. Att. *βιβῶ*, -ᾱς, -ᾱ (still also *βιβάσω*, X. An. 4, 8, 8. 5. 2, 10). Verbal Adj. *βιβαστέος*.

2. *γίγνομαι* (*γίνομαι*) instead of *γενένομαι* (§ 155, 2), *to become, to be*, (GEN-) Aor. *ἐγενόμην* (late Attic *ἐγενήθην*); Fut. *γενήσομαι* (Pl. Parm. 141, e. *γενήσεται*, *fiet*, and moreover *γενεθήσεται*, *efficietur*); Perf. *γεγέννημαι*, *I have become, factus sum, exstiti*, and *γέγονα* with a present signification, *I am*, implying *I am by birth*; *ἐγενόμην* and *γέγονα* are also used as preterites of *εἰμί*, *to be*.

3. *πίπτω* (instead of *πιπέτω*, § 155, 2), *to fall*, Imp. *πίπτε*; (MET-) Fut. *πεσοῦμαι* (§ 154, 3); Aor. *ἔπεσον* (very seldom first



Aor. ἔπεσα), § 154, Rem. 2; Perf. πέπτωκα with irregular *variable* vowel (Part. πεπτῶς, πεπτῶτος, Poet § 194, 5).

4. τιτράω, *to bore*, Fut. τρήσω; Aor. ἔτρησα. More usual the secondary form τετραίνω, Fut. τετράνῳ; Aor. ἐτέτρηνα (§ 149, Rem. 2); Perf. τέτρηκα, τέτρημαι. Verbal Adj. τρητός.

Several verbs of class IV (§ 161) belong here, as γιγνώσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. *Verbs, whose Pure Stem-vowel a is strengthened in the Pres. and Impf. by ι.*

Here belong the dialectic verbs, mostly Epic and poetic: ἀγαλόμαι, *to be in dignant*; δαίω, *to divide and burn*; μάλομαι, *to rage*; νάω, *to dwell*. See § 230.

§ 165. VIII. *Verbs, whose Pure Stem assumes ε in the Pres. and Impf.*

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γῦμῳ; Aor. ἔγημα, γῆμαι (ἐγάμησα first in Menander, then in Lucian.; γαμήσεις with the better reading γαμησεῖς in X. Cy. 8. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγημάμην; Perf. γεγάμημαι. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc. [§ 130 (d), 2].

2. γηθέω, Poet., usually Perf. γέγηθα (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω (δοκήσω poet.); Aor. ἔδοξα (ἐδόκησα Poet.); Aor. Pass. καταδοχθεῖς, Antiph. 2. 116, 2; Perf. Mid. or Pass. δέδογμαι (δεδόκημαι, Ionic and Eurip.), *visus sum*.

4. κτυπέω (Poet.), *to resound*, Fut. -ήσω, etc.; second Aor. ἔκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτύπησα (ib. 1606).

5. μαρτυρέω, *to bear witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shear, to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ὠθέω, *to push*, Impf. ἐώθουν; Fut. ὦσω and ὠθήσω; Aor. ἔωσα, ὤσαι; Perf. ἔωκα late, Plut.; Fut. Mid. ὦσομαι; Aor. ἐωσάμην; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ἐώσθην; Fut. Pass. ὠσθήσομαι (Aug. § 122, 4). Verbal Adj. ὠστός, -τέος.

‡ 166. *Verbs, whose Stem is Pure in the Pres. and Impf., but which assume an ε in forming the tenses.*

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ; partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ; and partly from mere choice or the desire of euphony, as in verbs whose characteristic is δ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The ε is changed into η in inflection. Exceptions: αἰδομαι, ἔχθομαι, and μάχομαι [‡ 130 (d)].

1. αἰδομαι, *to feel shame, to fear* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμην without Aug.; Fut. αἰδέσομαι and -ήσομαι (ἐπαιδεσθήσομαι, Eur. Iph. A. 889); Perf. ἥδεσμένος, Dem. Aristocr. 646, 1; Aor. ἥδεσάμην (with Acc.), as a law-term in Attic prose, signifying *to pardon a suppliant*; but also in poetry, signifying *to be ashamed of, to fear*; but in this sense ἥδέσθην is commonly used.

2. ἀλέξω, *to ward off*, Act. seldom in prose, X. Cy. 4. 3. 2, ἀλέξων; Fut. ἀλεξήσω (Aor. ἠλέξησα, Hom.); Mid. *to ward off from one's self*, Fut. ἀλεξήσομαι (ἀλέξομαι as Fut. of ἄλλεκ- is rare, e. g. S. Or. 171. 539. X. An. 7. 7, 3); Aor. ἠλεξάμην (ἠλεξήσάμην, Hom. and X. An. 1. 3, 6. in all the best MSS.) (Inf. second Aor. ἀλκάθειν, used by the Trag., ‡ 162.)

3. αὖξω, *to increase*; see αὖξάνω, ‡ 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἀχθήσομαι, and in prose usually ἀχθεσθήσομαι (both with the same signification); Aor. ἠχθέσθην (§ 131).

5. βόσκω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. intrans. *to feed, to eat*. Verbal Adj. βοτός, βοσκητέος.

6. βούλομαι, *to wish* (second Pers. βούλει, ‡ 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἠβουλήθην (Aug., ‡ 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary* (§ 137, 2), Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην; Perf. δεδέημαι.

8. ἐθέλω and θέλω, *to will*, Impf. ἤθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. only ἠθέλκα.

9. εἴλω, εἴλλω, ἴλλω, also εἰλέω, *to press, to shut up*, Fut. εἰλήσω, Perf. Mid. or Pass. εἴλημαι; Aor. Pass. εἰλήθην.

10. ἔλκω, *to draw*, Fut. ἔλξω (which is preferred to the other form ἐλκῦσω from ἘΛΚΥΩ); Aor. ἐλκυσα (§ 122, 3), ἔλκυσαι (more common than εἰλξα); Perf. ἐλκῦκα; Mid. *to draw to one's self*, ἐλκῦσομαι, ἐλκυσάμην; Aor. Pass., Fut. Pass., and Perf. Mid. or Pass. only εἰλκίσθην, ἐλκυσθήσομαι, εἴλκυμαι.

11. ΕἶΠΟΜΑΙ, Aor. ἠρόμην, *I inquired*, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν; but the Aor. ἠρώτησα is rejected.

12. ἔρρω, *to go forth*, Fut. ἐρρήσω; Aor. ἤρρησα; Perf. ἤρρηκα.

13. εὖδω, commonly καθεύδω, *to sleep*, Fut. καθευδήσω; Aor. rare and late; Perf. wanting (Aug., § 121, Rem. and 126, 3). Verb. Adj. καθευδητέον.

14. ἔχω, *to have, to hold*, Impf. εἶχον (§ 122, 3); Aor. ἔσχον (instead of ἔ-σεχον), Inf. σχεῖν, Imp. σχέε, παράσχεε according to verbs in μι (in composition also σχέ, as κατάσχε, παράσχε), Subj. σχῶ, -ῆς, παράσχω, παράσχης, etc., Opt. σχοίην (μι, § 192, Rem.), but in compounds παράσχοιμι, etc., Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχου, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. ἔξομαι and σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην (not used in good Attic). Verbal Adj. ἐκτός, and oftener poetic σχετός, -τέος.

15. ἔψω, *to cook*, Fut. ἐψήσω (Fut. Mid. ἐψήσομαι, Plat. Rp. 372, c.); Aor. ἤψησα; Aor. Pass. ἤψηθην; Perf. Mid. or Pass. ἤψημαι. Verbal Adj. ἐφθός, or ἐψητός, ἐψητέος.

16. ἵζω (Plat. Symp. 196, 6), commonly καθίζω, *to seat, to sit*, Impf. ἐκάθιζον, old Attic καθίζον; Fut. καθιῶ (117, 2); Aor. ἐκάθισα, old Attic καθῖσα (§ 126, 3); (Perf. κεκάθικα;) Mid. *I seat myself*, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, *I seated for myself, I caused to sit*. But καθέζομαι, *I seat myself, I sit*, Impf. ἐκαθεζόμην; Fut. καθεδοῦμαι.

17. κήδω, *to make anxious* (Act. only Epic), Fut. κηδήσω; Perf. κέκηδα, *I am anxious*; Mid. κήδομαι, *to be anxious*, in prose only Pres. and Impf.; in Aesch. S. 138, is found Imp. Aor. Mid. κήδεσαι.

18. κλαίω, *to weep* (κλάω seldom, and without contraction,

Fut. κλαύσομαι (κλαυσούμαι, § 154, 2, in Aristoph.), rarer (in Dem.) κλαιήσω, or κλαήσω; Aor. ἔκλαυσα; ἐκλαυσάμην, S. Trach. 153; Perf. κέκλαυμαι, and later κέκλαυσμαι (§ 131, 3). Comp. § 154, 2. Fut. Perf. κεκλαύσεται, Aristoph. Nub. 1440. Verbal Adj. κλαυστός and κλαυτός, κλαυστέος.

19. μάχομαι, *to fight*, Fut. μαχοῦμαι, § 154, 5 (Epic and late prose μαχήσομαι); Aor. ἔμαχεσάμην; Perf. μεμάχημαι; Aor. Pass. ἔμαχίσθην late. Verbal Adj. μαχετέος and μαχητέος.

20. μέλλω, *to intend, to be about to do, hence to delay*, Impf. ἔμελλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα; Pass. μέλλεσθαι, *to be put off, delayed*. (Aug., § 120, Rem. 1.) Verbal Adj. μελητέον.

21. μέλει μοι, *curae mihi est, it concerns me, I lay it to heart* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελούμαι, but Inf. probably ἐπιμέλεσθαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Perf. ἐπιμεμέλημαι; Aor. ἐπεμελήθην. Verbal Adj. ἐπιμελητέον.

The compounds, e. g. μεταμέλει, *poenitet*, are used as impersonals only; seldom μεταμέλομαι, *to repent* (Thuc.), Aor. μετεμελήθην (late); μεμηλώς, *caring for*.

22. μύζω, *to suck*, Fut. μυζήσω, etc.

23. ὀζω, *to smell, i. e. to emit an odor*, Fut. ὀζήσω; Aor. ὤζησα (Perf. ὀδωδα with the meaning of the Pres. in Homer and the later writers, § 124, 2).

24. οἶομαι and οἶμαι, *to think*, second Pers. οἶει (§ 116, 11); Impf. ὥομην and ὤμην; Fut. οἰήσομαι; Aor. ὤήθην, οἰηθῆναι; Perf. wanting. (Aug., § 122, 1.) Verbal Adj. οἰητέος.

The abbreviated forms, οἶμαι, ὤμην, are used in prose as a mere parenthetic expression, like the Lat. *credo*, and hence are often employed in an ironical sense; οἶομαι, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. οἴχομαι, *I am gone, have gone* (with sense of Perf.), *abii*, Impf. ὤχόμην (sense of Aor., also Plup.), *I went away, had gone*, Fut. οἰχήσομαι; Perf. ὤχημαι, commonly as a compound, e. g. παρόχημαι, X. An. 2. 4, 1. in the best MSS., Ion. and Att. Poet

οἶχωκα (so originate, οἶχα, οἶκ-ωχα, οἶχ-ωκα, comp. the Epic ὄκωχα from ἔχω, § 230).

26. ὀφείλω, *to owe, debeo, I ought, must*, Fut. ὀφειλήσω; Aor. ὤφειλῃσα; Perf. ὤφειλῃκα; second Aor. ὤφελον, -ες, -ε(ν) (first and second Pers. Pl. not used), in forms expressing a *wish*, *utinam*.

27. παίω, *to strike*, Fut. παίσω (Att. secondary form παιήσω in Aristoph.); Aor. ἔπαισα; Perf. πέπαικα (the simple late); Aor. Mid. ἐπαισάμην; Pass. with σ (§ 131, 2); yet instead of πεπαίσμαι and ἐπαίσθην, ἐπλήγην and πέπληγμαι were commonly used Verbal Adj. παιστέος.

28. πέρδω, usually πέρδομαι, *emittere flatum*, Aor. ἔπαρδον; Fut. παρδήσομαι; Perf. πέπορδα (§ 140, 4).

29. πέτομαι, *to fly*, Fut. (πετήσομαι, Aristoph.) commonly πτήσομαι; Aor. commonly in prose and in the Comic writers, ἐπτόμην, πτέσθαι (rarer ἐπτάμην; ἔπτην, πτώ, πταίην, πτήναι, πτάς, poet. and in the later writers (§ 192, 2); Perf. πεπότῃμαι (Aristoph.). — Syncope (§ 155, 1).

30. σκέλλω (or σκελέω), *to dry*, Aor. ἔσκλην (§ 192, 4), and Perf. ἔσκληκα, and Fut. σκλήσομαι, intrans. *to dry up, to wither*. — Metathesis, § 156, 2.

31. τύπτω, *to strike*, Fut. Attic τυπτήσω (τύψω, Homer); (Aor. I. ἐτύπτησα late; ἔτυψα, Hom.; Aor. II. ἔτυπον, Eur. Ion. 779; for the Aor. of this word, the Attics use ἐπάταξα, ἔπαισα;) (Perf. τετύπτηκα, Pollux); Fut. Mid. τυπτήσομαι, Aristoph. Nub. 1382. Pass. *blows will be inflicted*; Perf. τέτυμμαι, Aesch. (τετύπτημαι late); Aor. Pass. ἐτύπην (ἐτυπτήθην late). Verbal Adj. τυπτητέος.

32. χαίρω, *to rejoice*, Fut. χαιρήσω (χαρήσομαι late); Aor. ἐχάρην (μ, § 192, 8); Perf. κεχάρηκα (Aristoph. and Herod.), *I have rejoiced*, and κεχάρημαι (poet.), *I am glad*. Verbal Adj. χαρτός.

REMARK 1. Of the preceding classes, there belong here verbs in -άνω (§ 160), and ὑπισχνέομαι, of those in § 159.

REM. 2. With these verbs several liquid verbs are classed (§ 149, 6); still, they form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμένηκα. Verbal Adj. μενετός, μενετέος.

νέμω, *to divide*, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην. — Mid. νέμομαι, Fut. νεμοῦμαι; Aor. ἐνειμάμην; Perf. Mid. Pass. νενέμημαι. Verbal Adj. νεμητέος.

§ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.*

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἔλ-) εἶλον, ἐλεῖν; Aor. Pass. ἤρέσθην; Fut. Pass. αἰρεθήσομαι [§ 130 (d)]. — Mid. *to choose*, Aor. εἰλόμην; Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρήσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τέος.

2. ἔρχομαι, *to go, to come* (only the Indic. of the Pres in use in Attic, the remaining modes and the participials being borrowed from εἶμι (§ 181); thus, ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών), Impf. ἤρχόμην, commonly ἦειν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go* (ἦξω, *I shall come*); — (ἔλΕΥΘ-) Perf. ἐλήλυθα [§ 124, 2 (b)]; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, § 11; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ [§ 118, 3 (a)], ἐλθεῖν, ἔλθών. Verbal Adj. μετελευστέον.

\*Ἐρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἐλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἔσθιον; (ἔδω, Ep.) Fut. ἔδομαι, (§ 154, 4); Perf. ἐδήδοκα; Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι, (§ 124), 2; Aor. Pass. ἠδέσθην. Verbal Adj. ἐδεστός, ἐδεστέος.

4. ὁράω, *to see*, Impf. ἑώρων; Perf. ἑώρακα (Poet. also ἑόρακα, Aug., § 122, 6); Aor. (from ἴδ-) εἶδον, ἴδω, ἴδοιμι, ἰδέ, § 118, 3 (a), ἰδεῖν, ἰδών. (On the second Perf. οἶδα, *I know*, see § 195.) Fut. (from ὀπ) ὀψομαι (2. Pers. ὀψει, § 116, 11). — Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἑώραμαι, or ὤμμαι, ὤψαι, etc.; Inf. ὤφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce*, ἰδοῦ), as a simple only Poet.; Aor. Pass. ὤφθην, ὀφθῆναι; Fut. ὀφθήσομαι. Verbal Adj. ὀρᾶτός and ὀπτός, ὀπτέος.

5. τρέχω, *to run*, (ΔPEM-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. ἐπιδεδράμημαι (X. O. 15. 1). Verb. Adj. θρεκτέον.

θρέξομαι, ἔθρεξα, rare and poet. — Second Perf. only Epic δέδρομα (ΔPEMΩ).

6. φέρω (only Pres. and Impf.), *to bear*, (OI-) Fut. οἴσω (Aor. imp. οἶσε, οἰσέτω, *bring*, in Aristoph., see § 230, under φέρω); --

(ΕΓΚΩ, cf ΕΝΕΓΚΩ) Aor. II. ἤνεγκον (rarer Aor. I. ἤνεγκα<sup>1</sup>), -ες, -ε(ν), -ομαι, -ετε, -ον (and -αμεν, -ατε, -αν), (§ 124, Rem. 2), Opt. ἐνέγκοιμι, etc. (rarer -αιμι, etc.), Inf. ἐνεγκεῖν, Part. ἐνεγκών (rarer ἐνέγκας), Imp. ἐνεγκε, -έτω, etc. (and -άτω, etc.); — (ΕΝΕΚ-) Perf. ἐνήνοχα (§ 124, 2); Mid. *to carry off, carry away, win*, Fut. οἴσομαι; Perf. Mid. or Pass. ἐνήνεγμαι (-γξαι, -γκται, or ἐνήνεκται); Aor. Mid. ἤνεγκάμην, ἐνεγκαι, -ασθαι, -άμενος; Pass. (a) *to be borne, carried*, (b) *to bear one's self, to hasten*; Aor. Pass. ἤνέχθην; Fut. ἐνεχθήσομαι (rarer οἰσθήσομαι). Verb. Adj. οἰστός, οἰστέος (Pocł. φερτός).

7. φημί (§ 178), *to say*, Impf. ἔφην with the meaning of the Aor. also φάναι and φάς (§ 178, Rem. 2); — (ΕΠ-) Aor. εἶπον, εἶπω, εἶποιμι, εἶπέ [§ 118, 3 (a)], (the other forms of the Imp. are rarely or never used, compound πρόειπε), εἶπεῖν, εἶπών (first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπας, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἶπάτω, εἶπατον, εἶπάτων, and always εἶπατε; all other forms wanting in the Att.). From the Epic Pres. εἶρω, come Fut. ἐρώ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι (§ 123, 4); — (ΠΕ-) Aor. Pass. ἐρήθη (ἐρήεθη appears not to be Attic), ῥηθῆναι, ῥηθείς; Fut. Pass. ῥηθήσομαι and εἰρήσομαι. — Mid. only in compounds, Fut. ἀπεροῦμαι, and first Aor. ἀπείπασθαι, *to deny, to be wearied out, to give up*, like ἀπειπεῖν. Verbal Adj. ῥητός, ῥητέος.

Instead of the Pres. φημί, other words are sometimes used, particularly in composition. Compare ἀπαγορεύω, *I forbid*, ἀπεῖπον, *I forbade*; ἀντιλέγω, *I contradict*, ἀντεῖπον, *I contradicted*, the compounds of εἶπεῖν in the Aor. being more frequent than ἀπηγόρευσα and ἀντέλεξα. So, ἀγορεύω τινὰ κακῶς, *I speak ill of one*, but ἀντεῖπον κακῶς.

### § 168. Conjugation of Verbs in -μι.

1. Verbs in -μι, the number of which is small, differ from those in -ω, principally in taking different personal-endings in the Pres. and Impf., several also in the second Aor. Act. and Mid.; and also in omitting the mode-vowel in the Ind. of the above tenses. The formation of the remaining

<sup>1</sup> The first Aor. is preferred to the second, in the first Pers. Sing. Indic., when the next word begins with a consonant; also in the persons of the Imp. which have α; hence ἐνεγκε, but ἐνεγκάτω.

tenses is like that of verbs in -ω, with a few exceptions. In omitting the mode-vowel, these verbs are analogous to those in -ύω, -έω, and -όω.

2. In the Pres. and Impf., most verbs in -μι with a monosyllabic stem, take a reduplication (§ 163); this consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough breathing is prefixed to the stem. These verbs are the following:—

ΣΤΑ ἵστημι

ΧΡΑ κίχρημι

ΒΑ (βίβημι) βιβάς

ΠΤΑ ἵπταμαι

ΠΛΑ πίμπλημι

ΠΡΑ πίμνημι

ΔΕ (δίδημι) διδέασι(ν)

ΘΕ τίθημι

Ἐ ἵημι

ΔΟ δίδωμι.

REMARK. Most verbs in -μι do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίθημι, to put; ἵστημι, to place; δίδωμι, to give, and ἵημι, to send, have this conjugation most full, though even these have forms in use borrowed from the conjugation in -ω, together with several forms of the inflection in -μι. See § 172, Rem. 8

### § 169. Division of Verbs in -μι.

Verbs in -μι are divided into two principal classes:—

1. Such as annex the personal-ending to the stem-vowel.

The stem of verbs of this class ends:—

(a) in α, c. g. ἵστημι, to place,

(b) “ ε, “ τίθημι, to put,

(c) “ ο, “ δίδωμι, to give,

(d) “ ι, “ εἶμι, to go,

(e) “ σ, “ εἰμί, instead of ἐσμί, to be,

Stem ΣΤΑ-

“ ΘΕ-

“ ΔΟ-

“ Ἴ-

“ ἘΞ-

2. Such as annex to their stems the syllable -ννῦ or -νῦ, and then append to this syllable the personal-endings. The stem of verbs of this class ends:—

A. In one of the four vowels, α, ε, ι, ο, and assumes -ννῦ

(a) in α, c. g. σκεδά-ννῦμι, to scatter,

(b) “ ε, “ κορέ-ννῦμι, to satisfy,

(c) “ ι, only τί-ννῦμι, to atone,

(d) “ ο, c. g. οτρώ-ννῦμι, to spread out,

Stem ΣΚΕΔΑ-

“ ΚΟΡΕ-

“ ΤΙ-

“ ΣΤΡΟ-



## B. In a consonant, and assumes -νῦ.

(a) in a mute, e. g. δείκ-νῦ-μι, to show,

Stem ΔΕΙΚ-

(b) " liquid, " δμ-νῦ-μι, to swear,

" 'ΟΜ-.

REMARK 1. When a diphthong precedes the final consonant of the stem that consonant is omitted before the -νν, except it be a Kappa-mute, e. g.

αἰ-νῦμαι Stem 'ΑΙΡ (comp. αἶρ-ω, ἄρ-νῦμαι)

δαί-νῦμι " ΔΑΙΤ (comp. δαίς, δαιτ-ός)

καί-νῦμαι " ΚΑΙΑ from ΚΑΔ (comp. Perf. κέκαδ-μαι, κέκασμαι)

κτεί-νῦμι " ΚΤΕΙΝ from ΚΤΕΝ (Fut. κτεν-ῶ); but

δείκ-νῦμι, εἶργ-νῦμι, ζεύγ-νῦμι, οἷγ-νῦμι.

REM. 2. Verbs of the second class, — those in -ῦμι, — form only the Pres. and Impf. like verbs in -μι, and even in these tenses, only a part of the forms are in -ῦμι, the others in -ῶ; in the Sing. Impf. the forms in -ῶ are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb σβέ-ννῦ-μι, from the stem ΣΒΕ-, is the only verb of this class which forms the second Aor., namely, ἔσβην; several verbs in -ω, form their second Aor. according to the analogy of these verbs, e. g. δύνω, ἔδυν.

§ 170. *Characteristic-vowel and Strengthening of the Stem of the Present.*

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf., and second Aor. Act.: —

ᾱ and ε into η, and ο into ω.

Still, in verbs in -ε and -ο this lengthening extends only to the Ind. Sing. of these three tenses; but in verbs in -α, to the Dual and Pl. Ind. also, and likewise to the entire Imp. and the second Aor. Inf. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, ε is lengthened into ει, and ο into ου, e. g. θεῖ-ναι, δοῦ-ναι. But in the same tenses of the Mid., the short characteristic-vowel remains throughout.

2. Verbs in -ῦμι, whose stems end in a vowel, and hence annex -νν, retain the short characteristic-vowel, except those whose stem ends in -ο, e. g. στρώ-ννῦμι (ΣΤΡΟ-); but verbs whose stems end in a consonant, and hence annex -ν, are strengthened in the stem of the Pres. by lengthening the stem-vowel, namely,

α becomes η, as in πῆγ-νῦμι, second Aor. Pass. ἐπᾶγ-ην

α " αι, " αἰ-νῦμαι instead of ἄρ-νῦμαι, stem 'ΑΡ, 'ΑΙΡ

ε " ει, " δείκ-νῦμι, stem ΔΕΚ, hence Ion. ἔδεξα

ο " ου, " ζεύγ-νῦμι, second Aor. Pass. ἐζύγ-ην.

§ 171. *Mode-vowels.*

1. The Ind. Pres., Impf., and second Aor. do not take the mode-vowel (§ 168, 1), and hence the personal-endings are annexed immediately to the stem of the verb, e. g.

ἴ-στα-μεν	ἔ-τι-δέ-μεν	ἔ-δο-μεν
ἴ-στα-μεθα	ἔ-τι-δέ-μεθα	ἔ-δο-μεθα.

2. The Subj. has the mode-vowels ω and η, as in verbs in -ω; but these vowels coalesce with the characteristic-vowel and form one syllable; this coalescence differs from the contraction of verbs in -ω, as follows:—

ἀη and ἄη coalesce into ῆ and ῇ (not, as in contracts in -άω, into ᾶ and ῆ), ὅη coalesces into ῶ (not, as in contracts in -όω, into οἶ), e. g.

ἴ-στα-ω = ἴ-στῶ	ἴ-στα-ης = ἴ-στῆς	ἴ-στα-η-ται = ἴ-στῇ-ται
στα-ω = στῶ	στα-ης = στῆς	
τι-δέ-ω = τι-δῶ	τι-δέ-ης = τι-δῆς	τι-δέ-ω-μαι = τι-δῶ-μαι
δι-δό-ω = δι-δῶ	δι-δό-ης = δι-δῆς	δι-δό-η = δι-δῶ.

REMARK 1. This form of the Subj. of ἴστημι and τίθημι is like the Subj. of the two Aorists Pass. of all verbs, e. g. τυφθῶ, -ῆς, -ῇ, etc., τυπῶ, -ῆς, -ῇ, from τύπτω, σταθῶ, -ῆς, -ῇ, from ἵστημι.

REM. 2. The Subj. of verbs in -ύμι is like that of verbs in -ύω, e. g. δεικνύω, -ύης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Impf. Opt. A. ἴ-στα-ι-ην = ἴ-σταί-ην	Aor. II. A. σταί-ην	Impf. M. ἴ-σταί-μην
τι-δέ-ι-ην = τι-δέί-ην	δέί-ην	τι-δέί-μην
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μην.

REM. 3. The Opt. of verbs in -ε (τίθημι) is like the Aorists Opt. Pass. of all verbs, e. g. σταθεί-ην, τυφθεί-ην, τυπεί-ην.

REM. 4. The Impf. Opt. of verbs in -ύμι, like the Subj. Pres., follows the form in -ω, e. g. δεικνύοιμι. The few exceptions will be considered below.

§ 172. *Personal-endings.*

1. The following are the personal endings for the Act.:—

(a) For the Indicative Present,

Sing. 1.	-μι	ἴ-στη-μι
2.	-ς (properly -σι)	ἴ-στη-ς
3.	-σι(ν) (properly -τι)	ἴ-στη-σι(ν)

Dual 2.	-τον	ἴ-σῑᾱ-τον
3.	-τον	ἴ-σῑᾱ-τον
Plur. 1.	-μεν (properly -μες)	ἴ-σῑᾱ-μεν
2.	-τε	ἴ-σῑᾱ-τε
3.	[-νσι(ν)] (properly -ντι)	[ἴ-σῑᾱ-ντι ἴ-σῑᾱ-σι(ν)].

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾱσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus:—

from	ἴ-σῑᾱ-νσι	is formed	ἴ-σῑᾱσι	(ἴ-σῑᾱ-ᾱσι)
"	τί-θε-νσι	"	τι-θεῖσι	Att. τι-θέ-ᾱσι
"	δί-δο-νσι	"	δι-δοῦσι	" δι-δό-ᾱσι
"	δείκ-νυ-νσι	"	δεικ-νῦσι	" δεικ-νύ-ᾱσι.

REMARK 1. The uncontracted form in -έῃσι, -όᾱσι, -ύᾱσι, is the only one used in Attic prose, though it also occurs in the Ionic dialect; the contracted form in -εῖσι, -οῦσι, -ῦσι, is the usual form in the Ionic writers, very seldom in the Attic poets. But from ἵημι (stem 'Ε), to send, this Attic form ἰᾱσι (contracted from ἴ-έ-ᾱσι) always occurs.

(b) The personal-endings of the Subj. Pres. and second Aor. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind.:—

Sing. 1.	-ν	Impf. ἴ-σῑῃ-ν	έ-τί-θη-ν
2.	-ς	ἴ-σῑῃ-ς	έ-τί-θη-ς
3.	-	ἴ-σῑῃ	έ-τί-θη
Dual 2.	-τον	A. II. ἴ-σῑῃ-τον	έ-θε-τον
3.	-την	έ-σῑῃ-την	έ-θέ-την
Plur. 1.	-μεν (properly -μες)	έ-σῑῃ-μεν	έ-θε-μεν
2.	-τε	έ-σῑῃ-τε	έ-θε-τε
3.	-σαν	έ-σῑῃ-σαν	έ-θε-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔσῑην, e. g. ἐτύπ-ην, ἐ-σῑᾱ-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor. (except the first Pers. Sing.) differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; comp. the endings of βουλεύοιμι, βουλεύσαιμι, etc. with those of

σῑαί-ην, ἴ-σῑαί-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 3. In the Dual and Pl. Impf. Opt., the -η is commonly rejected in the Attic dialect, and the ending of the third Pers. Pl. -ησαν is almost always shortened into -εν, e. g.

τιθεί-ημεν = τιθεῖμεν  
τιθεί-ησαν = τιθεῖεν

ἰσῑαί-ητε = ἰσῑαῖτε  
διδοί-ησαν = διδοῖεν.

The same holds of the Opt. Pass. Aorists of all verbs, e. g. παιδεύθειμεν = παιδεύθ-είμεν (wholly like τῶν). — On the contrary, in the second Aor. Opt. Act. of ἵστημι, τίθημι, δίδωμι, the abbreviated forms are very rare, except the third Pers. Pl., which is commonly abridged.

REM. 4. The forms διδάσκειν and δέσκειν also occur.

(e) The endings of the Pres. and second Aor. Imp. are: —

Sing. 2.	-σι	(ἵστα-σι)	(τί-νε-σι)	(δί-δο-σι)
3.	-τω	ἵστα-τω	τι-νέ-τω	δι-δό-τω
Dual 2.	-τον	ἵστα-τον	τί-νε-τον	δί-δο-τον
3.	-των	ἵστα-των	τι-νέ-των	δι-δό-των
Plural 2.	-τε	ἵστα-τε	τί-νε-τε	δί-δο-τε
3.	-τωσαν	ἵστα-τωσαν	τι-νέ-τωσαν	δι-δό-τωσαν
		or ἵσταντων	τι-νέντων	δι-δόντων.

REM. 5. The second Pers. Sing. Imp. Pres. rejects the ending -σι, and, as a compensation, lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, υ into ū,

ἵστα-σι becomes ἵστη  
 δί-δο-σι " δί-δου

τί-νε-σι becomes τί-νει  
 δείκ-νυ-σι " δείκνυ.

The ending -σι is retained in the Pres. only in a very few verbs, e. g. φάσι from φημί, ἴσσι from εἰμί, ἔσι from εἶμι, and some others; it also occurs in certain Perfects of verbs in -ω, e. g. τέθνασι.

In the second Aor. of τίθημι, ἵημι, and δίδωμι, the ending -σι is softened into ς; thus, νεί-σι becomes νείς, ἔ-σι = ἔς, δό-σι = δός; but in the second Aor. of ἵστημι, the ending -σι is retained; thus, στῆ-σι; also in the two Aorists Pass. of all verbs, e. g. τύπη-σι, παιδεύθη-σι (instead of παιδεύθη-σι, § 21, Rem. 3). In compounds of στῆ-σι and βῆ-σι, the ending -θη-σι is often abbreviated into ᾱ, in the poet. dialect, e. g. παρᾱστᾱ, ἀπόστᾱ, πρόβᾱ, κατᾱβᾱ.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel (α being lengthened into η, ε into ει, ο into ου, § 170, 1); thus,

Pres.	ἵστα-ναι	τι-νέ-ναι	δι-δό-ναι	δεικ-νύ-ναι
Second Aor.	στῆ-ναι	νεί-ναι	δοῦ-ναι.	

REM. 6. The Inf. Pass. Aorists of all verbs are like στῆναι, e. g. τυπῆ-ναι, βουλευθῆ-ναι.

(g) The endings of the Pres. and second Aor. participle are -ντς, -ντσα, -ντ, which are joined to the characteristic-vowel according to the common rules; thus,

ἵστα-ντς	= ἵστας, ἵστασα, ἵσταν	στας, στασα, σταν
τι-νέ-ντς	= τι-νείς, -εῖσα, -έν	νείς, νείσα, νέν
δι-δό-ντς	= δι-δούς, -ούσα, -όν	δούς, -ούσα, -όν
δεικ-νύ-ντς	= δεικ-νύς, -ύσα, -ήν.	

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. *τιθεῖς*, or *θεῖς*, e. g. *τυπ-εῖς*, *-εῖσα*, *-έν*, *βουλευθ-εῖς*.

2. The personal-endings of the Mid. are like those of verbs in *-ω*, except that uniformly, in the second Pers. Sing. Pres. and almost always in the Impf. Ind. and in the Imp., the personal-endings retain their full form, *-σαι* and *-σο*. Still, the following points are to be noted:—

(a) The second Pers. Pres. Ind. of verbs in *-α* (as *ἵστημι*, *δύναμαι*), is only *-ασαι* in Attic prose; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. *ἐπίστα* from *ἐπίσταμαι* in Aesch., *δύνη* (from the Ionic ending *-εαι*) instead of *δύνη*, in Soph. and Eurip.—In the second Pers. Imp. and in the Impf., *ἵστω* seems to be only poetic; but, *ἐπίστω*, *ἡπίστω*, *δύνω*, *ἡδύνω*, are the regular forms in good prose, and the uncontracted forms scarcely occur except in the poets and later writers.

(b) In verbs in *-ε*, the contract forms in the Imp. Pres. are poetic and rare, and in the Indic. Impf. not at all in use; thus, Impf. *ἐτίδεσο*, Imp. *τίδεσο* (*τίδου*); in the second Aor., both of verbs in *-ε* and *-ο*, the contract are the regular forms, e. g. Indic. *ἔδου*, Imp. *δοῦ*; *ἔδου*, *δοῦ*. In verbs in *-ο* also, the uncontracted forms seem to be the usual ones in the Impf. and Imp.: *ἐδίδου*, *δίδου*.

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in *-ω*, the *σ* is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of *τίδημι*, is *ἐτίδην*, 2 Pers. *ἐτίδεις*, 3. *ἐτίδει* (from *ΤΙΘΕΩ*), *ἐτίδεις* and *ἐτίδει* being more frequent than *ἐτίδης*, *ἐτίδη*; on *ἵημι*, see § 180; the Sing. Impf. Act. of *δίδωμι* is always *ἐδίδουν* (fr. *ΔΙΔΩΩ*), *ἐδίδους*, etc. (X. An. 5. 8, 4. is to be read *ἐδίδους* instead of *ἐδίδως*, according to the best MSS.) In verbs in *-ύμι*, the forms in *-ύω* are usual throughout the Pres. and Impf., especially in third Pers. Pl. Indic. Act., e. g. *δεικνύουσι(ν)*, and the only forms in the Pres. Subj. and Impf. Opt., e. g. *δεικνύω*, *ὀμνύω*, *συμμιγνύω*, together with *δείκνυμι*, *ὀμνυμι*, *συμμιγνυμι*.—In Attic poetry, there are also contracted forms of *τίδημι* and *ἵημι* in the second and third Pers. Sing. Pres. Ind. Act., e. g. *τιθεῖς*, *ίεις*, *τιθεῖ*, *ίει*.—But the Middle admits the formation in *-ύω* only in the Subj. and Opt.

#### FORMATION OF THE TENSES.

##### § 175. I. *First Class of Verbs in -μι*.

1. In forming the tenses of the Act., the short characteristic-vowel is lengthened, both in the Fut. and first Aor. Mid., namely, *α* into *η*, *ε* into *η*; also in the Perf. Act. of *τίδημι* and *ἵημι*, *ε* is lengthened into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίδημι* and *ἵημι*, where the *ει* of the Perf. Act. (*τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*) is retained.

2. The first Aor. Act. and Mid. of *τίδημι*, *ἵημι*, and *δίδωμι*, has *κ* for the characteristic of the tense, not *σ*; thus,

*τίδη-κ-α*,      *ἵη-κ-α*,      *ἔ-δω-κ-α*

The forms of the first Aor. Act. ἔθηκα, ἤκα, and ἔδωκα, however, are usual only in the Ind., and generally only in the Sing.; in the other persons, the Attic writers commonly used the forms of the second Aor.; in the other modes and the participials, the forms of the second Aor. were always used.

Examples of the first Aor. in the Pl. Ind. are: ἔθήκαμεν, X. C. 4. 2, 15. ἔδωκαμεν, X. An. 3. 2, 5. O. 9, 9. 10. ἔδωκατε, Antiph. 138, 77. ἔδωκαν, X. Cy. 4. 6, 12. ἔθηκαν, H. 2. 3, 20. ἀφῆκαν, Cy. 4. 5, 14.

Also the forms of the second Aor. Mid. of τίθημι, ἵημι, and δίδωμι, are used by the Attic writers instead of the first Aor.; ἡκάμην from ἵημι occurs, though but seldom. On the contrary, the forms of the second Aor. Ind. Act. of τίθημι, ἵημι, and δίδωμι (ἔθην, ἤν, ἔδων), are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἔστη-σ-α, ἐστη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. Some other verbs, however, have a second Aor. Mid., e. g. ἐπτάμην, ἐπριάμην.

REMARK 1. The second Aor. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἐστήξω and ἐστήξομαι, § 154, 6.

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut., and first Aor. Act. have a Trans. meaning, *to place*; on the contrary, the second Aor., the Perf. and Plup., Act. and the Fut. Perf., have a reflexive or Intrans. meaning, *to place one's self, to stand*, namely, ἔστην, *I placed myself, or I stood*; ἔστηκα (with present signification), *I have placed myself, I stand, sto*; ἐστήκειν, *stabam*; ἐστήξω, ἐστήξομαι, *stabo* (ἄφεστήξω, *I shall withdraw*). The Mid. denotes either *to place for one's self, to erect, to stand, consistere, or to place one's self*; Pass. *to be placed*. Ἔστηκα and ἐστήκειν usually take the place also of the forms ἔσταμαι and ἐστάμην, which occur but rarely.

## § 174. II. Second Class of Verbs in -μι.

There is no difficulty in forming the tenses of verbs of the second class (§ 169, 2). All the tenses are formed from the stem, after rejecting the ending -νν̄μι, or -ν̄μι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω through all the tenses, e. g. στρώ-νν̄μι, ζώ-νν̄μι, ῥώ-νν̄μι, Fut. στρώ-σω, etc. But verbs, whose stem ends in a liquid, in forming some of the tenses, assume a Theme ending in a vowel, e. g. ὄμ-ν̄μι, Aor. ὤμ-ο-σα, from ὍΜΟΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύ-ν̄μι. See § 182

## § 175. Paradigms of

ACTIVE.						
Tenses.	Modes	Numbers and Persons.	ΣΤΑ- to place	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present	Indicative.	S. 1.	ἵστημι	τίθημι	δίδομι	δείκνυμι <sup>1</sup>
		2.	ἵστης	τίθης	δίδως	δείκνυς
		3.	ἵστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)
		D. 1.				
		2.	ἵσταντον	τίθετον	δίδοτον	δείκνυτον
		3.	ἵσταντον	τίθετον	δίδοτον	δείκνυτον
		P. 1.	ἵστανμεν	τίθεμεν	δίδομεν	δείκνυμεν
		2.	ἵσταντε	τίθετε	δίδοτε	δείκνυτε
		3.	ἵστανσι(ν) (from ἱσταν-άσι)	τιθεί-άσι(ν) and τιθεῖσι(ν)	διδό-άσι(ν) and διδοῦσι(ν)	δείκνυ-άσι(ν) and δείκνυσι(ν)
	Subjunctive.	S. 1.	ἵστω	τιθῶ	διδῶ	δείκνυ-ω
		2.	ἵσῃς	τιθῇς	διδῷς	δείκνυ-ῃς
		3.	ἵσῃ	τιθῇ	διδῷ	etc.
		D. 1.				
		2.	ἵσῃ-τον	τιθῇ-τος	διδῷ-τον	
		3.	ἵσῃ-τον	τιθῇ-τον	διδῷ-τον	
		P. 1.	ἵστω-μεν	τιθῶ-μεν	διδῶ-μεν	
		2.	ἵσῃ-τε	τιθῇ-τε	διδῷ-τε	
		3.	ἵσῃ-σι(ν)	τιθῶ-σι(ν)	διδῷ-σι(ν)	
	Imperative.	S. 2.	ἵστη <sup>2</sup> (from ἱσταν-άσι)	τίθει <sup>2</sup> (from τιθε-άσι)	δίδου <sup>2</sup> (from διδο-άσι)	δείκνυ <sup>2</sup> (from δείκνυ-άσι)
		3.	ἵσταντω	τιθείτω	διδότω	δείκνυτω
		D. 2.	ἵσταντον	τίθετον	δίδοτον	δείκνυτον
		3.	ἵσταντων	τιθέτων	διδότων	δείκνυτων
		P. 2.	ἵσταντε	τίθετε	δίδοτε	δείκνυτε
		3.	ἵσταντωσαν and ἱσταντων	τιθέτωσαν and τιθέωντων	διδότωσαν and διδόντων	δείκνυτωσαν and δείκνυντων
	Infinitive.		ἵσταν-αι	τιθεί-αι	διδό-αι	δείκνυ-αι
	Part.		ἱστας, ἄσα, ἄν G. ἄντος	τιθείς, εἶσα, ἐν G. ἐντος	διδούς, οὔσα, ὄν G. ὄντος	δείκνυς, ἴσα, ἴν G. ἴντος
Imperfect.	Indicative	S. 1.	ἵστην	ἐτίθην	ἐδίδοον <sup>2</sup>	ἐδείκνυν
		2.	ἵστης	ἐτίθεις <sup>2</sup>	ἐδίδοις <sup>2</sup>	ἐδείκνυς
		3.	ἵστη	ἐτίθει <sup>2</sup>	ἐδίδοις <sup>2</sup>	ἐδείκνυ
		D. 1.				
		2.	ἵσταντον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
		3.	ἵσταντην	ἐτίθει-την	ἐδίδο-την	ἐδείκνυ-την
		P. 1.	ἵστανμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
		2.	ἵσταντε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
		3.	ἵστανσαν	ἐτίθε-σαν	ἐδίδο-σαν	ἐδείκνυ-σαν
	Optative.	S. 1.	ἵσταί-ην	τιθεί-ην	διδοί-ην	δείκνυ-οιμι
		2.	ἵσταί-ης	τιθεί-ης	διδοί-ης	δείκνυ-οις
		3.	ἵσταί-η	τιθεί-η	διδοί-η	etc.
		D. 1.				
		2.	ἵσταί-τον <sup>4</sup>	τιθεί-τον <sup>4</sup>	διδοί-τον <sup>4</sup>	
		3.	ἵσταί-την	τιθεί-την	διδοί-την	
		P. 1.	ἵσταί-μεν	τιθεί-μεν	διδοί-μεν	
		2.	ἵσταί-τε	τιθεί-τε	διδοί-τε	
		3.	ἵσταί-εν	τιθεί-εν	διδοί-εν	

<sup>1</sup> And δεικνύ-ω, -εις, etc., especially δεικνύουσι(ν). Also Impf. δεικνύον, -ες, -ε(ν), and the Part. usually δεικνύ-ων, -ούσα, -ον (§ 172. Rem. 8). <sup>2</sup> § 172. Rem.

Verbs in -μι.

MIDDLE.			
ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-σταῖ-μαι ἵ-σταῖ-σαι ἵ-σταῖ-ται ἵ-σταῖ-μεθον ἵ-στα-σθον ἵ-στα-σθαι ἵ-σταῖ-μεθα ἵ-στα-σθι ἵ-στα-νται	τί-θε-μαι τί-θε-σαι τί-θε-ται τί-θεῖ-μεθον τί-θε-σθον τί-θε-σθαι τί-θεῖ-μεθα τί-θε-σθι τί-θε-νται	δί-δο-μαι δί-δο-σαι δί-δο-ται δί-δοῖ-μεθον δί-δο-σθον δί-δο-σθαι δί-δοῖ-μεθα δί-δο-σθι δί-δο-νται	δείκ-νύ-μαι δείκ-νύ-σαι δείκ-νύ-ται δείκ-νύῃ-μεθον δείκ-νύ-σθον δείκ-νύ-σθαι δείκ-νύῃ-μεθα δείκ-νύ-σθι δείκ-νύ-νται
ἰ-στέ-μαι <sup>b</sup> ἰ-στέῃ ἰ-στέῃ-ται ἰ-στέῃ-μεθον ἰ-στέῃ-σθον ἰ-στέῃ-σθον ἰ-στέῃ-μεθι ἰ-στέῃ-σθι ἰ-στέῃ-νται	τί-θῶ-μαι τί-θῶ τί-θῶ-ται τί-θῶ-μεθον τί-θῶ-σθον τί-θῶ-σθον τί-θῶ-μεθι τί-θῶ-σθι τί-θῶ-νται	δί-θῶ-μαι δί-θῶ δί-θῶ-ται δί-θῶ-μεθον δί-θῶ-σθον δί-θῶ-σθον δί-θῶ-μεθι δί-θῶ-σθι δί-θῶ-νται	δείκ-νύ-ωμαι δείκ-νύ-ῃ etc
ἵ-σταῖ-σο and ἵ-στω ἵ-σταῖ-σθι ἵ-στα-σθον ἵ-σταῖ-σθον ἵ-στα-σθι ἵ-σταῖ-σθι ἵ-σταῖ-σθωσαν and ἵ-σταῖ-σθων ἵ-σταῖ-σθαι ἵ-σταῖ-μενος, η, ον	τί-θεῖ-σο and τί-θει τί-θεῖ-σθι τί-θεῖ-σθον τί-θεῖ-σθον τί-θεῖ-σθι τί-θεῖ-σθι τί-θεῖ-σθωσαν and τί-θεῖ-σθων τί-θεῖ-σθαι τί-θεῖ-μενος, η, ον	δί-δοῖ-σο and δί-δου δί-δοῖ-σθι δί-δοῖ-σθον δί-δοῖ-σθον δί-δοῖ-σθι δί-δοῖ-σθι δί-δοῖ-σθωσαν and δί-δοῖ-σθων δί-δοῖ-σθαι δί-δοῖ-μενος, η, ον	δείκ-νύ-σο δείκ-νύ-σθι δείκ-νύ-σθον δείκ-νύ-σθον δείκ-νύ-σθι δείκ-νύ-σθι δείκ-νύ-σθωσαν and δείκ-νύ-σθων δείκ-νύ-σθαι δείκ-νύ-μενος, η, ον
ἰ-σταῖ-μην <sup>c</sup> ἵ-σταῖ-σο and ἵ-στω ἵ-σταῖ-το ἵ-σταῖ-μεθον ἵ-σταῖ-σθον ἵ-σταῖ-σθην ἵ-σταῖ-μεθα ἵ-σταῖ-σθι ἵ-σταῖ-ντο	ἰ-τί-θεῖ-μην ἰ-τί-θεῖ-σο ἰ-τί-θεῖ-το ἰ-τί-θεῖ-μεθον ἰ-τί-θεῖ-σθον ἰ-τί-θεῖ-σθην ἰ-τί-θεῖ-μεθα ἰ-τί-θεῖ-σθι ἰ-τί-θεῖ-ντο	ἰ-δί-δοῖ-μην ἰ-δί-δοῖ-σο ἰ-δί-δοῖ-το ἰ-δί-δοῖ-μεθον ἰ-δί-δοῖ-σθον ἰ-δί-δοῖ-σθην ἰ-δί-δοῖ-μεθα ἰ-δί-δοῖ-σθι ἰ-δί-δοῖ-ντο	ἰ-δείκ-νύῃ-μην ἰ-δείκ-νύῃ-σο ἰ-δείκ-νύῃ-το ἰ-δείκ-νύῃ-μεθον ἰ-δείκ-νύῃ-σθον ἰ-δείκ-νύῃ-σθην ἰ-δείκ-νύῃ-μεθα ἰ-δείκ-νύῃ-σθι ἰ-δείκ-νύῃ-ντο
ἰ-σταῖ-μην <sup>d</sup> ἰ-σταῖ-ο ἰ-σταῖ-το ἰ-σταῖ-μεθον ἰ-σταῖ-σθον ἰ-σταῖ-σθην ἰ-σταῖ-μεθα ἰ-σταῖ-σθι ἰ-σταῖ-ντο	τί-θῶ-μην <sup>e</sup> τί-θῶ-ο τί-θῶ-το τί-θῶ-μεθον τί-θῶ-σθον τί-θῶ-σθην τί-θῶ-μεθα τί-θῶ-σθι τί-θῶ-ντο	δί-θῶ-μην <sup>f</sup> δί-θῶ-ο δί-θῶ-το δί-θῶ-μεθον δί-θῶ-σθον δί-θῶ-σθην δί-θῶ-μεθα δί-θῶ-σθι δί-θῶ-ντο	δείκ-νύ-οιμην δείκ-νύ-οιο, etc.

5. <sup>a</sup> § 172, Rem. 8. <sup>b</sup> § 172, Rem. 3. <sup>c</sup> On the irreg. accent of ἰ-στέ-μαι, etc., see § 176, 1. <sup>d</sup> On the accent in ἰ-στέ-μαι, etc., see § 176, 1. <sup>e</sup> § 176, 2.



## ACTIVE.

Tense.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist	Indicative.	S. 1.	ἔ-στη-ν, I stood,	(ἔ-θη-ν) } Δ. I. (ἔ-θε-ν) } Δ. I.	(ἔ-θε-ν) } Δ. I.	
		2.	ἔ-στη-ς	(ἔ-θη-ς) } used	(ἔ-θε-ς) } used	
		3.	ἔ-στη	(ἔ-θη) } for it	(ἔ-θε) } for it	
		D. 1.				
		2.	ἔ-στη-τον	ἔ-θε-τον	ἔ-θε-τον	wanting.
		3.	ἔ-στη-την	ἔ-θε-την	ἔ-θε-την	
		P. 1.	ἔ-στη-μεν	ἔ-θε-μεν	ἔ-θε-μεν	
		2.	ἔ-στη-τε	ἔ-θε-τε	ἔ-θε-τε	
		3.	ἔ-στη-σαν	ἔ-θε-σαν	ἔ-θε-σαν	
	Subjunctive.	S. 1.	στῶ <sup>1</sup>	θῶ <sup>1</sup>	θῶ <sup>1</sup>	
		2.	στῆς	θῆς	θῆς	
		3.	στῇ	θῇ	θῇ	
		D. 1.				
		2.	στῇ-τον	θῇ-τον	θῶ-τον	
		3.	στῇ-την	θῇ-την	θῶ-την	
		P. 1.	στῶ-μεν	θῶ-μεν	θῶ-μεν	
		2.	στῇ-τε	θῇ-τε	θῶ-τε	
		3.	στῶ-σι(ν)	θῶ-σι(ν)	θῶ-σι(ν)	
	Optative.	S. 1.	σταί-ην	δαί-ην	δοί-ην	
		2.	σταί-ης	δαί-ης	δοί-ης	
		3.	σταί-η	δαί-η	δοί-η	
		D. 1.				
		2.	σταί-ητον <sup>2</sup>	δαί-ητον <sup>2</sup>	δοί-ητον <sup>2</sup>	
		3.	σταί-ητην	δαί-ητην	δοί-ητην	
		P. 1.	σταί-ημεν	δαί-ημεν	δοί-ημεν	
		2.	σταί-ητε	δαί-ητε	δοί-ητε	
		3.	σταί-εν	δαί-εν	δοί-εν	
	Imperative.	S. 2.	στή-θι <sup>3</sup>	δέξ (δέξι) <sup>4</sup>	δέξ (δέξι) <sup>4</sup>	
		3.	στή-τω	δέ-τω	δέ-τω	
		D. 2.	στή-των	δέ-των	δέ-των	
		3.	στή-των	δέ-των	δέ-των	
		P. 2.	στή-τε	δέ-τε	δέ-τε	
		3.	στή-τωσαν and στήντων	δέ-τωσαν and δέντων	δέ-τωσαν and δόντων	
		Inf. n.	στή-ναι	δεῖ-ναι	δοῦ-ναι	
		Part.	στάς, ἄσας, ἄν Gen. στάντος	δέξ, εἰσας, ἐν Gen. δέντος	δόξ, οὔσας, ὄν Gen. δόντος	
		Future.	στή-σω	δή-σω	δώ-σω	δείξω
Aorist I.			ἔ-στησα, I [placed,	ἔ-θηκα	ἔ-θεκα	ἔ-δειξα
				Instead of these forms, the 2d Aor. is used in the 1st, Pl. Ind. and in the other Modes and Participles, † 173, 2.		
Perfect.			ἔ-στηκα, I sto.	τέ-θεικα	δέ-θεκα	δέ-δειξα
Pluperfect			ἔ-στήκειν and εἰ-στήκειν	ἔ-τε-θείκειν	ἔ-τε-δέκειν	ἔ-τε-δείχων
Pl. Perf.			ἔ-στήκειν old Att.	wanting.	wanting.	wanting.

P A S

Aor. I. ἔ-στη-θην ἔ-τέ-θην ἔ-δέ-θην ἔ-δείχ-θην

The compounds, e. g. ἀποστή, ἐκδῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστῶσι, ἐκδῆτον, διαδῶμεν. <sup>2</sup> See † 172, Rem. 3. <sup>3</sup> In composition, παρῶσθαι, παρῶσθαι ἀπῶσθαι, ἀπῶσθαι, † 172, Rem. 5. <sup>4</sup> In composition, περίδεις, ἐνδεις; ἀπόδοξ, ἐκδοξ; περίδεις, ἐκδοξ, † 118, Rem. 1. <sup>5</sup> See † 176, 3. <sup>6</sup> ἐνέθην and τεθέσθαι instead of ἐνέθην and τεθέσθαι.

MIDDLE.

ΣΤΑ- <i>t</i> : place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
(ἐ-στέ-μην does not occur, but ἐ-πτέ-μην ἐ-πριό-μην)	ἐ-νί-μην ἐ-νιου (from ἐνέσο) ἐ-νί-το ἐ-νί-μενον ἐ-νί-σνον ἐ-νί-σνιν ἐ-νί-μενα ἐ-νί-σνε ἐ-νί-ντο	ἐ-δό-μην ἐ-δου (from ἐδοσο) ἐ-δο-το ἐ-δό-μενον ἐ-δο-σνον ἐ-δό-σνιν ἐ-δό-μενα ἐ-δο-σνε ἐ-δο-ντο	wanting.
(σταῖ-μαι does not occur, but πρίω-μαι, -η, -ηται, etc.)	νίω-μαι <sup>7</sup> νίη νίη-ται νίω-μενον νίη-σνον νίη-σνιν νίω-μενα νίη-σνε νίω-νται	δίω-μαι <sup>7</sup> δίη δίη-ται δίω-μενον δίη-σνον δίη-σνιν δίω-μενα δίη-σνε δίω-νται	
(σταί-μην does not occur, but πριά-μην, -αισ -αιτο, etc.)	νιό-μην <sup>8</sup> νιοῖ-ο νιοῖ-το νιό-μενον νιοῖ-σνον νιοῖ-σνιν νιό-μενα νιοῖ-σνε νιοῖ-ντο	διό-μην <sup>8</sup> διοῖ-ο διοῖ-το διό-μενον διοῖ-σνον διοῖ-σνιν διό-μενα διοῖ-σνε διοῖ-ντο	
(στέ-σο, or σταῖ does not occur, but πρία-σο, or ποίω)	νιό (from νέσο) <sup>9</sup> νί-σνι νί-σνον νί-σνιν νί-σνε νί-σνισαν and νί-σνιν	διό (from δόσο) <sup>9</sup> δί-σνι δί-σνον δί-σνιν δί-σνε δί-σνισαν and δί-σνιν	
(στέ-σθαι) πρίασ.	νί-σθαι	δί-σθαι	
(στέ-μενος) πρία-μενος	νί-μενος, -η, -ον	δί-μενος, -η, -ον	
στή-σομαι	νί-σομαι	δί-σομαι	δείξομαι
ἐ-στη-σάμην	(ἐ-νί-κδ-μην)	(ἐ-δω-κδ-μην)	ἐ-δείξάμην
	Instead of these forms, the second Aor. Mdl. is used by the Attic writers, § 173, 2.		
ἐ-στέ-μαι, 173, R. 2.	τέ-νι-μαι	δέ-δο-μαι	δέ-δειγ-μαι
ἐ-στέ-μην, § 173, Rem. 2.	ἐ-τε-νί-μην	ἐ-δε-δό-μην	ἐ-δε-δείγ-μην
ἐ-στήξομαι, <sup>10</sup>	wanting.	wanting.	wanting.

SIVE.

[Fut. I.] στα-νίσσομαι | τε-νίσσομαι<sup>6</sup> | δο-νίσσομαι | δειχ-νίσσομαι  
 § 21, 2. <sup>7</sup> Also in composition, ἐννίωμαι, -ῆ, -ῆται, etc., ἀπονίωμαι, -ῆ, -ῆται, etc., ἐκνίωμαι, -ῆ, -ῆται, etc., ἀποδίνωμαι, -ῆ, -ῆται, etc. <sup>8</sup> See § 176, 2. <sup>9</sup> In composition, κατάνιον, ἀπένιον; περίδον, ἀπένιον; κατάνισσιν, περίδισσιν; ἐννίε-σιν, ἀπένισσιν; but ἐννίον, εἰςνίον; ἀπένιον, ἐννίον, § 118, Rem. 1. <sup>10</sup> § 154, 6, and § 173, Rem. 2.



instead of ὠνήμην. The remaining forms are supplied by ὠφελεῖν.

5. πί-μ-πλη-μι, *to fill*, (ΠΛΑ-) Inf. πιμπλάειν; Impf. ἐπίμπλην; Fut. πλήσω; Perf. πέπληκα; Aor. ἔπλησα; Mid. *to fill for one's self*, πίμπλαμαι, Inf. πίμπλασθαι; Impf. ἐπιμπλάμην; Aor. ἐπλησάμην; Fut. πλήσομαι; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθην (§ 131); Fut. Pass. πλησθήσομαι (§ 131); second Aor. ἐπλήμην, Poet. Verb. Adj. πληστέος.

The μ in the reduplication of this and the following verb is usually omitted in composition, when μ precedes the reduplication, e. g. ἐμπίπλαμαι, but ἐνεπιμπλάμην. Contrary to this rule, however, forms with and without μ are both used by the poets, according to the necessities of the verse.

6. πίμπρημι, *to burn*, Trans., in all respects like πίμπλημι: πρήσω, ἔπρησα, πέπρηκα, πέπρησμαι, ἐπρήσθην, πρησθήσομαι, πεπρήσομαι.

7. ΤΑΗ-ΜΙ, *to endure*, Pres. and Impf. wanting (instead of them ὑπομένω, ἀνέχομαι); Aor. ἔτλην, (τλῶ,) τλαίην, τλήθι, τλᾶς (τλᾶσα); Fut. τλήσομαι; Perf. τέτληκα. Verbal Adj. τλητός. (In Attic prose this verb is rare.)

8. φη-μί, *to say* (stem ΦΑ-), has the following formation: —

§ 178.

Present.			ACTIVE.		Imperfect.		
Indicative	S. 1.	φημί <sup>1</sup>	Indicative	S. 1.	ἔφην		
	2.	φῆς		2.	ἔφης, usually ἔφησθα		
	3.	φησί(ν)		3.	ἔφη [(§ 116, 2).]		
	D. 2.	φᾶτόν		D. 2.	ἔφᾶτον		
	3.	φᾶτόν		3.	ἔφᾶτην		
	P. 1.	φᾶμέν		P. 1.	ἔφᾶμεν		
	2.	φᾶτέ		2.	ἔφᾶτε		
	3.	φᾶσί(ν)		3.	ἔφᾶσαν		
Subj.	φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)		Opt.	φαίην, φαίης, φαίη, φαίητον and φαῖτον, φαίητην and φαίτην, φαίημεν and φαῖμεν, φαίητε and φαῖτε, φαῖεν			
Imp.	φᾶδί, or φᾶδι (σύμφᾶδι), φᾶτω, φᾶτον, φᾶτων, φᾶτε, φᾶτωσαν and φάντων						
Inf.	φᾶναι		Fut.	φῆσω			
Part.	(φᾶς, φᾶσα, φάν G. φάντος, φάσης)		Aor.	ἔφησα.			
MIDDLE.							
Perf. Imp. πᾶσθω (Pl. Tim. 72, d.), <i>let it be said</i> . Impf. Ind. ἔφαντο, Lys. Fragn. 3. [X. Cy. 6. 1, 21, is a false reading]; Inf. φάσθαι, Aesch. Pers. 687, in chorus. Part. φάμενος (rare), <i>affirming</i> .							
Verbal adjective, φατός, φατέος.							

<sup>1</sup> In composition: ἀντίφημι, σύμφημι, ἀντίφησι(ν), σύμφησι(ν), etc., but ἀντιφῆς (accent on ultimate), συμφῆς, and Subj. ἀντιφῶ, ἀντιφῆς, etc.

REMARK 1. In the second person φής, both the accentuation and the Iota subscript are contrary to all analogy. On the inclination of this verb in the Pres. Ind. (except φής), see § 33, a.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (aio) *to assert, to assure*, etc. The Fut. φήσω, and Aor. ἔφησα, have only the last signification. The Part. φάς is not used in Attic prose; still, ψ Pl. Alc. 2. 139, c. φάντες.

REM. 3. With φημί the verb ἡμί, *inquam*, may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἦν, ἦ is used in the phrases ἦν δ' ἐγώ, *said I*, ἦ δ' ὅς, *said he*, to describe a conversation.

§ 179. *The following Deponents also belong here.*

1. ἄγαι, *to wonder*, Impf. ἡγάμην; Aor. ἡγάσθην (ἡγασάμην, Epic and Dem. 18, 204); Fut. ἀγάσομαι. Verbal Adj. ἀγαστός.

2. δύναμαι, *to be able*, second Pers. δύνασαι [from the Ion. δύνει, tragic and later, § 172, 2, (a)], Subj. δύνωμαι (§ 176, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδυνάμην and ἡδυνάμην, second Pers. ἐδύνω (not ἐδύνασο, § 172, 2), Opt. δυνάιμην, δύναιω (§ 176, 1); Fut. δυνήσομαι; Aor. ἐδυνήθην, ἡδυνήθην and ἐδυνάσθην (not ἡδυνάσθην), the last Ion. and in Xen. (Aug., § 120, Rem. 1); Perf. δεδύνημαι. Verbal Adj. δυνατός, *able and possible*.

3. ἐπίσταμαι (like ἵσταμαι), *to know*, (properly, *to stand upon something*, to be distinguished from ἐφίσταμαι), second Pers. ἐπίστασαι (ἐπίστα seldom and only Poet.), Subj. ἐπίστωμαι (§ 176, 1), Imp. ἐπίστω [seldom and only in the poets and later writers, ἐπίστασο, § 172, 2 (b)]; Impf. ἡπιστάμην, ἡπίστω [seldom and only in the poets and later writers, ἡπίστασο, § 172, 2 (b)], Opt. ἐπισταίμην, ἐπίσταιω (§ 176, 1); Fut. ἐπιστήσομαι; Aor. ἡπιστήθην. (Aug., § 126, 3.) Verbal Adj. ἐπιστητός.

4. ἔραμαι, *to love* (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἡράσθην, *I loved*; Fut. ἐρασθήσομαι, *I shall love*. [Pass. ἐρῶμαι (from ἐράω), *I shall be loved*.] Verbal Adj. ἐραστός.

5. κρέμαμαι, *to hang, be suspended, pendo*, Subj. κρέμωμαι (§ 176, 1), Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιω, -αίτο (§ 176, 1), (Arist. Vesp. 298, κρέμοισθε, comp. μάρναμαι § 230, and μεμνοίμην, § 154, ε); Aor. ἐκρεμάσθην; Fut. Pass

κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, *pendebō I shall hang*.

6. πρίασθαι, *to buy*, ἐπριάμην, second Pers. ἐπρίω (an Aor. Mid., and found only in this tense; which the Attic writers employ instead of the Aor. of ὠνέομαι, viz. ὠνησάμην, which is not used by them, § 122, 4), Subj. πρίωμαι (§ 176, 1); Opt. πριαίμην, -αιω, -αιτο (§ 176, 1); Imp. πρίω; Part. πριάμενος.

§ 180. (b) *Verbs in -ε (τί-θη-μι, ΘΕ-)*

ἵ-η-μι (stem Ἑ-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵημι, ἴης, ἴησι(ν); ἵετον; ἵεμεν, ἵετε, ἰᾶσι(ν) [ἰεῖσι(ν)]; Subj. ἰῶ, ἰῆς, ἰῆ; ἰῆτον; ἰῶμεν, ἰῆτε, ἰῶσι(ν); ἀφιῶ, ἀφιῆς, ἀφιῆ, etc. Imp. ἵει, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰεῖσα, ἰέν.
Impf.	Ind. ἵουν (from ἵΕΩ), ἀφίουν (rarer ἡφίουν, rare ἵειν, προτεῖν, ἡφίεω), ἵεις, ἵει, ἀφίει (rarer ἡφίει); ἵετον, ἰέτην; ἵεμεν, ἵετε, ἵεσαν, ἀφίεσαν (rarer ἡφίεσαν). Opt. ἰεῖην (second Pers. Pl. ἀφίοιτε, Plat.; third Pers. Pl. ἀφίοιεν, X. H. 6. 4, 3).
Perf. Aor. II.	εἵκα. — Plup εἵκειν. — Fut. ἥσω. — Aor. I. ἤκα (§ 173, 2). Ind. Sing. is supplied by Aor. I. (§ 173, 2); Dual εἵτον, ἀφείτον, εἵτην; Plur. εἵμεν, καθεῖμεν, εἵτε, ἀνεῖτε, ἔσαν, commonly εἴσαν, ἀφείσαν. Subj. ῶ, ῆς, ἀφῶ, ἀφῆς, etc. Opt. εἴην, εἴης, εἴη; εἵτον, ἀφείτον, εἵτην; εἵμεν, ἀφείμεν, εἵτε, ἀφεί- τε, εἴεν, ἀφείεν. Imp. ἔς, ἀφες, ἔτω; ἔτον, ἀφετον, ἔτων; ἔτε, ἀφετε, ἔτωσαν and ἔντων. Inf. εἶναι, ἀφείναι. — P. εἶς, εἶσα, ἀφείσα, ἔν, ἀφέν, Gen. ἔντος, εἴσης, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see § 126, 3.

REM. 2. The form of the Impf. ἵην is very doubtful, and the forms ἴης, ἴη are very rare. The form ἵειν has the ending of the P!up., like the Impf. of εἶμι, *to go*, it is Att. and Ion., a secondary form of ἵουν.

MIDDLE.		
Pres.	Ind. ἵμαι, ἵσαι, ἵται, etc. — Subj. ἰῶμαι, ἀφιῶμαι, ἰῆ, ἀφιῆ, etc. Imp. ἵεσο, or ἴου. — Inf. ἵσθαι. — Part. ἰέμενος, -η, -ον.	
Impf.	ἰέμην, ἵεσο, etc. — Opt. ἰέμην, Att. ἰοίμην, ἰοῖο, ἀφιοῖο, etc.	
Aor. II.	Ind. εἶμην εἶσο, ἀφείσο εἶτο, ἀφείτο εἶμεθα, etc.	Subj. ᾔμαι, ἀφῶμαι, ῆ, ἀφῆ, ῆται, ἀφῆται Opt. προοίμην, -οῖο, -οῖτο, -οίμεθα, -οῖσθε, -οῖντο (προεῖτο, προεῖσθε, προεῖντο are rarer forms) Imp. οὖ (ἀφοῦ, προοῦ), second Pers. Pl. ἔσθι (ἄφεςθι, πρόεςθι), ἔσθω, etc.). Inf. ἔσθαι. — Part. ἔμενος, -η, -ον.
Perf. εἶμαι, μεδεῖμαι; Inf. εἶσθαι, μεδεῖσθαι. — Plup. εἶμην, εἶσο, ἀφείσο, etc. — Fut. ἥσομαι. — Aor. I. ἠκάμην (rare, § 173, 2).		
PASSIVE.		
A. I. εἶσθην, P. ἐδῆναι, etc. — Fut. ἐδήσομαι. — Verb. Adj. ἐτός, ἐτέος (ἄφετος).		

REM. 3. Besides the two verbs τίθημι and ἵημι, only the following dialectic verbs belong here, viz., ᾿ΑΗ-ΜΙ, ΔΙ-ΔΗ-ΜΙ (ΔΕ), (though διδεῖσι(ν). from the last is found in X.); δίζημαι and ΔΙΗ-ΜΙ.

§ 181. (c) Verbs in -ι, only εἶμι ('I), to go.

PRELIMINARY REMARK. The verbs εἶμι, to go, and εἶμι, to be, are presented together (though the last, on account of its stem ᾿ΕΞ, does not belong here), in order to exhibit to the eye the agreement and disagreement of the two verbs in their formation.

PRESENT.					
Ind. S. 1.	εἶμι, to be	Subj. ᾔ	Ind. 1.	εἶμι, to go	Subj. ἴω
2.	εἶ	ῆς	2.	εἶ	ἴης
3.	ἐστί(ν)	ῆ	3.	εἶσι(ν)	ἴη
D. 2.	ἐστόν	ῆτον	D. 2.	ἴτον	ἴητον
3.	ἐστόν	ῆτον	3.	ἴτον	ἴητον
P. 1.	ἐσμέν	ᾔμεν	P. 1.	ἴμεν	ἴωμεν
2.	ἐστέ	ῆτε	2.	ἴτε	ἴητε
3.	εἰσί(ν)	ᾔσι(ν)	3.	ἴσι(ν)	ἴωσι(ν)
Imp. S. 2.	ἴσθι	Inf. εἶναι	Imp.	ἴθι, πρόσθι (seld. πρόσσει).	Inf. ἰέναι
3.	ἔστω				
D. 2.	ἔστων	Part. ᾔν, οὔσα, ᾔν	3.	ἴτω	Part. ἰόν, ἰούσα, ἰόν
3.	ἔστων		D. 2.	ἴτον, πρόσiton	Gen. ἰόντος, ἰούσης.
P. 2.	ἔστε	G. ᾔντος, οὔσης (παρών, παρούσα, παρόντος)	3.	ἴτων	(παρίων, παριούσα, παρίοντος).
3.	ἔστωσαν (rare ἔστων; ᾔντων, Plat. Legg. 879, b.)		P. 2.	ἴτε, πρόσiτε	
			3.	ἴτωσαν, or ἰόντων (ἴτων Aesch. E. 32.)	

IMPERFECT.

Ind.		Opt.	Ind.		Opt.
S. 1.	ἦν, <i>I was</i>	εἶην	S. 1.	ῥειν or ῥα, <i>I went</i>	λοιμι or λοῖην
2.	ῥσδα (§ 116, 2)	εἶης	2.	ῥεις and ῥεισδα	λοις
3.	ῥν (from ῥε ν)	εἶη	3.	ῥει	λοι
D. 2.	ῥστον (ῥτον)	εἶητον	D. 2.	ῥειτον, us'ly ῥτον	λοιτον
3.	ῥστην (ῥτην)	εἶήτην	3.	ῥείτην, " ῥτην	λοιτήν
P. 1.	ῥσμεν	εἶημεν (seldom εἶμεν)	P. 1.	ῥειμεν, " ῥμεν	λοιμεν
2.	ῥτε (ῥστε)	εἶητε (seld. poet. εἶτε)	2.	ῥειτε, " ῥτε	λοιτε
3.	ῥσαν	εἶησαν and εἶεν	3.	ῥεσαν (ῥσαν poet.)	λοιεν

Fut. ἔσομαι, *I shall be*, ἔσῃ, or ἔσει, ἔσται, etc. — Opt. ἐσολμην. — Inf. ἔσεσθαι.  
— Part. ἐσόμενος. — Verbal Adj. ἐστέον, συνεστέον.

MIDDLE FORM: Pres. ἵμαι, ἵσαι or ἵη, ἵεται, etc., Imp. ἵεσο, Inf. ἵεσθαι, Part. ἵμενος: the Impf. ἵμην, ἵσο, etc., signifying *to hasten*, ought probably to be written with the rough breathing, which is strongly confirmed by the manuscripts, and to be referred to ἵημι. — Verbal Adj. ἱτός, ἱτέον, rarer ἱητέον.

REMARK 1. On the inclination of the Ind. of εἶμι, *to be* (except the second Pers. εἶ), see § 33 (a). In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. πάρειμι, πάρει, παρέσσι(ν), etc. Imp. πάρισθι, ξύνισθι; but παρῆν on account of the temporal augment, παρέσται on account of the omission of ε (παρέσεται), παρῆναι like infinitives with the ending -ναι, παρῶ, -ῆς, -ῆ, etc., παρεῖτε, παρεῖεν, on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρών, παροῦσα, παρόν, Gen. παρόντος (so also παριών, Gen. παριόντος).

REM. 2. The compounds of εἶμι, *to go*, follow the same rules as those of εἶμι, *to be*; hence several forms of these two verbs are the same in compounds, e. g. πάρειμι, πάρει, and πάρεισι(ν) (the last being third Pers. Sing. of εἶμι and third Pers. Pl. of εἶμι); but Inf. παριέναι, Part. παριών.

REM. 3. The form εἶεν, *esto, be it so! good!* shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἶεν instead of εἶησαν of the third Pers. Pl. Opt. Impf. — A secondary form, yet critically to be rejected, of the third Pers. Imp. ῥτω instead of ἔστω, is found once in Pl. Rp. 361, c., with the varying reading ἔστω. — The form of the first Pers. Impf. is often ῥ, among the Attic poets, and sometimes also in Plato; the form ῥμην is rare (Lys. 7, 34, X. Cy. 6. 1, 9). — The form of the second Pers. Impf. ῥς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. — The Dual forms with σ are preferred to those without σ; on the contrary, ῥτε is preferred to ῥστε (Aristoph.).

REM. 4. The form of the third Pers. Sing. Impf. ῥειν instead of ῥει, from εἶμι, sometimes occurs, even before consonants, Ar. Plat. 696. προῥειν (in *Senarius*); Pl. Crit. p. 114, d. (in the best MSS.); ῥειν, Pl. Crit. 117, c. (in the best MSS.); προῥειν, Pl. Tim. 43, 6; ἀνῥειν, ib. 60, c; ἀπῥειν, ib. 76, b.

REM. 5. The Ind. Pres. of εἶμι, *to go*, has regularly in the Attic prose-writers the meaning of the Fut. *I shall or will go or come*; hence the Pres. is supplied by ἔρχομαι (§ 167, 2); the Inf. and Part. have likewise a Pres. and Fut. meaning.



II. Verbs in -μι which annex the Syllable ννϋ or νϋ to the Stem-vowel and append to this the Personal-endings.

‡ 182. Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

A. Verbs whose Stem ends with α, ε, or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-ννϋ-μι <sup>1</sup>	κορέ-ννϋ-μι <sup>1</sup>	στρώ-ννϋ-μι <sup>1</sup>
	Impf.	ἐ-σκεδά-ννϋ-ν <sup>1</sup>	ἐ-κορέ-ννϋ-ν <sup>1</sup>	ἐ-στρώ-ννϋ-ν <sup>1</sup>
	Perf.	ἐ-σκέδα-κα	κε-κόρε-κα	ἐ-στρω-κα
	Plup.	ἐ-σκεδά-κειν	ἐ-κε-κορέ-κειν	ἐ-στρώ-κειν
	Fut.	σκεδά-σω	κορέ-σω,	στρώ-σω
		Att. σκεδῶ, -ᾱς, -ᾱ	Att. κορῶ, -εῖς, -εῖ	
	Aor.	ἐ-σκέδα-σα	ἐ-κόρε-σα	ἐ-στρω-σα
Mid.	Pres.	σκεδά-ννϋ-μαι	κορέ-ννϋ-μαι	στρώ-ννϋ-μαι
	Impf.	ἐ-σκεδα-ννϋ-μην	ἐ-κορε-ννϋ-μην	ἐ-στρω-ννϋ-μην
	Perf.	ἐ-σκέδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδά-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor.		ἐ-κορε-σ-άμην	
	F. Pf.		κε-κορέ-σ-ομαι	
Pass.	Aor.	ἐ-σκεδά-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός	κορε-σ-τός	στρω-τός
		σκεδα-σ-τέος	κορε-σ-τέος	στρω-τέος.

<sup>1</sup> And σκεδα-ννύω, ἐσκεδά-ννυον — κορε-ννύω, ἐκορέ-ννυον — στρω-ννύω, ἐστρώ-ννυον (ν always short).

B. Verbs whose Stem ends with a Consonant.

Pres.	δα-λϋ-μι, <sup>1</sup> perdo,	δα-λϋ-μαι, pereō,	δα-νϋ-μι <sup>1</sup>	δα-νϋ-μαι
Impf.	ῥα-λϋ-ν <sup>1</sup>	ῥα-λϋ-μην	ῥα-νϋ-ν <sup>1</sup>	ῥα-νϋ-μην
Perf. I.	δα-ῥλε-κα ('ΟΛΕΩ), perdidī,		δα-ῥμο-κα	δα-ῥμο-μαι
	‡ 124, 2.		('ΟΜΟΩ)	
Perf. II.	δα-ωλ-α, perīi,		‡ 124, 2.	
Plup. I.	δα-ῥλε-κειν, perdidēram,		δα-ομβ-κειν	δα-ομβ-μην
Plup. II.	δα-ῥλ-ειν, perieram,			
Fut.	δα-ῶ, -εῖς, -εῖ	δα-οῦμαι, -εῖ	δα-οῦμαι, -εῖ	
Aor. I.	ῥλε-σα	A. II. ῥλ-όμην	ῥμο-σα	ῥμο-σάμην
			A. I. P. ῥμό-σ-θην (et ῥμάθην)	
			F. I. P. ῥμο-σ-θήσομαι.	

<sup>1</sup> And ῥλλύ-ω, ῥλλυ-ον — ῥμνύ-ω, ῥμνυ-ον (always υ).

REMARK. ῥΟλλύμι comes by assimilation from δα-νϋμι (‡ 18, Rem.). For an example of a stem-ending with a mute, see δείκνυμι above, under the paradigms (‡ 175). The Part. Perf. Mid. or Pass. of δμνυμι is δμωμοσμένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. ῥμώμονται, ῥμώμοτο.

## SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -ννῦ.

§ 183. (a) *Verbs whose Stem ends in a.*

1. *κερά-ννῦ-μι* (poetic secondary form *κιννάω*, *κίνημι*; Epic and poet. *κεράω*), *to mix*, Fut. *κεράσω*, Att. *κερῶ*; Aor. *έκέρῃσα*; Perf. *κέκρᾱκα*; Mid. *to mix for one's self*, Aor. *έκερασάμην*; Perf. Mid. or Pass. *κέκρᾱμαι* (*κεκέρασμαι*, Anacr. 29, 13; Inf. *κεκεράσθαι*, Luc. Dial. Meretr. 4, 4); Aor. Pass. *έκράσθην*, Att. also *έκεράσθην* (Metathesis, § 156, Rem.).

2. *κρεμά-ννῦ-μι*, *to hang*, Fut. *κρεμάσω*, Att. *κρεμῶ*; Aor. *έκρέμῃσα*; Mid. or Pass. *κρεμάννῃμαι*, *to hang one's self*, or *be hung* (but *κρέμᾱμαι*, *to hang*, § 179, 5); (Perf. Mid. or Pass. *κεκρέμαμαι* in later writers;) Fut. Pass. *κρεμασθήσομαι*; Aor. Pass. *έκρεμάσθην*, *I was hung*, or *I hung*.

3. *πετά-ννῦ-μι*, *to spread out, to open*, Fut. *πετάσω*, Att. *πετῶ*; Aor. *έπέτῃσα* (Perf. Act. *πεπέτακα*, Diod.); Perf. Mid. or Pass. *πέπτᾱμαι* (§ 155, 2) (*πεπέτασμαι*, non-Attic and Luc.); Aor. Pass. *έπετάσθην*.

4. *σκεδά-ννῦ-μι*, *to scatter*, Fut. *σκεδάσω*, Att. *σκεδῶ*; Aor. *έσκεῖδσα*; Perf. Mid. or Pass. *έσκεδάσμαι*; Aor. Pass. *έσκεδάσθην*.

§ 184. (b) *Verbs whose Stem ends in ε.*

PRELIMINARY REMARK. The verbs *έννῦμι*, *σβέννῦμι*, and also *ζώννῦμι* (§ 186), do not properly belong here, since their stem originally ended in σ, 'ΕΣ- (comp. *res-tire*), ΣΒΕΣ- (comp. *ἄσβεσ-τος*), ΖΩΣ- (comp. *ζωσ-τήρ*, *ζῶσ-τρον*, *ζῶσ-της*, *ζωσ-τός*); but by the omission of the σ, they become analogous to verbs in -ε and -ο.

1. *ἔ-ννῦ-μι*, *to clothe*, in prose *ἀμφιέννῦμι*, Impf. *ἀμφιέννυν* without Aug.; Fut. *ἀμφιέσω*, Att. *ἀμφιῶ*; Aor. *ἡμφιέσα*; Perf. Act. *wanting*; Perf. Mid. or Pass. *ἡμφιέσμαι*, *ἡμφιέσαι*, *ἡμφιέσται*, etc., Inf. *ἡμφιέσθαι*; Fut. Mid. *ἀμφιέσομαι*. (Aug. §§ 126, 3. and 230.) The vowel of the Prep. is not elided in the Common language, hence also *έπιέσασθαι*, X Cy. 6. 4, 6.

2. *ζέ-ννῦ-μι*, *to boil*, Trans., Fut. *ζέσω*; Aor. *ἔζεσα*; Perf. Mid. or Pass. *ἔζεσμαι*; Aor. Pass. *έζέσθην*. — (*ζέω*, on the contrary, is usually intransitive).

3. *κορέ-ννῦ-μι*, to satiate, Fut. *κορέσω*, Att. *κορῶ*; Aor. *ἐκόρεσα*; Aor. Mid. *ἐκορασάμην*; Perf. Mid. or Pass. *κεκόρεσμαι*; Aor. Pass *ἐκορέσθην*.

4. *σβέ-ννῦ-μι*, to extinguish, Fut. *σβέσω*; first Aor. *ἔσβεσα*, *I extinguished*; second Aor. *ἔσβην*, *I ceased to burn*; Perf. *ἔσβηκα*, *I have ceased to burn*. — Mid. *σβέννυμαι*, to cease to burn, intrans. Fut. *σβήσομαι*; Perf. Mid. or Pass. *ἔσβεσμαι*; Aor. Pass. *ἔσβέσθην*; Fut. Pass. *σβεσθήσομαι*. No other verb in *-ννμι* has a second Aor. Act. (§ 191, 2).

5. *στορέ-ννῦ-μι*, to spread out (shortened form *στόρνῦμι*, Poet. and X. Cy. 8. 8, 16), Fut. *στορέσω*, Att. *στορῶ*; Aor. *ἐστόρεσα*; Mid. to spread out for one's self. The other tenses are formed from *στρώννυμι*; *ἑστρωσάμην*; *ἑστρωμαι*, *ἑστρώθην*, *στρωτός* (non-Att. *ἐστόρεσμαι*, *ἐστορέσθην*, and *ἐστορήθην*). See § 182.

#### § 185. (c) Verbs whose Stem ends in *ι*.

*τί-ννῦ-μι* (TI-), to pay, to expiate, Mid. *τί-ννῦ-μαι*, to get pay, to punish, to avenge, secondary Epic form of *τίλω* and *τίνομαι*. — In Attic poetry the Mid. is often found, and with one *ν*, *τίνυμαι*.

#### § 186. (d) Verbs in *ο*, with the *ο* lengthened into *ω*.

1. *ζώ-ννῦ-μι*, to gird, Fut. *ζώσω*; Perf. *ἔζωκα*, Paus.; Aor. *ἔζωσα*; Mid. to gird one's self, Aor. Mid. *ἑζωσάμην*; Perf. Mid. or Pass. *ἑζωσμαι* (§ 131).

2. *ῥώ-ννῦ-μι*, to strengthen, Fut. *ῥώσω*; Aor. *ἑρῥωσα*; Perf. Mid. or Pass. *ἑρῥωμαι*, Imp. *ἑρῥωσο*, *vale, farewell*, Inf. *ἑρῥώσθαι*; Aor. Pass. *ἑρῥώσθην* (§ 131); Fut. Pass. *ῥωσθήσομαι*.

3. *στρώ-ννῦ-μι* (§ 182), to spread out, Fut. *στρώσω*; Aor. *ἑστρωσα*, etc. See *στορέννῦ-μι* (§ 184, 5).

4. *χρώ-ννῦ-μι*, to color, Fut. *χρώσω*; Aor. *ἑχρωσα*; Perf. Mid. or Pass. *κέχρωσμαι*; Aor. Pass. *ἑχρώσθην*.

#### B. Verbs whose Stem ends in a Consonant and assumes *-νῦ*.

##### § 187. (a) In a Mute.

1. *ᾄγ-νῦ-μι*, to break, Fut. *ᾄξω*; Aor. *ἔαξα*, Inf. *ᾄξαι* (Part. Lys. 100, 5. *κατεάξαντες* with the Aug.); second Perf. *ἔαγα*, *I am broken*; Mid. to break for one's self, Aor. *ἑαξάμην*; Aor. Pass *ἑάγην* (Aug., § 122, 4).

2. δείκ-νῦ-μι, see § 175.

3. εἶργ-νῦ-μι (or εἶργω), *to shut in*, Fut. εἶρξω; Aor. εἶρξα, Inf. εἶρξαι, Part. ἔρξας (Pl. Polit. 285, b.), περιέρξαντες (Th. 5, 11), ξυνέρξαντος (Pl. Rp. 5. 461, b), Subj. καθείρξης (with the variation καθέρξης), Pl. Gorg. 461, d; Aor. Pass. εἶρχθην; Perf. εἶργμαι. (But εἶργω, εἶρξω, εἶρξα, εἶρχθην, *to shut out*, etc.)

4. ζεύγ-νῦ-μι, *to join together*, Fut. ζεύξω; Aor. ἔζευξα; Mid. *to join to or for one's self*, Fut. ζεύξομαι; Aor. ἔζευξάμην; Perf. Mid. or Pass ἔζεμγμαι; Aor. Pass. ἔζεύχθην, and more frequently ἔζῳγην.

5. μίγ-νῦ-μι, *to mix* (μίσγω, secondary form), Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα (Polyb.); Perf. Mid. or Pass. μέμιγμαι, μεμίχθαι; Aor. Pass. ἐμίχθην, and ἐμίγην; Fut. Pass. μιχθήσομαι; Fut. Perf. μεμίξομαι.

6. οἶγ-νῦ-μι, usually as a compound: (The Attic use of the form οἶγνῦμι is not certain) ἀνοίγνῦμι, διοίγνῦμι (but instead, ἀνοίγω, διοίγω, are more frequently used in the Pres. and ἀνέωγον always in the Impf.), *to open*, Fut. ἀνοίξω; Aor. ἀνέωξα, ἀνοῖξαι (in X. Hell. ἤνοιγον, ἤνοιξα, signifying *to put to sea, to weigh anchor*); first Perf. ἀνέωχα, *I have opened*; second Perf. ἀνέωγα, *I stand open*, instead of which Att. ἀνέωγμαι; Impf. Mid. ἀνεωγόμεν; Aor. Pass. ἀνέφχθην, ἀνοιχθῆναι. (Aug. § 122, 6.) Verb. Adj. ἀνουκτέος.

7. ὀμόργ-νῦ-μι, *to wipe off*, Fut. ὀμόρξω; Aor. ὤμορξα; Mid. *to wipe off from one's self*; Fut. ὀμόρξομαι; Aor. ὤμορξάμην; Aor. Pass. ὤμόρχθην.

8. πήγ-νῦ-μι, *to fix, fasten, freeze*, Fut. πήξω; Aor. ἔπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast, am frozen*; Mid. πήγνῦμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπάγην (more seldom ἐπήχθην); second Fut. Pass. παγήσομαι. Verbal Adj. πηκτός.

9. ῥήγ-νῦ-μι, *to rend*, Fut. ῥήξω; Aor. ἔρρηξα; second Perf. ῥῥῶγα, *I am rent* (§ 140, Rem. 3); Aor. Mid. ἔρρηξάμην; Aor. Pass. ἔρρᾶγην (ἔρρήχθην rare); second Fut. ῥᾶγήσομαι.

10. φράγ-νῦ-μι (commonly φράσσω, φράττω, § 143, 1), *to break* Impf. ἐφράγνῦν (Thuc. 7, 74. S. Ant. 241); Fut. φράξω; Aor. ἔφραξα; Perf. Mid. or Pass. πέφραγμαι; Aor. Pass. ἐφράχθην (ἐφρᾶγην first used among the later writers).

§ 188. (b) *Verbs whose Stem ends in a Liquid.*

1. ἄρ-νῦ-μαι (Epic and also in Plato), *to take, obtain*, secondary form of αἶρο-μαι, and used only in particular phrases, *to obtain, to acquire*, namely, *a reward, spoils*, etc. Impf. ἤρυνμην. The remaining forms come from αἶρομαι.

2. κτεί-νῦ-μι, commonly written κτίννῦμι in the MSS., *to put to death*, Att. prose secondary form of κτείνω, is used in the Pres. and Impf. The stem is KTEIN-, lengthened from KTEN-. The ν of the stem is omitted on account of the diphthong (§ 169, Rem. 1).

3. ὄλ-λῦ-μι (instead of ὄλ-νῦ-μι), *to destroy*. See § 182, B. In prose, only in compounds.

4. ὄμ-νῦ-μι, *to swear*. See § 182, B.

5. ὄρ-νῦ-μι (poet.), *to rouse* (§ 230).

6. στόρ-νῦ-μι, *to spread out*. See στορέννῦμι, § 184, 5.

§ 189. *Inflection of the two forms of the Perf. κείμαι and ἤμαι.*

PRELIMINARY REMARK. The two forms of the Perf. κείμαι and ἤμαι, are so essentially different, in their formation, from the other verbs in -μι, that they require to be treated by themselves.

a. Κείμαι, *to lie*.

Κείμαι, properly, *I have laid myself down*, hence *I lie down*; then Pass. *I have been laid down, I am lying down* (e. g. ἀνάκειμαι, *I am laid up*, i. e. *consecrated*, σύγκειται, *it has been agreed upon*, compositum est, constat, but συντίθεται ὑπό τινος, *it has been agreed by some one*); this verb is a Perf. without reduplication, from the stem KEI- (contracted from KEE-).

Perf.	Ind. κείμαι, κείσαι, κείται, κείμεθα, κείσθε, κεῖνται;
	Subj. κέωμαι, κέη, κήται, etc.
	Imp. κείσο, κείσθω, etc.; — Inf. κείσθαι; — Part. κείμενος.
Impf.	Ind. ἐκέμην, ἐκείσο, ἐκειτο, third Pers. Pl. ἐκειντο.
	Opt. κεόμην, κέοιο, κέοιτο, etc.
Fut.	κέισομαι.
Compounds ἀνάκειμαι, κατάκειμαι, κατάκεισαι, etc.; — Inf. κατακείσθαι; — Imp. κατάκεισο, ἔγκεισο.	

§ 190. b. Ἦμαι, *to sit*.

1. Ἦμαι, properly, *I have seated myself, I have been seated*, hence, *I sit* (Ion. and poetic, also used of inanimate objects, instead of ἰδρύμαι, *I have been fixed, established*); this verb is a Perf. of the poet. Aor. Act. εἶσα, *to set, to establish*. The stem is ἦΔ- (comp. ἦσ-ται instead of ἦδ-ται, according to § 17, 5, and the Lat. *sed-eo*).

REMARK 1. The active Aorist-forms of εἶσα are dialectic (§ 230) and poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, εἰσάμην; Part. εἰσάμενος (Th. 3, 58, ἐσάμενος); Imp. ἔσαι, ἔσσαι (ἔφessαι); Fut. poetic ἔσομαι, ἔσσομαι (ἐφέssομαι). The defective forms of this verb are supplied by ἰδρύω.

Perf.	Ind. ἦμαι, ἦσαι, ἦσται, ἦμεθα, ἦσθε, ἦνται;
	Imp. ἦσο, ἦσθε, etc.; — Inf. ἦσθαι; — Part. ἦμενος.
Plup.	ἦμην, ἦσο, ἦστο, ἦμεθα, ἦσθε, ἦντο.

2. In prose, the compound κάθημαι is commonly used instead of the simple. The inflection of the compound differs from the simple in never taking σ in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:—

Perf.	κάθημαι, κάθησαι, κάθηται, etc.; — Subj. καθῆμαι, καθῆ, καθῆται, etc.; — Imp. κάθησο, etc.; — Inf. καθῆσθαι; — Part. καθήμενος.
	Plup. ἐκάθημην and καθήμην, ἐκάθησο and καθήσο, ἐκάθητο and καθήστο, etc.; — Opt. καθοίμην, καθοίω, καθοίτω, etc.

REM. 2. The Opt. forms: καθήμην, -ῆο, -ῆτο, etc. are doubtful. — The defective forms of ἦμαι are supplied by ἕζεσθαι, or ἴζεσθαι (prose καθέζεσθαι, καθίζεσθαι).

VERBS IN -ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -μι, IN FORMING THE SECOND AOR. ACT. AND MID., THE PRES. AND PERF. ACT.

§ 191. I. *Second Aor. Act. and Mid.*

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and (though rarely) a second Aor. Mid., according to the analogy of verbs in -μι, — this tense being without the mode-vowel, and appending the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials is like that of the second Aor. Act. of

verbs in -μι. The characteristic-vowel, with some exceptions, is lengthened, as in ἔστην, viz. ᾱ and ε into η, ο into ω, ι and ῑ into ῖ and ῡ. This lengthened vowel remains, as in ἔστην, throughout the Ind., Imp., and Inf. The third Pers. Pl. in -ησαν (Char. α) and -ῡσαν shortens the vowel, when the poets use the abridged form in -ν, instead of -σαν, c. g. ἔβαν, ἔδυν. The Subj., Opt., and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μι, e. g. βαίην (σταίην), σβείην (θείην), γνοίην (δοίην), γνούς (δούς). The Imp., like στήθι, in the second Pers. Sing., takes the ending -θι, and the stem vowel remains long through all the persons; in compounds of βαίνω, βηθι is also shortened into βᾱ, c. g. κατάβᾱ, πρόβᾱ, εἰςβᾱ, ἔμβᾱ, ἐπίβᾱ instead of κατάβηθι, etc.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε ΣBE-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓNO-Ω, γινώσκω, to know.	d. Character. ῡ Ξῖ-Ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went,	ἔσβην, I ceased to	ἔγνων, I knew,	ἔδυν, I went in
2.	ἔ-βη-ς	ἔσβης [burn,	ἔγνως	ἔδυσ [or under,
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδῡ
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδῡτον
3.	ἔ-βή-την	ἔσβήτην	ἔγνώτην	ἔδύτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδῡμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδύτε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνων)	ἔδῡσαν (Poet. ἔδυν)
Subj. S.	βῶ, βῆς, βῆ <sup>1</sup>	σβῶ, ῆς, ῆ <sup>1</sup>	γνῶ, γνῶς, γνῶ <sup>1</sup>	δύω, ρς, ῥ <sup>1</sup>
D.	βῆτον	σβῆτον	γνώτον	δύητον
P.	βῶμεν, ῆτε, ῶσι(ν)	σβῶμεν, ῆτε, ῶσι(ν)	γνῶμεν, ῶτε, ῶσι(ν)	δύμεν, ῆτε, ῶσι(ν)
Opt. S. 1.	βαίην	σβείην	γνοίην <sup>2</sup>	
2.	βαίης	σβείης	γνοίης	
3.	βαίη	σβείη	γνοίη	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνοίητον et οἶτον	
3.	βαιήτην et αἶτην	σβειήτην et εἶτην	γνοιήτην et οἶτην	
P. 1.	βαίμεν et αἶμεν	σβείμεν et εἶμεν	γνοίμεν et οἶμεν	
2.	βαίητε et αἶτε	σβείητε et εἶτε	γνοίητε et οἶτε	
3.	βαίεν (seldom βαίησαν)	σβεῖεν	γνοίεν (rarely γνοίησαν)	
Imp. S.	βῆθι, ἦτω <sup>3</sup>	σβῆθι, ἦτω <sup>3</sup>	γνῶθι, ὦτω <sup>3</sup>	δῦθι, ἔτω <sup>3</sup>
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γνώτον, ὦτων	δῦτον, ἔτων
P. 2.	βῆτε	σβῆτε	γνῶτε	δῦτε
3.	βήτωσαν and βάντων	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, ᾶσα, ἄν G. βάντος	σβείς, εἶσα, ἐν G. σβέντος	γνούς, οὔσα, ὄν G. γνόντος	δύς, ῡσα, ὤν G. δύντος.

<sup>1</sup> Compounds, c. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω.

<sup>2</sup> Aeschyl. Suppl. 230 (215) συγγνώφῃ; but in the Mid. form συγγνωῖτο.

<sup>3</sup> Compounds, c. g. ἀνάβηθι, ἀνάβητε; ἀπόσβηθι; διὰγνῶθι; ἀνάδῦθι.

**REMARK.** The Opt. form *δύην* (instead of *δύην*) is not found in the Attic dialect, but in the Epic (§ 227).

§ 192. *Summary of Verbs with a second Aor. like Verbs in -μι.*

Besides the verbs mentioned above, some others have this form:—

1. *διδράσκω*, to run away (§ 161, 10), Aor. (ΔΡΑ-) *ἔδραν*, -ās, -ā, -āμεν, -āτε, -άσαν (*ἔδραν* Poet.), Subj. *δρῶ*, *δρᾶς*, *δρᾷ*, *δρᾶτον*, *δρῶμεν*, *δρᾶτε*, *δρῶσι(ν)*, Opt. *δραίην*, Imp. *δρᾶδι*, -άτω, Inf. *δρᾶναι*, Part. *δράς*, -άσα, -άν, Gen. *δράντος*.

2. *πέτομαι*, to fly (§ 166, 29), Aor. (ΠΤΑ-) *ἔπτην*, Inf. *πτῆναι*, Part. *πτάς*; Aor. Mid. *ἐπτάμην*, *πτάσθαι*.

3. *πρίασθαι*, see § 179, 6.

4. *σκέλλω* or *σκελέω*, to dry, second Aor. (ΣΚΛΑ-) *ἔσκλην*, to wither, Intrans., Inf. *σκλῆναι*, Opt. *σκλαίην*.

5. *φθά-νω*, to come before, to anticipate (§ 158, 7), Aor. *ἔφθην*, *φθῆναι*, *φθάς*, *φθῶ*, *φθαίην*.

6. *καίω*, to burn, Trans. (§ 154, 2), Aor. (ΚΑΕ-) *έκάην*, I burned, Intrans.; but first Aor. *έκαυσα*, Trans.

7. *ρέω*, to flow (§ 154, 2), Aor. (ΡΥΕ-) *έρρύην*, I flowed.

8. *χαίρω*, to rejoice (§ 166, 32), Aor. (ΧΑΡΕ-) *έχάρην*.

9. *άλίσκομαι*, to be taken, Aor. (ΑΛΟ-) *ἔηλων* and *έάλων* (§ 16', i), *άλῶναι*, *άλῶ*, -ῶς, -ῶ, etc., *άλοιην*, *άλούς* (always *ᾶ*, except in the Ind.).

10. *βιόω*, to live, Aor. *έβίων*, Subj. *βιῶ*, -ῶς, -ῶ, etc., Opt. *βιφῆν* (not *βιοίην*, as *γνοίην*, to distinguish it from the Opt. Impf. *βιοίην*), Inf. *βιῶναι*, Part. *βιούς* [*οῦσα*, *οῦν*]; but the cases of *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus: *ἀνεβίων*, I returned to life, from *ἀναβιώσκομαι* (§ 161, 3). The Pres. and Impf. of *βιόω* are but little used by the Attic writers; for these tenses, they employ *ζῶ*; besides these tenses, only the Fut. *ζήσκειν* was in good use among Attic writers; the remaining tenses were borrowed from *βιόω*; thus, Pres. *ζῶ*; Impf. *ἔζων* (§ 137, 3); Fut. *βιώσομαι*, more rarely *ζήσω*; Aor. *έβίων* (X. O. 4, 18. has also *έβίωσεν*); Perf. *βεβίωκα*; Perf. Mid. or Pass. *βεβίωται*, Part. *βεβιωμένος*.

11. *φύω* (*ῦ* or *ῥ*), to produce, second Aor. *έφῦν*, Intrans., to be produced, be born, be naturally, *φῦναι*, *φύς*. Subj. *φύω* (Opt. wanting in the Attic dialect); but the first Aor. *έφύσα*, Trans. I produced; Fut. *φύσω*, Trans. I will produce. The Perf. *πέφυκα*, I am produced, also has an intransitive sense, so also the Pres. Mid. *φύομαι*; Fut. *φύσομαι*.

**REMARK.** Here also belong the forms *σχές* and *σχοίην* of the second Aor. *έσχον* from *έχω*, to have (§ 166, 14), and *πιῖδι* of the second Aor. *έπιον* from *πίνω*, to drink (§ 158, 5).

§ 193. II. *Perfect and Pluperfect.*

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. ΔΙ-Ω, to



*fear*, δέ-δι-α, then rejecting the mode-vowel, in the Dual and Pl. Ind. Perf. and Plup., and to some extent in the Inf., e. g. δέ-δι-μεν instead of δε-δί-α-μεν. In this way, these forms of the Perf. and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. ἵ-στα-μεν. The stem-vowel remains short, e. g. δέδιμεν, τέτλαμεν, τετλᾶναι; but in the third Pers. Pl. Perf., the mode-vowel α is not rejected, e. g. δε-δί-ᾱσι; with verbs in -άω, however, α is contracted with the stem-vowel, e. g. τε-τλά-ᾱσι = τε-τλᾶ-σι.

REMARK 1. Except the forms of ΔΙΩ and ἵστημι, all the Perfects of this kind belong almost exclusively to poetry, particularly to the Epic. The Sing. δέδια is not Attic.

REM. 2. The Imp. of these Perfects is also in use, and, since it not only wants the mode-vowel, but takes the ending -θι in the second Pers. Sing., it is wholly analogous to the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; δεδιέναι is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the termination, and the Opt. Plup. ends in -αῖην, e. g. ἐστά-ω, ἐστῶ, -ῆς, etc., τετλαῖην. The Part. of verbs in -άω contracts the stem-vowel α with the ending -ώς and -ός, e. g. ἐσταώς = ἐστώς, ἐστα-ός = ἐστώς and ἐστός, and also have a peculiar feminine form in -ῶσα, e. g. ἐστῶσα; all the Cases retain the ω, e. g. ἐστῶτος, ἐστῶσης, etc.

REM. 3. The form resolved by ε is retained in some participles, in the Ionic dialect, e. g. ἐστεώς, *standing firm*; so from τέθνηκα, τεθνεώς (never τεθνώς) together with τεθνηκώς, is retained in the Attic dialect also. In these forms, ω remains in all the Cases, e. g.

ἐστεώς, ἐστεῶσα, ἐστεώς, Gen. ἐστεῶτος, -ώσης.  
τεθνεώς, τεθνεῶσα, τεθνεώς, Gen. τεθνεῶτος, -ώσης.

Βέβηκα and τέτληκα never have this form of the participle.

	<i>Perfect.</i>	<i>Pluperfect.</i>	<i>Perfect.</i>	<i>Pluperfect.</i>
Ind. S. 1.	δέ-δι-α	ἐδεδτειν	Ἐ-ΣΤΑ-Α	
2.	δέ-δι-ας	ἐδεδτεῖς		
3.	δέ-δι-ε(ν)	ἐδεδτει		
D. 2.	δέ-δι-τον	ἐδέδιτον	ἔ-στα-τον	ἔστατον
3.	δέ-δι-τον	ἐδεδίτην	ἔ-στα-τον	ἔστατην
P. 1.	δέ-δι-μεν	ἐδέδιμεν	ἔ-στα-μεν	ἔσταμεν
2.	δέ-δι-τε	ἐδέδιτε	ἔ-στα-τε	ἔστατε
3.	δε-δί-ῃσι(ν)	ἐδέδισαν (ἐδεδίσαν)	ἔ-στα-σι(ν)	ἔστασαν
Imp.	δέ-δι-θι, δεδίτω, etc.		ἔ-στα-θι, etc.,	3 Pers. Pl.
Subj.	δε-δί-ω, -ης, -η, etc.		ἔστατῶσαν and -άντων	
Inf.	δε-δί-έναι		ἔ-στα-ναι	
Part.	δε-δί-ώς, -υῖα, -ός, Gen. -ότος		ἔ-στώς, -ῶσα, -ός (-ός?) Gen. -ῶτος, -ώσης	
Subj. Pf.	ἐστῶ, ῆς, -ῆ, etc.			
Opt. Plup.	ἔσταῖην, Dual ἐσταίητον and -αῖτον, Pl. ἐσταίημεν and -αῖμεν, etc., third Pers. Pl. ἐσταῖεν.			

REM. 4. The Opt. Plup. third Pers. Sing. *δεδείη*, Pl. Phaedr. 251, a. is restored according to traces in the MSS. The Plup. of *ἴστημι*, in this form never takes the strengthened augment *ει*. — The Imp. Perf. *ἔσταδι*, etc., and the Opt. Plup. *ἑσταίην*, etc., are poetic only. But the Inf. *ἑσθάναι* is in constant use; yet *ἑστηκέναι* is very seldom; also the Part. *ἑσθός*, -ῶσα, is far more frequent than *ἑστηκός*, -υῖα; the neuter *ἑστηκός*, on the contrary, is more frequent than *ἑσθός*. Instead of the Ind. Sing. Perf., Plup., and Part. of *δέδωκα*, the forms of *δέδοικα* are more frequent; besides the Indic. Perf. and Plup., particularly in the Sing., the Inf. and Part. were used.

### § 194. Summary of Verbs with a Perfect like Verbs in -μι.

Besides the two verbs above, the following have this form of the Perfect:—

1. *γίγνομαι*, to become, ΓΕΓΑΑ (stem ΓΑ): Perf. (Sing. *γέγονα*, -as, -ε), *γεγάμεν*, *γέγατε*, *γέγασι(ν)*, Inf. *γεγάμεν* (Epic), Part. *γεγώς*, *γεγῶσα*, *γεγώς*, Gen. *γεγῶτος*.

2. *βαίνω*, to go, Perf. *βέβηκα*, BEBAA: Pl. *βέβāμεν*, -ᾶτε, -ᾶσι(ν), third Pers. Pl. Subj. *ἐμβεβῶσι(ν)* (Pl. Phaedr. 225, c), Inf. *βεβᾶναι*, Part. *βεβώς* (X. Hell. 7. 2, 3), *βεβυῖα* (*βεβῶσα*, Pl. Phaedr. 254, b), *βεβώς*, Gen. *βεβῶτος*; Plup. *ἐβέβāμεν*, -ᾶτε, -ᾶσαν. These abridged forms are almost wholly poetic and dialectic (§ 230).

3. *θνήσκω*, to die, *τέθνηκα*, TEΘNAA: Pl. *τέθνāμεν*, *τέθνāτε*, *τέθνāσι(ν)*, Imp. *τέθνāδι*, Part. *τεθνηκός*, *τεθνηκυῖα*, *τεθνηκός*, or *τεθνεώς*, *τεθνεῶσα* (Lys. and Dem.), *τεθνεός*, Inf. *τεθνάναι* (Aesch. *τεθνᾶναι* from *τεθναέναι*); Plup. *ἐτέθνāσαν*, Opt. *τεθναίην*.

4. *τάλλω*, to bear, Perf. *τέτληκα*, TETΛAA: Dual *τέτλāτον*, Pl. *τέτλāμεν*, *τέτλāτε*, *τετλāσι(ν)*, Imp. *τέτλāδι*, -ᾶτω, etc., Subj. wanting, Inf. *τετλάναι*, but Part. *τετληκός*; Plup. *ἐτέτλāμεν*, *ἐτέτλāτε*, *ἐτέτλāσαν*, Dual *ἐτέτλāτον*, *ἐτετλāτην*, Opt. *τετλαίην*.

5. Here belong the two participles of,

*βιβρώσκω* (§ 161, 6), to eat, Perf. *βέβρωκα*, poetic *βεβρός*, Gen. -ῶτος.

*πίπτω* (§ 163, 3), to fall, *πέπτωκα*, Att. Poet. *πεπτός* (comp. § 230).

REMARK. There are also found, in imitation of Homer, *κέκραγμεν* and the Imp. *κέκραχθι*, from the Perf. *κέκρāγα* (from *κράζω*, to cry out); also the Imp. *πέπεισθι*, from *πέποιδα*, to trust (from *πείθω*, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects *οἶδα* and *ἔοικα* require a distinct consideration.

### § 195. Οἶδα and ἔοικα.

1. *Οἶδα*, Perf. from *ΕΙΔΩ* (second Aor. *εἶδον*, I saw, Inf. *ἰδεῖν*, videre) properly I have seen, hence I know; for the syllable *οἶ*, see § 140, 4; for the change of *δ* into *σ* in *ἵστον*, etc., see § 17, 5; for the change of *δ* into *σ* in *ἵσμεν*, see § 19. 1. Its inflection is as follows:—

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἶδῶ	Imp.	
2.	οἶσθα <sup>1</sup>	εἶδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἶδῃ	ἴστω	εἰδέναι
D. 2. 3.	ἴστων, ἴστων	εἶδῆτον, -ήτων	ἴστων, ἴστων	
P. 1.	ἴσμεν	εἶδῶμεν		Part.
2.	ἴστε	εἶδῆτε	ἴστε	εἰδώς, -υῖα, -ός
3.	ἴσασι(ν) .	εἶδῶσι(ν)	ἴστωσαν	

PLUPERFECT.				
Ind. S. 1.	ᾔδειν <sup>2</sup>	Dual	Pl. ᾔδειμεν	(Poet. ᾔσμεν)
2.	ᾔδεις and -εἰσθα <sup>1</sup>	ᾔδειτον, Poet. ᾔστον	ᾔδειτε	( " ᾔστε)
3.	ᾔδει(ν)	ᾔδείτην, " ᾔστην	ᾔδεσαν	( " ᾔσαν)

Opt. Sing. εἶδελον, -ης, -η; Dual εἶδελτον, -ήτην; Pl. εἶδελμεν (seldom εἶδειμεν), εἶδελτε, εἶδειν (seldom εἶδελσαν).

Fut. εἴσομαι (Ion. εἰδήσω, though Isocr. συνειδήσεις), *I shall know or experience*; sometimes also εἰδέναι, εἰδῶ, εἶδελον, have the same meaning. — Verbal Adj. ἰστέον.

Σύννοιδα, compounded of οἶδα, *I am conscious*, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.

<sup>1</sup> § 116, 2, οἶδας scarcely occurs in Attic.

<sup>2</sup> First person ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms; yet ᾔδειν, ᾔδειςθα (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἶδαμεν, οἶδατε, οἶδασι(ν), instead of ἴσμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1047. X. O. 20, 14. οἶδας occurs in X. C. 4. 6, 6. The shortening of the ει into ε in the Dual and Pl. of the Opt. ᾔδεμεν, is poetic and rare. S. O. T. 1232.

REMARK. The Perfect, *I have known*, is expressed by ἔγνωνκα, and the Aorist, *I knew*, by ἔγνων.

2. Ἔοικα, *I am like, I seem*, Perf. of ἜΙΚΩ (of this the Impf. εἶκε, is used in Homer), poetic εἶκα instead of ἔοικα, εἶκέναι instead of ἔοικέναι, and (instead of ἔοικασι) the anomalous Att. third Pers. Pl. εἶξασι, even in prose (Plat.), Part. εἰκώς, in the Attic writers only in the sense of *like*; Att. εἰκώς and εἶκέναι (instead of ἔοικώς, ἔοικέναι) commonly in the dramatists, only in the sense of *probable, likely, right*; hence especially in the neuter εἰκός, as ὥς εἰκός, *as is natural*; Plup. ἐφύκειν (§ 122, 5), Fut. εἶξω (Ar.).

Here belongs the abridged form εἰοίγμεν, among the Tragedians, instead of εἰοίκαμεν; comp. ἴσμεν. The poetic Mid. forms ᾔξαι (Eur. Alc. 1065), second Pers. Sing. Perf., and ᾔκτο, third Pers. Sing. Plup., are constructed according to the same analogy.

§ 196. III. *Present and Imperfect.*

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἀνύω, τανύω, ἐρύω, σεύω, ἔγω, φέρω. Ἴμασι (§ 166, 24). of the Common language, belongs here.

§ 197. *Summary of the Dependent Passives*  
(§ 102, 2, 3).

Ἀγαμαι, to wonder,	δύναμαι, to be able,	κρέμαμαι, to hang,
αἰδέομαι, to reverence,	ὑσαρεστέομαι, to be dissatisfied,	λοιδορέομαι, to revile,
ἁλῶμαι, to wander,	ἰσφύωμαι, to resist,	μαίνομαι, to be mad,
ἀμιλλῶμαι, to contend,	ἐναντιόομαι, to resist,	μεταμέλομαι, to regret,
ἀντιόομαι (Poet.) adversor,	ἐνδυμέομαι, to lay to heart,	μυσάττομαι, to loathe,
ἀπονοέομαι, to be distracted,	ἐννοέομαι, to consider,	νεμεσῶμαι (Poet.), to be
ἀπορέομαι, to be perplexed,	ἐπιμέλομαι and -έομαι, to	justly indignant,
ἀριστοκρατέομαι, to have an	take care,	οἶομαι, to suppose,
aristocracy,	ἐπινόομαι, to reflect upon,	ὀλιγαρχέομαι, to have an
ἀρνέομαι, to refuse	ἐπίσταμαι, to know,	oligarchy,
ἄχθομαι, to be displeased,	ἐραμαι (Poet.), to love,	πειράομαι, to try,
βούλομαι, to wish,	εὐδυμέομαι, to be happy,	προθυμέομαι, to desire,
βρυχάομαι, to roar,	εὐλαβέομαι, to be cautious,	προνοέομαι, to foresee,
δέομαι, to want,	εὐνομέομαι, bonis legibus	σέβομαι, to reverence (Aor.
δέρκομαι (Poet.), to see,	utor,	ἑσέφθην, Pl. Phaedr.
δημοκρατέομαι, to have a	εὐπορέομαι, to be opulent,	254, b).
democracy,	ἡδομαι, to rejoice,	φιλοτιμέομαι, to be ambi-
διαλέγομαι, to converse,	δέρομαι (Poet.), to become	tious,
διανοέομαι, to think,	hot,	ὑποτοσπέομαι, to conjecture.

REMARK 1. The Aor. of several verbs have a Mid. as well as a Pass. form, e. g. αὐλίζομαι, to lodge; λοιδορέομαι, to revile; δρέγομαι, to strive after; πραγματεύομαι, to carry on business (Pass. rarer); φιλοφρονέομαι, to treat kindly. Also several of the above verbs belong here, yet they more seldom have a middle Aorist, e. g. ἄγαμαι, Aor. Mid. in Dem. αἰδέομαι, see § 166, 1, ἀμιλλῶμαι, Aor. Mid. in later writers, ἀρνέομαι in Herod. Aesch. and in later writers, διαλέγομαι in non-Attic writers, ἐπινόομαι in later writers, λοιδορέομαι, Aor. Mid. in Isac. 6, 59, πειράομαι often in Thu., προνοέομαι, Eur. Hipp. 683. Paus. 4. 20, 1. φιλοτιμέομαι in Isoc. and Aristid. — Several of the above list of verbs have a middle as well as a Passive form in the Fut.: αἰδέομαι, § 166, 1, ἄχθομαι, § 166, 4. διαλέγομαι, to converse with, διαλέξομαι and rarer διαλεχθήσομαι, διανοέομαι, to think, ἐπιμέλομαι, § 166, 21. προθυμέομαι, to desire, προθυμήσομαι and rarer προθυμηθήσομαι. Both ἡδομαι, to rejoice, and the poetic ἐραμαι, to love, have a passive form for their Fut.: ἡσθήσομαι, ἐρασθήσομαι, § 179, 4.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf.

REM. 3. Among the Dependent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβέω, to terrify; φοβηθήναι and φοβήσεσθαι, timere, to fear. Here belong all verbs in -αίνειν and -ύνειν, derived from substantives and adjectives, almost all in -οῦν, and most in -ίζειν, e. g. εὐφραίνειν, to gladden, εὐφρανθήναι, εὐφρανείσθαι, and εὐφρανθήσεσθαι, to be joyful, to be happy; πεπαίνειν, to make ripe, πεπανθήναι, πεπανείσθαι, maturescere, to ripen; αἰσχύνειν, to shame, αἰσχυνθήναι, αἰσχυνείσθαι (rarer αἰσχυνθήσεσθαι), to feel shame; ἐλαττοῦν, to make less, ἐλαττωθήναι, ἐλαττώσεσθαι, to be inferior, to be conquered; χολοῦν, to make angry, χολωθήναι, χολώσεσθαι, succensere, to be angry; μαλακίζειν, to make effeminate, μαλακισθήναι (rarer μαλακίσασθαι), μαλακισθήναι, to make one's self effeminate, to



# PECULIARITIES OF THE DIALECTS.

## PARTICULARLY OF THE EPIC DIALECT.

### A. ORTHOGRAPHY.

#### § 200. *Digamma, or Labial Breathing F.*

1. The Greek language had originally, in addition to the Spiritus Asper (', and the Lingual Breathing  $\sigma$ , a Labial Breathing,<sup>1</sup> the sound of which corresponds nearly to the Eng. *f*, or the Latin *v*. In accordance with its form (*F*) which is like one Gamma standing upon another, it is named Digamma (double Gamma); and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the alphabet, namely, between  $\epsilon$  and  $\zeta$ , and is named Βαῦ. Comp. §§ 2b, 1 and 25, 2.

2. This character disappeared very early; but its sound was in some cases changed, in some of the dialects, into the smooth Labial  $\beta$ , e. g. βία, *vis*, *F*ίς (later *Is*); in other instances, it was softened into the vowel *υ*, and, after other vowels, coalesced with these, and formed the diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ωυ*, e. g. *βαῦς* (*υδF*ς), *navis*, *χεῖω* (*χέFω*) Æol., *βοῦς* (*βόF*ς), *bōrs*, *bōs*, Gen. *bōvis*; in others still, it was changed into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before  $\rho$  is not indicated, e. g. *F*ίς, *vis*, *Is*; *υF*ίς, *ovis*, *δIs*; *εΙλέω*, *volvo*; *F*ρόδον, *ρόδον*, etc.; it was also changed, in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *ἔσπερος*, *vesperus*; *ἔννυμι*, *restio*.

3. In the Homeric poems, no character denoting the breathing *F* any longer exists; but it is very clear that, in the time of Homer, many words were sounded with the Digamma, e. g. *ἔγνυμι*, *ἔναξ*, *ἀνάσσω*, *ἀνδάνω*, *ἔαρ*, *rer*, the

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<sup>1</sup> "The Vau, or Digamma, an important agent in early Greek orthography, less, however, a principal than a subsidiary letter, retained much of its previous character of vowel-consonant, or, in the technical language of the Oriental schools, of quiescible letter. It was chiefly used as a liquid guttural, or aspirate, somewhat akin to our English *wh*, to impart emphasis to the initial vowel of words, and possessed the power, with certain limitations, of creating metrical position. But these vague and indefinite properties, were not such as to entitle it to a regular or habitual place in the *written* texts of the popular Epic poems. It was retained by the Boeotian states in monumental inscriptions till the 145 Olympiad." — *Mure's Hist. of the Language and Literature of Greece*, vol. i, p. 85; vol. iii, p. 513.

forms of ἑΙΔΩ, *video*; ζοικα, εἴκοσι, *viginti*; εἶμα, *vestis*; εἰπεῖν (comp. *vocare*), ἔκηλος, ἔννυμι, *vestio*; ἐός and ὅς, *suus*; οὗ, *sui*; οἱ, *sibi*; ἔσπερος, *vesperus*; οἶκος, *vicus*; οἶνος, *vinum*, etc.; this is obvious from the following facts: (a) words that have the Digamma cause no Hiatus, e. g. πρὸ ἔθεν (= πρὸ *Fέθεν*); — (b) hence also a vowel capable of Elision, when placed before a digammated word, cannot be elided, e. g. λῖπεν δέ ἐ (= δέ *Fε*), ἀπὸ ἔο (= ἀπὸ *Fέο*); — (c) the paragogic *ν* (§ 15) is wanting before words which have the Digamma, e. g. δαῖέ οἱ (= δαῖέ *Fοι*); — (d) οὐ instead of οὐκ or οὐχ, is found before the Digamma, e. g. ἐπεὶ οὐ ἐθέν ἐστι χερσίων (= οὐ *Fεθεν*); — (e) in compounds, neither Elision nor Crasis occurs, e. g. διαειπόμεν (= δια*Fει*πόμεν), ἀαγῆς (= ἀ*Fαγῆς*); — (f) a digammated word with a preceding consonant, makes a vowel long by position, e. g. γάρ ἐθεν (where the *ρ* and the Digamma belonging to ἔθεν make a long by position); — (g) long vowels are not shortened before words that have the Digamma, e. g. κάλλετ τε στίλβων καὶ εἵμασι (= καὶ *Fείμασι*), Il. γ, 392.

### § 201. *Interchange of Vowels.*

**PRELIMINARY REMARK.** The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, *ε*, *ο*, *ᾱ*, called (§ 140, 2 and 4) *variable vowels* (τρέφω, τέτροφα, ἐτράφην) undergo various changes in the dialects: —

*α* is used instead of *ε* (Ion.), e. g. τράπω, τάμνω, μέγαδος instead of τρέπω, τέμνω, μέγεδος; so also Doric τράφω, σκιαρός, Ἄρταμις instead of τρέφω, σκιερός, Ἄρτεμις; and in several particles, e. g. δκα, τόκα, πόκα instead of δτε, τότε, πότε.

*ε* instead of *α* in the Ionic dialect, when followed by a Liquid, e. g. τέσσαρες, ἔρσην, ὕελος, βέρεθρον (Ion.) instead of τέσσαρες, ῥοῦρ, ἔρσην, *a male*, ὕαλος, ῥlass, βάραθρον, *gulf*; also in many verbs in -άω, e. g. φοιτέω, ὀρέω (Ion.) instead of φοιτάω, ὀράω.

*ε* instead of *ο* (Doric), e. g. ἐβδομήκοντα instead of ἐβδομήκοντα.

*α* instead of *ο* (Ion.), in ἄρρωδεῖν instead of ὀρρωδεῖν.

2. The following cases are to be noted in addition: —

The long *α* is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm* (i. e. the broad pronunciation) of the Dorians, e. g. ἁμέρα, κᾶπος, ἁδύς, Δαμᾶτηρ. The older and the later Ionic have softened this grave *ᾱ* into *η*. The Attic uses both the Doric *α* and the softened *η*, (§ 16, 7). Comp. Dor. ἁμέρα, Ion. ἡμέρα, Att. ἡμέρα (with the Ion. *η* and Doric *α*); Ion. σοφίη, Dor. and Att. σοφία; Ion. θώρηξ, Dor. and Att. θώραξ. — So, also, in the diphthong *αυ*, among the Ionic writers *α* is changed into *η*: νηῦς, γρηῦς, instead of ναῦς, γραῦς; likewise in the diphthong *αι* in the Dat. Pl. of the first Dec., ης and ησι (Ion.) instead of αῖς and αῖσι. — Still, in certain words, the Dorians retain the *η*, as the Ionians do the *ᾱ*.

*η* instead of *ει* (Æolic and Doric), e. g. σαμῆον, τῆνος, δέῃα, so the Infinitive. e. g. λαβῆν, καλῆν, instead of σημεῖον, κείνος, δέξεια, λαβεῖν, καλεῖν.

*αι* instead of *ει* (Doric), e. g. φθαίρω instead of φθείρω.

υ often instead of ο (Æolic), e. g. *συφός*, *δνυμα* instead of *σοφός*, *υνομα*, so in Homer *ἄγυρις* instead of *ἀγορά*; and in the Common language, *εὐώνυμος*, *πανήγυρις*, etc.

ω instead of ου before a Liquid and σ, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—οι instead of ου before the breathing σ in the third Pers. Pl. *οισι(ν)* instead of *ουσι(ν)*, and in the participle ending *-οισα* instead of *-ουσα*, and in *Μοῖσα* and *Ἀρέδοισα* instead of *Μοῦσα*, and *Ἀρέδουσα*; the above use of ω instead of ου is Dor., yet not in Pindar; the use of οι instead of ου is Æolic and Pindaric, e. g.

Τῷ ἐφάβω instead of τοῦ ἐφήβου, *ῶν* (also Ion. and Pindar.) instead of οὖν, *δῶλος* instead of δούλος, *ῶρανός* instead of οὐρανός, *βῶς* instead of βοῦς;—*τύπτοισι(ν)* instead of *τύπτουσι(ν)*, *τύπτοισα* instead of *τύπτουσα*, *φιλέοισι(ν)* instead of *φιλοῦσιν*, *ἔχοισα* instead of *ἔχουσα*.

Some other instances will be considered below, in treating of the Declensions and Conjugations.

## § 202. *Interchange of Consonants.*

The change of consonants in the different dialects is according to the two following laws:—

Coördinate consonants (§ 5, Rem. 4) interchange with each other; and cognate consonants (§ 5, Rem. 1) interchange with each other.

### § 203. I. *Interchange of coördinate Consonants.*

A. THE MUTES: (a) The smooth Mutes π and κ. The interrogative and indefinite pronouns, *πῶς*, *πότε*, *ποῖος*, *ποῖός*, etc., are in Ion. *κῶς*, *κότε*, etc.

κ instead of τ: *πότε*, *ποτέ*, *ἔτε*, *τότε*, *δπότε*, *ἄλλοτε*, are in Dor. *πόκα*, *ποκά*, *δκα*, *τόκα*, *δπόκα* (Poet. *δπόκκα*), *ἄλλοκα*; so *δκα* (shortened from *δκακα*) instead of *δταν*. On the contrary, τ instead of κ: *τῆνος* Dor. instead of *κεῖνος*, *ἐκεῖνος*.

π instead of τ (Æol. and Dor.), e. g. *πέμπε* instead of *πέντε*.

(b) The Medials β and γ, e. g. *βλήχων* (Att.), *penny-royal*, is in Ion. *γλήχων*, *βλέφαρον*, *eye-lash*, is *γλέφαρον*.

δ instead of γ (Dor.), e. g. *δα* instead of *γῆ*; hence *Δημήτηρ* instead of *Γημήτηρ*.

δ instead of β (Dor.), *δδελός* instead of *δβελός*.

(c) The Aspirates θ and φ, e. g. *θήρ*, *beast*, *θλᾶν*, *θλίβειν*, *οὔθαρ*, *udder*, are in Dor. *φήρ*, *φλᾶν*, *φλίβειν*, *οὔφαρ* (uber); *φήρ* and *φλίβειν* also in Homer.

χ instead of θ: *ἰμα* is in Dor. *ἰχμα*, and *δρνιδος*, etc (from *δρνις*) is *δρνιχος*, etc.

B. THE LIQUIDS: (a) The Liquids interchange with one another: ν instead of λ before θ and τ, often in the Dor. dialect, e. g. *ῆνθον*, *βέντιστος* (Dor.) instead of *ῆλθον*, *βέλτιστος*; also (Ion. and Att.) *πλεύμων*, *pulmo*, instead of *πνέμων*, *litrōn* instead of *νίτρον*.

ρ is rarely used instead of λ, e. g. *κρίβανος*, *oven*, Att., instead of *κλίβανος*.



(b) The Liquid  $\rho$  and the breathing  $\sigma$  in the later and often in the middle Attic:  $\rho\rho$  instead of the Ion. and old Attic  $\rho\sigma$ , e. g.  $\epsilon\rho\sigma\eta\nu$  and  $\epsilon\rho\rho\eta\nu$ , a male;  $\kappa\acute{o}\rho\sigma\eta$  and  $\kappa\acute{o}\rho\rho\eta$ , back; but  $\rho\rho$  remains where the augment is used, and in composition.

## § 204. II. *Interchange of cognate Consonants.*

(a) The Palatals  $\gamma$  and  $\kappa$ , e. g.  $\kappa\nu\alpha\phi\epsilon\nu\varsigma$ , fuller, is preferred by the Att. writers to the other form,  $\gamma\nu\alpha\phi\epsilon\upsilon\varsigma$ .

$\kappa$  and  $\chi$  in  $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota$  (Ion.) instead of  $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ .

(b) The Linguals  $\delta$  and  $\tau$ , e. g.  $\alpha\upsilon\tau\iota\varsigma$  (Ion. and Epic) instead of  $\alpha\upsilon\delta\iota\varsigma$ , again

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g.  $\kappa\iota\delta\acute{\omega}\nu$  (Ion.) instead of  $\chi\iota\tau\acute{\omega}\nu$ ,  $\epsilon\nu\delta\alpha\upsilon\tau\alpha$ , hic,  $\epsilon\nu\delta\epsilon\upsilon\tau\epsilon\nu$ , hinc (Ion.), instead of  $\epsilon\nu\tau\alpha\upsilon\delta\alpha$ ,  $\epsilon\nu\tau\epsilon\upsilon\delta\epsilon\nu$ ;  $\kappa\acute{\upsilon}\delta\eta$  (Ion.) instead of  $\chi\acute{\upsilon}\tau\eta$ , pot.

$\sigma$  and  $\tau$ , e. g.  $\Pi\omicron\tau\epsilon\iota\delta\acute{\alpha}\nu$ ,  $\epsilon\pi\epsilon\tau\omicron\nu$ ,  $\epsilon\acute{\iota}\kappa\alpha\tau\iota$ ,  $\tau\acute{\upsilon}$ ,  $\tau\acute{\epsilon}$  (Dor.) instead of  $\Pi\omicron\sigma\epsilon\iota\delta\acute{\omega}\nu$ ,  $\epsilon\pi\epsilon\sigma\omicron\nu$ ,  $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ ,  $\sigma\acute{\upsilon}$ ,  $\sigma\acute{\epsilon}$ . The Attic forms  $\tau\epsilon\upsilon\tau\lambda\omicron\nu$ , beetle;  $\tau\eta\lambda\acute{\iota}\alpha$ , sieve (from  $\sigma\acute{\eta}\delta\omega$ ),  $\tau\acute{\upsilon}\rho\beta\eta$  (from  $\sigma\acute{\upsilon}\rho\omega$ ), turba;  $\tau\acute{\eta}\mu\epsilon\rho\omicron\nu$ , to-day, and  $\tau\acute{\eta}\tau\epsilon\varsigma$ , this year (the two last only in the comedians, but in tragedians and in other Attic writers  $\sigma\acute{\eta}\mu\epsilon\rho\omicron\nu$ ,  $\sigma\acute{\eta}\tau\epsilon\varsigma$ ), are in the Ion. and Common language  $\sigma\epsilon\upsilon\tau\lambda\omicron\nu$ ,  $\sigma\eta\lambda\acute{\iota}\alpha$ ,  $\sigma\acute{\upsilon}\rho\beta\eta$ .

$\sigma\sigma$  and  $\tau\tau$ . Instead of  $\sigma\sigma$ , employed in the older and the later Ionic, in old Attic and in most other dialects,—the new and often also the middle Attic in most words uses  $\tau\tau$ , e. g.  $\tau\acute{\alpha}\sigma\sigma\omega$ ,  $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$ ; but Att.  $\tau\acute{\alpha}\tau\tau\omega$ ,  $\gamma\lambda\acute{\omega}\tau\tau\alpha$ . (But when  $\sigma\sigma$  results from composition, it remains unchanged.) Yet the Ionic forms prevail, not only in the older Attic writers, but are also found in other authors, some words always having  $\sigma\sigma$ , e. g.  $\pi\acute{\alpha}\sigma\sigma\omega$ , to scatter;  $\pi\acute{\tau}\eta\sigma\sigma\omega$ , to crouch;  $\beta\acute{\upsilon}\sigma\sigma\omicron\varsigma$ , a deer;  $\pi\acute{\tau}\iota\sigma\sigma\omega$ , to husk;  $\pi\acute{\tau}\upsilon\sigma\sigma\omega$ , to fold;  $\beta\rho\acute{\alpha}\sigma\sigma\omega$ , to shake;  $\pi\acute{\tau}\acute{\omega}\sigma\sigma\omega$ , to cower;  $\epsilon\rho\acute{\epsilon}\sigma\sigma\omega$  ( $\epsilon\rho\acute{\epsilon}\tau\tau\omega$  is rejected), etc.

$\sigma$  and  $\nu$  in the Dor. verb-ending  $-\mu\epsilon\varsigma$ , e. g.  $\tau\acute{\upsilon}\pi\tau\omicron\mu\epsilon\varsigma$  (instead of the common form  $\tau\acute{\upsilon}\pi\tau\omicron\mu\epsilon\nu$ , see § 220, 6); also  $\alpha\acute{\iota}\epsilon\varsigma$  Dor. instead of  $\alpha\acute{\iota}\epsilon\nu$ .

$\sigma\delta$  instead of  $\zeta$  (Æol., so also in Theoc.) but only in the middle of words, e. g.  $\mu\epsilon\lambda\acute{\iota}\sigma\delta\epsilon\tau\alpha\iota$ ,  $\mu\acute{\epsilon}\sigma\delta\omega\nu$  instead of  $\mu\epsilon\lambda\acute{\iota}\zeta\epsilon\tau\alpha\iota$ ,  $\mu\acute{\epsilon}\zeta\omega\nu$  or  $\mu\acute{\epsilon}\iota\zeta\omega\nu$ , not at the beginning of words, nor if  $\delta$  precedes, or  $\sigma$  follows, e. g.  $\mu\omicron\chi\delta\acute{\iota}\zeta\omicron\nu\tau\iota$ ,  $\epsilon\pi\iota\phi\delta\acute{\upsilon}\zeta\omicron\iota\sigma\alpha$ .

$\zeta$  and  $\tau\tau$ ,  $\sigma\upsilon\rho\acute{\iota}\tau\tau\epsilon\iota\nu$ ,  $\acute{\alpha}\rho\mu\acute{o}\tau\tau\epsilon\iota\nu$  (Att.) instead of  $\sigma\upsilon\rho\acute{\iota}\zeta\epsilon\iota\nu$ ,  $\acute{\alpha}\rho\mu\acute{o}\zeta\epsilon\iota\nu$ .

Here belong:—

$\xi$  and  $\sigma$  and  $\sigma\sigma$ , e. g.  $\xi\acute{\upsilon}\nu$  (Epic and old Attic) instead of  $\sigma\acute{\upsilon}\nu$ ;  $\delta\iota\xi\acute{o}\varsigma$  and  $\tau\rho\acute{\iota}\xi\acute{o}\varsigma$  (Ion.) instead of  $\delta\iota\sigma\sigma\acute{o}\varsigma$ ,  $\tau\rho\iota\sigma\sigma\acute{o}\varsigma$ ;  $\kappa\lambda\acute{\alpha}\xi$  Dor. instead of  $\kappa\lambda\alpha\acute{\iota}\varsigma$  ( $\kappa\lambda\epsilon\acute{\iota}\varsigma$ ); even in the Fut. and Aorists, the Dorians, and also Homer, in several verbs use  $\xi$  instead of  $\sigma$ , see § 223, 5.

(c) The Labials  $\phi$  and  $\pi$ , — the first Att., the last Ion., — e. g.  $\acute{\alpha}\sigma\phi\acute{\epsilon}\rho\alpha\gamma\omicron\varsigma$  Att.,  $\acute{\alpha}\sigma\pi\acute{\alpha}\rho\alpha\gamma\omicron\varsigma$  Ion. So Æol. and Dor.  $\pi$ , instead of  $\phi$ , e. g.  $\acute{\alpha}\mu\pi\acute{\iota}$  (Æol.) instead of  $\acute{\alpha}\mu\phi\acute{\iota}$ ; hence in the Common language,  $\acute{\alpha}\mu\pi\acute{\epsilon}\chi\epsilon\iota\nu$ , etc.

$\mu$  and  $\pi$ , e. g.  $\pi\epsilon\delta\acute{\alpha}$  (Æol. and Dor.) instead of  $\mu\epsilon\tau\acute{\alpha}$ .

(d) The double consonants  $\xi$  and  $\psi$ , and the two single consonants of which they are formed, though transposed, in the Æol. dialect, e. g.  $\sigma\kappa\acute{\epsilon}\nu\omicron\varsigma$ ,  $\sigma\psi\acute{\alpha}\lambda\iota\varsigma$  instead of  $\xi\acute{\epsilon}\nu\omicron\varsigma$ ,  $\psi\alpha\lambda\acute{\iota}\varsigma$ , yet only at the beginning of a word. So  $\sigma\phi$  and  $\psi$ , e. g.  $\psi\acute{\epsilon}$  Dor. instead of  $\sigma\phi\acute{\epsilon}$ .

CHANGE OF THE VOWELS.

¶ 205. *Contraction. — Diaeresis.*

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted: *εο* and *εου*, sometimes also *οο* and *οε* are contracted into *ευ* in Dor. and Ion. — not, as commonly, into *ου*; so *αο*, *αου*, and *οου* (Ion.) are contracted into *ευ* — not, as usual, into *ω* and *ου*, e. g. *φιλεῦ* from *φιλέου* = *φιλοῦ*; *πλεῦνες* from *πλέονες*; *πληρεῦντες* from *πληρόντες* = *πληροῦντες*; *ἐδικαῖεν* from *ἐδικαίσε* = *ἐδικαίου*; *εἰρώτευν* from *εἰρώταον* = *εἰρώτων*; *γελεῦσα* from *γελάουσα* = *γελῶσα*; *δικαιεῦσι* from *δικαιοοῦσι* = *δικαιοῦσι*. But commonly the Dorians contracted *οε* into *ω* (instead of *ου*), e. g. *τυρόεντα* = *τυρῶντα* instead of *τυροῦντα*, *ῥιγῶν* instead of *ῥιγοῦν*.

2. *Αο*, *αου*, and *αω* are contracted in the Doric dialect into *ᾶ* (instead of *ω*), namely, in verbs in *-ᾶω*, in genitives in *-αο* and *-ᾶων*, in substantives in *-ᾶων*, Gen. *-ᾶνος*, and in proper names in *-λαος*, e. g. *φυσᾶντες*, *χαλᾶσι*, *γελᾶν* from *φυσάοντες*, *χαλάουσι*, *γελάων*; — *τᾶν κορᾶν* from *τάων κοράων* = *τῶν κορῶν*; — *Ποσειδᾶν*, *-ᾶνος*, Att. *Ποσειδῶν*, *-ῶνος*; — *Μενέλαᾶς*, *Ἀρκεσίλαᾶς*, Gen. *-α*, Dat. *-α*.

3. *Αε* and *αει* are contracted in the Dor. (but not in Pindar) into *η* and *η* instead of *ᾶ* and *ᾷ*, in verbs, e. g. *ἐφοίτη*, *φοιτῆς* instead of *ἐφοίτα*, *φοιτᾶς*. See § 222, III. (1).

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic; since, while the other dialects often avoid contraction, and the later Ionic commonly, the Attic almost always admits it. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their simple elements, e. g. *φιλέει* instead of *φιλή*, which had been contracted from *φιλέη*. Epic poetry often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. *ἄέκων* and *ἄκων*.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits them, where the Attic dialect does not, e. g. *ἱρός* (*ī*), *ἱρεύς*, *ἱρεύσασθαι* Ion., instead of *ἱερός*, etc., and especially the contraction of *ση* into *ω*, particularly in the verbs *βοᾶν* and *νοεῖν*, e. g. *ἔβωσα*, *ἔνωσα* (*ἄγνώσασκεν* Hom. from *ἄγνοέω*), *ἐννένωκα* instead of *ἐβόησα*, *ἐνόησα*, *ἐννενόηκα*; so *ὀγδῶκοντα* in Homer, instead of *ὀγδοήκοντα*.

6. The opposite of contraction is Diaeresis (*διαίρεσις*), the separation of a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare; most frequently, in such words as separate the two vowels by means of the Digamma, namely, *αῖ* in *πάις*; *αῦ* in *ἄυτμή*, *breath* (from *ἄψημι*); *ἄυσταλέος*, *dirty*; *εῖ* in *εἶσχω*, *to make like*, *εἶκτο*, *εἶκτον*, *εἶκτην*; *εῦ* very often in the adverb *εἶθ* (= *εῦ*, *well*), e. g. *εἶθ κρίνας*, *εἶκτίμενος*; when *μ*, *ν*, *ρ*, or *σ* follows *εῦ* in compounds then they are doubled, e. g. *ἔμμελῆς*, *ἐθνήητος*, *ἐθρῆος*, *ἐθσελμος*; *οῖ* in *οῖς* (*οῖς*, *ovis*), *οῖομαι* (comp. *οῖο*), *οῖστός*, *οῖξα*, *οῖξαν* (from *οἶγνυμι*).

### § 206. *Crasis, Synizesis, Elision, N Paragogic, Hiatus.*

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *o* of the Article coalesces with *ā* and forms *ω*, and with *αι* and forms *φ*, e. g. τὸ ἄγαλμα = τῶγαλμα; so τῶληθές, τῶντή, ὠνήρ, ὠνδρες, ὠνδρωποι, φπόλοι, from τὸ ἀληθές, τὸ αὐτό, ὁ ἀνὴρ, οἱ ἄνδρες, οἱ ἄνδρωποι, οἱ αἰπόλοι. In Herodot. occur, ὥριστος, ὠντός, ὥλλοι, with the smooth instead of the rough breathing (from ὁ ἔριστος, ὁ αὐτός, οἱ ἄλλοι); Homer uses Crasis seldom, namely, only in ὥριστος, ὠντός, τᾶλλα, οὐμός (instead of ὁ ἐμός), τοῦνεκα, οὔνεκα (instead of οὐ ἔνεκα); κἀγώ is doubtful.

2. Instances of Crasis in Doric are: τῶλγεος, τῶντρω instead of τοῦ ἔλγεος, τῶ ἄντρω; so *o* and *ε* = *ω*, *αι* and *ε* = *η*, e. g. ὁ ἔλαφος = ὦλαφος, ὁ ἐξ = ὦξ, καὶ ἐκ = κῆκ, καὶ εἶπε = κῆπε, καὶ ἐάν or ἦν = κῆν, which last is also Ion.

3. Ionic writers admit the common Crasis in *ου*, in the Masc. and Neut. of the Art. and in ἕτερος, e. g. οὔτερος, τοὔτερον.

4. The use of Synizesis (§ 12) is very frequent in the Homeric poems:—

(a) In the middle of words, it is oftenest found in the following combination of vowels (the vowels over which the line is placed being pronounced as one syllable, whether consisting of two or more vowels): *εα*, *εφ*, *εαι*, *εας*; *εο*, *εοι*, *εου*; *εω*, *εφ*; e. g. στήθεα, ἡμέας, θεοί, χρυσεόις, τεθνεῶτε; much rarer in *αι*, *ια*, *ιαι*, *ιη*, *ιη*, *ιο*, e. g. ἀεθλεύων, πόλιας, πόλιος; *οο* only in ὄγδοον; *υοι* only in δακρύοισι; *ηι* in δηλοιο, δηλών, δηλοισι, ἦια;

(b) Between two words in the following combination of vowels: *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; the first word is either *ῆ*, *ῆ*, *δή*, *μή*, and *ἐπεί*, or a word with the inflection-endings, *η*, *φ*, e. g. *ῆ*, *οὐ*, *δὴ ἀφνειότατος*, *μή ἄλλοι*, *εἰλαπίνῃ ἡὲ γάμος*, *ἀσβέστω οὐδ' υἷόν*.

5. Elision (§§ 13 and 14) is found very often in Homer, particularly as follows:—

(a) The *α* is elided in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending *-σα*, e. g. ἄλειψ' ἐμέ Od. μ, 200; commonly in the particle *ἄρα*;

(b) The *ε* in ἐμέ, μέ, σέ, etc.; in the Voc. of the second Dec., in the Dual of the third Dec., in endings of the verb, and in particles, e. g. δέ, τέ, τότε, etc. (but never in ἰδέ).

(c) The *ι* in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc., e. g. χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, Il. κ, 277; in ἄμμι, ὕμμι, and σφι; in adverbs of place in *-θι*, except those derived from substantives; in εἴκοσι; finally, in all endings of the verb;

(d) The *ο* in ἀπό, ὑπό (but never in πρό), in δύο, in the Neut. of pronouns (except τό), and in all endings of the verb;

(e) The *αι* in endings of the verb *μαι, ται, σθαι* (*σαι* only in *ἦσ' ὀλιγηπελέεσσι*, Il. ο, 245, and *αι* in the Nom. of the first Dec. in *ὄξεϊ δδύναι*, Il. λ, 272);

(f) The *οι* in *μοι, το με*, and in the particle, *τοι*.

6. The *ν* paragoric (§ 15) is commonly rejected in Ion. prose, e. g. *πᾶσ ἐλεξα*.

7. The Hiatus (§ 8) is admitted by Homer in the following cases:—

(a) In long vowels or diphthongs either in the Arsis of the verse, e. g. *ἀντιθέ|φ 'Οδυ|σῆϊ*; or in the Thesis, in which case the long vowel or diphthong is considered short, e. g. *οἴκοι ξ|σαν*;

(b) When the vowel does not admit Elision, or but rarely, e. g. *παιδὶ ἄμυνεν*;

(c) When two words are separated by a punctuation-mark, e. g. *ἀλλ' ἄνα, εἰ μέμονας γε*;

(d) In the Fem. Caesura (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot;—as this caesura here divides the line into two parts, it is opposed to the close connection which would arise from eliding the final vowel, e. g.

*κευῆ | δὲ τρυφά | λεια || ἄμ' | ἔσπετο | χειρὶ πα | χεῖρ*, Il. γ, 376.

*τῶν οἱ | ἐξ ἐγέ | νοντο || ἐ | νὶ μεγά | ροισι γε | νέδλη*, Il. ε, 270;

(e) In the metrical Diaeresis,<sup>1</sup> after the first and fourth foot of the verse, e. g.

*ἐγχεῖ | 'Ιδομενῆος ἀγανού Δευκαλίδας*, Il. μ, 117.

*πέμψαι ἐπ' 'Ατρεΐδῃ 'Αγαμέμνονι | οὐλον 'Ονειρον*, Il. β, 6. Comp. ζ, 422;

(f) Where the first word has the apostrophe, e. g. *δένδρε' ἔδαλλεν*;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus (§ 203, 3), e. g.

*οὐ | δὲ οὐς | παῖδας ξ | ασκεν* (= *οὐδὲ Φόβς*).

## § 207. Lengthening and Shortening of Vowels.

1. The following vowels are lengthened:—

**A** in Homer is sometimes lengthened into *αι*; this occurs in *αἰετός, αἰεῖ, ἀγαί-ομαι*, instead of *αετός*, etc.; so also *παρά* (also *καταιβατά*), in the tragedians *διαί*, and analogous to these, *ὑπαί*, instead of *παρά, διά, ὑπό*.

**ᾱ** into *η* in Homer, in *ἡερέδονται, ἡγερέδονται, ἡνεμόεις* in the Arsis, consequently on account of the metre.

**ᾱ** into *αι* before *σ* (Æol.) in the Acc. Pl. of the first Dec.; also in *μέλαις* and *τάλαις* instead of *μέλᾱς, τάλᾱς, ταῖς* instead of *τάς, καλαῖς* instead of *καλᾱς*; in Pindar, in the first Aor. Act. Part., e. g. *τύψαις, -αισα* instead of *-ᾱς, -ᾱσα*; but always *πᾱς*.

**Αυ** into *ωυ* (Ion.) in *τραῦμα, θαῦμα* and its derivatives: *τρώμα, ἰώμα, θαυμάζω*; and in pronouns compounded with *αὐτός* into *ων*, e. g. *ἑωυτοῦ, σεωντοῦ, ἐμεωντόν* instead of *ἐαυτοῦ*, etc.; so also *τῶντό* instead of *ταῦτό*.

**E** into *ει* in the Ion. writers before a Liq. in a number of words, e. g. *εἵνεκα* (also in Attic prose), *κεινός, ζεῖνος, στεινός, εἰρωτάω*. Homer lengthens *ε* into

<sup>1</sup> Metrical Diaeresis, is where a word and a foot end together.

*ei* according to the necessities of the verse, in other words, also, which in Ionic prose have *e*, e. g. εἶν, ὑπεῖρ, πείρας *end*, φρέατα (from φρέαρ, *a well*); also before vowels in adjectives in -eos, e. g. χρύσειος; in substantives and pronouns, e. g. σπείος, ἐμείο; in verbs in -έω, e. g. τελείω, πνείω, also in εἶως instead of εἰως, *until*; sometimes also in the Augment and Reduplication, e. g. εἰλήλουθα, εἰοικυῖαι, δειδία, δειδέχεται.

E into *η* (Hom. and Dor.), in the Dec. of substantives in -εύς, e. g. βασιλεύς, Gen. -ῆος, etc.; further (also Ion.), in adjectives in -ειος, e. g. βασιλήϊος, *royal*; likewise in single words, e. g. κληῖς, κληῖδος (Ion.), etc., instead of κλείς, and in very many substantives in *a* of Dec. I., e. g. ἀληθινή instead of ἀλήθεια.

H sometimes into *αι* (Æol.), e. g. θναίσκω instead of θνήσκω.

O into *οι* (Ion. and Hom.) before a vowel in several words, e. g. ποίη, ποιηεις, χροίη, ροίη, etc.; in the Gen. of the second Dec. in Homer, e. g. θεοῖο instead of θεοῦ, and in φοίνιος, χοροιτυπή, ὀδοιπόριον, ἀγκοίνησι(ν), and ἡγνοίησε(ν).

O is changed into *ου* (Ion. and Hom.) before a Liq. or Sigma, still only in a certain number of words; and, in the Dor., before a Liq. into *ω*, e. g.

κόρος	Ion. κοῦρος	Dor. κῶρος	μόνος	Ion. μοῦνος
ὄνομα	" οὔνομα	" ὠνομα	Ὀλυμπος	" Οὔλυμπος;

also in the oblique cases of δόρυ and γόνυ. — But substantives, which have the *variable* vowel *o*, cannot be thus lengthened, e. g. πόνος from πένομαι, δόμος from δέμω.

O into *ω* in Homer, on account of the verse, in Διώνυσος, κητώεις, τροχάω, πωτάομαι (and also τροχάω, ποτάομαι).

Υ into *ου* often (Dor.), e. g. δουγάτηρ instead of θυγάτηρ. In Homer, in εἰλήλουθα.

2. The Epic dialect can resolve contracted syllables, when necessary, namely, *ā* into *αα*, *ᾱ* into *αα*; *η* into *εη*, *ειη*, *ηη*; *ω* into *οω*, *ωο*, *ωω*; particularly in the inflection of verbs, e. g. δράας instead of δρᾱς, κρήνον instead of κρῆνω, δρόω instead of δρῶ, γελῶντες instead of γελῶντες, ἡβῶσα instead of ἡβῶσα also φῶως instead of φῶς, *light* (from φῶς), and proper names in -φῶν, e. g. Δημοφῶν.

3. Another mode of lengthening a vowel in the Epic dialect is by resolving an original Digamma or a Spiritus Asper into a vowel, e. g. ἐκηλος and ἔκηλος (*Fέκηλος*), οὔρος instead of ὄρος, *bound*; οὔλος instead of ὄλος, ἥελιος instead of ἥλιος; ἔϊσος instead of ἴσος; εἰλίσσω instead of ἐλίσσω (comp. *volvo*), ἥως instead of ἔως. In the Ionic, and sometimes in the Epic dialect, the *ω* (contracted from *ao* and *αω*), is resolved by *e*, e. g. (ικέτω) ικέτεω instead of ικέταο, πυλέω instead of πυλάω.

4. The following vowels are shortened: —

*Αι* into *ᾶ* before a vowel, often in the Æol. dialect, e. g. ἀρχᾶος, Ἀλκᾶος instead of ἀρχαῖος, Ἀλκαῖος; in Homer, in ἑτάρος, ἐτάρη, ἐταρίζεσθαι.

*Ει* into *ε* before liquids (Ion. and in Hom.), in the forms χερῆς, χερσί, from χεῖρ, *hand*, so also Att. χεροῖν, χερσί; also (Ion. and Dor.) before a vowel, in Proparoxytones in -eios, and in Properispomena in -εῖα; in Homer, only in a few Fem. adjectives in -vs, e. g.

ἐπιτήδεος, -έη, -εον Ion. instead of -ειος ὠκέα instead of ὠκεῖα from ὠκύς  
 τέλος, -έη, -εον " " -ειος βαδέη " βαδεῖα " βαδύς  
 εὐρέη from εὐρύς " " -εῖα δασέη " δασεῖα " δασύς;

so also in Hom. Ἑρμέα instead of Ἑρμεία; also εἰ in Ion. is shortened into ε, when two consonants follow which make the vowel long by position, e. g. ἀπόδειξις instead of ἀπόδειξις, μέζων instead of μείζων, κρέσσων instead of κρείσσων; finally (Doric) in forms of the verb, e. g. αἶδες instead of αἶδεις.

REMARK 1. In the Æol. dialect, εἰ before a liquid is very often shortened into η, and the Liq. is doubled, e. g. κτέννω, σπέρρω, ὠτελλά, instead of κτείνω, σπείρω, ὠτειλή.

Η is changed into ε in Hom. in ἀργέτι, ἀργέτα, from ἀργής, -ήτος, shining, and in the Subj. ending -ετε instead of -ητε; also -ομεν instead of -ωμεν, e. g. εἶδετε, δωρήζομεν.

Οι into ο often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιῶ.

Ου into ο in Hom. in the compounds of πούς, e. g. ἀελλόπος, ἀρτίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τὼς λύκος instead of τοὺς λύκους; also Æol. βόλλα instead of βουλή; so too in Hom. βόλεται, βόλεσθε from βούλομαι.

5. On the Ionic-Attic interchange of the vowels, see § 16, 5.

6. The use of Syncope (§ 16, 8) is frequent in Homer, particularly in forms of the verb, as will be seen below; he also has τίπτε instead of τίποτε, γαλακτοφάγος instead of γαλακτοφάγος.

7. Apocope (ἀποκοπή) is the rejection of a short final vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs with the prepositions, e. g. ἀνά, κατά, παρά, rarely with ἀπό and ὑπό, and with the (Epic) conjunction ἄρα. The accent is then thrown back; ἄν before β, π, φ, μ, is changed into ἄμ (§ 19, 3), e. g. ἄμ βωμοῖσι, ἄμβάλιν, ἄμ πέλαγος, ἄμ φόνον, ἄμμένω; the τ in κάτ is always assimilated to the following consonant, except that the corresponding smooth mute stands before a rough mute (§ 17, 4), e. g. καδ δύναμιν, καπ φάλαρα, κακ κεφαλῆς, καγ γόνυ; examples of ἀπό and ὑπό are, ἀππέμψει, ὑββάλλειν (Hom.); examples from Attic prose, ἀμβάτης, ἀμβολάς, X. Cy. 4, 5, 46. 7. 5, 12, ἄμπωτις.

REM. 2. In the concurrence of three consonants, assimilation is omitted, and the final consonant of the preposition is rejected, e. g. κάκτανε, κάσχεδε, ἀμνάσει, instead of κάκκτανε, κάσσχενε, ἀμνάσει.

8. Prothesis (§ 16, 10) occurs in Homer, in ἀστεροπή (στεροπή), ἐδέλω (δέλω), ἐκεῖνος (κεῖνος), ἐρύομαι (ρύομαι); Homer also often resolves the F into the vowel ε, namely, ἐέρση, ξεδνα, εἰκοσι, εἵσος, εἵπον, ἐέλδομαι, ἐερμένος.

9. Sometimes, for the sake of the metre, Homer inserts ε, e. g. ἀδελφεός, κενός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτέων, πρωτέων. To prevent the accumulation of short syllables, he inserts in several compound words an η in place of the short vowel, e. g. ταηλεγέος, ἐπήβολος, ἐπηετανός, ὀλιγηπελέω, ἐλαφηβόλος, instead of τανυλ., ἐπίβ., ἐπιετ., ὀλιγοπ., ἐλαφοβόλος.

An *i* is inserted in Homer after *oi* in *ὁμοίος* instead of *δμοιος*, and in the Dual *-οιιν* instead of *-οιν*.

10. The later Ionic, also, sometimes inserts *e* before a long vowel: (a) in some genitives of substantives and Fem. pronouns before *ω*, and in *οὔτος*, *ταῖς οὔτος*, and *αὐτός* before long inflection-endings, e. g. *ἀνδρέων*, *χηνέων*, *ἐκεινέων*, *τουτέων*, *αὐτέων*, *αὐτέω*; (b) in some forms of the verb before a long vowel, e. g. *ιστέασι*, *δυνέωμαι*, *δυνέωνται*; (c) some verbs in *-ω* have forms as if from *-έω*, e. g. *βάλλω* *συμβαλλεόμενος*, *ὑπερβαλλέειν*; *πιέζω* *πιεζέμενος* (also in Hom. *πιέξουν* instead of *ἐπιέξουν*); also *ἔψεε*, *ἐνείχεε*, *ᾠφλεε*, from *ἔψω*, *ἐνέχω*, *ᾠφλον*; finally, the three following forms of the Perf. in *-εε* instead of *-ε*: *οἰχάκεε*, *ἠπάπεε*, *ἑώδεε*.

### § 208. *Change of Consonants.*

1. In the Ion. dialect, the rough breathing has no effect on the preceding smooth mute, e. g. *ἀπ' οὔ*, *ἐπήμερος*, *οὐκ ὁσίως*, etc.

2. In the Hom., Ion., and Dor. dialects, a *δ* or *θ* remains before *μ* in certain words and phrases (contrary to § 19, 1), e. g. *ὁδμή* instead of *ὁσμή*, *ἴδμεν*, *ὄρχηθμός*, *ἐπέπιθμεν*, *κεκορυθμένος*; also in the Hom. dialect, the *ν* remains before *σ* (contrary to § 20, 2) in *ἀνστάς*, *ἀνσχεθείην*, *πανσυδίη* instead of *πασσυδίη*; finally *χ* before *μ* (§ 19, Rem. 1) in *ἀκαχμένος*, *acute*.

3. The Metathesis (§ 22) of *ρ* often occurs in Hom. and in other poets, e. g. *κραδίη* instead of *καρδία*, *heart*, *κάρτερος* and *κράτερος*, *strong*, *κάρτιστος*, *βάρδιστος* (from *βραδύς*, *slow*); also in the second Aorists *ἔπραδον*, *ἔδραδον*, *ἔδρακον* (from *πέρδω*, *to destroy*, *δαρδάνω*, *to sleep*, *δέρκομαι*, *to see*); here belongs also *ἡμβροτον* instead of *ἡμρατον* (= *ἡμαρτον*, according to § 24, 2).

4. Homer doubles a consonant (comp. § 23, Rem.) after a short vowel according to the necessities of the verse in the following cases:—

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. *ἔλλαβον*, *ἔμμαδον*, *ἔννεον*, *ἔσσευα*;
- (b) In compounds also, the liquids and Sigma are doubled, e. g. *νεόλλουτος* (from *νέος* and *λούω*); *ἄμμορος*, *φιλομμείδης*; *ἀννέφελος*, *ἐννιητος*; *βαδύρροος*; *ἐϋσσελμος*;
- (c) In the inflection of the Dat. in *-σι*, and of the Fut. and Aor., e. g. *νέκυσσι*, *δόμασσι*; *κάλεσσα*, *ὁμόσσαι*, *φράσσομαι*, *ἐξείνισσα*;
- (d) In the middle of several words, e. g. *δοσσον*, *τόσσον*, *ὀπίσσω*, *πρόσσω*, *μέσσος*, *νεμέσσα*, *νεμεσσηδεῖς*, *δυσσανόεις*.

Homer doubles the mute *π* in Interrogative pronouns which begin with *δπ*, e. g. *ὄππως*, etc.; — *κ* in *πέλεκκον*, *πελεκκάω*; — *τ* in *ὄττι*, *ὄττεο*, *ὄττευ*; — *δ* in *ἔδδεισε*, *περιδδείσασα*, *ἄδδεές*, *ἄδδην*.

REMARK. The doubling of *ρ*, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. *ἔρεζον* from *ρέζω*, *χρυσόρυντος*. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though

rarely, e. g. Ὀδυσσεύς, Ἀχιλεὺς φάρυγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγγος.

5. Homer often places a consonant before a short syllable, to make it long by position, namely, a ν in νώνυμος, ἀπάλαμνος, ἰδρύνθη, ἀμνύνθη, ὑπεμνήμυκε; a τ after π in πτόλεμος, πτόλις, πτολίεθρον; a θ after χ in χθάρμαλος, διχθαί, τριχθαί, τετραχθαί, and after λ or ρ in μάλθακος, ἐγρηγόρθασι; or he places a γ before δ in ἐρίγδουπος, ἐγδούπησε, and a σ before μ and κ in σμικρός (also Att. ‡ 24, 4), σκεδάννυμι (comp. κίδνημι), σμογερώς (comp. μογερώς), σμερδάλεος. Here belongs also the Epic prefix of μ (= ν, according to ‡ 24, 3), before βροτός in composition, so as to strengthen the long syllable and give fulness to the word, e. g. ἀμβροτος, τερψίμβροτος, and in ἀμφασίη instead of ἀφασίη.

### ‡ 209. Quantity.

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned from rules previously given, or by observation.

1. A syllable which has the vowels ε or ο, followed by another vowel or a single consonant, is short by nature, e. g. τέκος, θεός, βόη.

2. A syllable which has the vowel η or ω, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature, e. g. ἦρος, οὐρανός, ἄκων (instead of ἀέκων), ἐτίμᾱ (from ἐτίμαε), πᾱς, σῆτος, ψῦχος, νῦν.

3. A syllable which has a doubtful vowel (α, ι, υ), followed by another vowel or a single consonant, or at the end of a word, is short by position, e. g. ᾗδοντες, δαιμονίη, φύη, μάχη, φίλος, ἀργῦρεος.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. ἰκέσθαι, ἐκατόμβη, δέξασθαι, ἑχθίστος, φύλλον.

#### Exceptions to No. 3.

(a) α of nouns of the first Dec., which have the Gen. in -ας, is long in all the Cases in which it occurs, e. g. ἡμέρᾱ, φιλία, -ᾱς, -ᾱ, -ᾱν, etc. (Comp. ‡ 45.)

(b) α in the Dual of all nouns of the first Dec., is long, e. g. Nom. Sing. λέαινᾱ, Dual λεαίνᾱ.

(c) α is long in the Gen. Sing. in -ας and Gen. Pl. in -άων, e. g. Ἀτρεΐδᾱς, ἀγοράων.

(d) the ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl., e. g. Nom. ταμῖας, Gen. σκίας, Acc. Pl. δόξᾱς.

(e) α of masculine and feminine participles in -ας is long; so also other words in -ας where ντ or ν have been dropped, e. g. ἀκούσᾱς (ἀκουσαντς), ἀκοῦσᾱσα, ἰσῑᾱς, βᾱς; γίγᾱς (γιγαντς), μέλᾱς (μελανς).

(f) α in the third Pers. Pl. Perf. Ind. Act., e. g. τετύφῳσι.

(g) υ is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in -υμι, also in the masculine and feminine Sing. of the participle; e. g. δείκνυμι, ἐδείκνυν, δεικνύς, δεικνύσα. — Other exceptions may be learned by observation.



5 In Epic poetry, a mute and a liquid (§ 27, Rem. 2) commonly make a syllable long by position; the vowel is shortened, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τειχεσίπλητα*.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάδι | σὸν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἄδμή | την, ἦν | οὔτω ὅ | πῶ ζυγὸν | ἤγαγεν | ἀνὴρ*, Il. κ, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἔρα | τᾶ πρόφε | ρῆ χρυ | σέης Ἄφρο | δίτης*, Il. γ, 64; on the contrary, in the Thesis, *αὐτὰρ ὅ | πλησίον | ἐστή | κει*, Il. δ, 329; but *ἄνδρα | θνητὸν ἐ | όντα, πᾶ | λαι πῆ | πρωμένον | αἴση*, Il. π, 441.

REM. 2. In the names *Σκάμανδρος*, *Ζάκυνθος*, *Ζέλεια*, even *σκ* and *ζ* do not make a syllable long by position in Homer; so also *ἐπ | ειτᾶ σκέ | παρνον*, Od ε, 237, occurs.

7. A long vowel or a diphthong at the end of a word, in Homer, commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμένῃ | ἐν βέν | θεσσιν*, Il. α, 358. *νῆες, ὅ | μὲν Κτεά | τοῦ, ὅ δ' ἄρ' | Εὐρύτου | Ἀκτορί | ωνος*, Il. β, 621. *αὐτὰρ ὅ | ἔγνῶ | ῥσιν ἐ | νι φρεσὶ | φώνη | σέν τε (ῥσιν = Fῥσιν)*. But sometimes a long vowel in the Thesis is not shortened before words which do not have the digamma, especially in the fourth foot of an Hexameter, e. g. *τῷ μή | μοι πατέ | ρας ποδ' ὅ | μοίῃ | ἐνθεο | τιμῇ*, Il. δ, 410, and before a punctuation-mark, e. g. *κεῖσθαί, | ἀλλ' ἐπᾶ | μνον*, Il. ε, 685.

8. A long vowel or a diphthong in the middle of a word before another vowel is but seldom shortened by the poets, and for the most part, in certain words and forms; thus, e. g. in Homer, *ἐπειή* (~~-), *ἐμπαιος* (-~~), *οἶος* (~~), *βέβληαι* (~~-), and often in the Iambuses of the Attic dramatists, e. g. *οἶος*, *ποιός*, *τοιούτος*, *τοιόςδε*, *οἶει* (from *οἶομαι*), *ποιεῖν*; and always before the demonstrative *ί* in pronouns, e. g. *τουτοῦτ', αὐταῖτ'*.

9. In Epic poetry, a short syllable in the Arsis is usually considered long, if it stands at the beginning of a word, e. g. *ἄσπίδος | ἄκάμα | τον πῦρ*, Il. ε, 4; or at the end, in which case it is followed either by a liquid (λ, μ, ν, ρ), or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g. *καὶ πεδί | ᾧ λω | τεῦντα*, Il. μ, 283. *δυγατέ | ρᾶ ἦν (= Fῥν)*, Il. λ, 226.

REM. 3. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g. *Ἄρες Ἄ | ρες βροτο | λογέ;* — *ἄνδρες ῥί | σασιν* and *πλείονα | ῖσασιν*.

10. Not unfrequently in Homer, from the mere necessities of the verse, a short vowel is measured as long in the Thesis, when it stands between two long syllables. This occurs in the middle of a word, and oftenest with *ι*, e. g. *ἔσθ' ὅπο | δεξί | η*, Il. ι, 73. *ῥσι προ | θυμή | ρσι*, Il. β, 588; this is rarely the case at the end of a word, e. g. *πυκνᾶ | βωγαλέ | ην*, Od. ρ, 198. *τῇ δ' ἐπὶ | μὲν Γοο | γῶ βλοσυ | ρῶπις | ἐστεφά | νωτο* Il. λ. 36

## B. DIALECTIC FORMS.

### § 210. Homeric Suffix $\phi\iota$ ( $\phi\iota\nu$ ).

1. In the Homeric dialect there is, besides the Case-inflections, a Suffix  $\phi\iota(\nu)$ , which properly and originally denotes the indefinite *where*, like the *local* Dat. (see the Syntax); it is also used to express other relations of the Dat., as the Dat. of the instrument, and with prepositions (such as in Lat. govern the Abl.), it expresses those relations of the Gen. which in Latin would be denoted by the Abl.

2. The Suffix  $\phi\iota$  is found with substantives of all the declensions, and is always annexed to the unchanged stem of the word: —

I. *Declension* only in the Singular: (a) Dat. ἀγέλη-φι, ἀγλαίῃφ. (in the herd), θύρηφι, before or without the door (in several ancient editions ηφι is incorrectly written with an Iota Subs. ηφι); (b) Gen. (Lat. Abl.) ἀπὸ νευρῆφιν ἰάλλειν (to shoot an arrow from the string), ἐξ εὐνήφιν ὁρεῖν (to spring from bed), κρατερῇφιν βίηφι, Il. φ, 501 (with great force), ἄμ' ἡοῖ φαινομένηφιν, Od. δ, 407 (as soon as the morning dawned).

II. *Declension* both Singular and Plural. All these forms, without respect to the accent of the Nom., are paroxytone (-όφιν): (a) Dat. δακρυόφιν (with tears), μήστωρ ἀτάλαντος θεόφιν (an adviser equal to the gods); — (b) Genitive (Abl.) ἀπὸ or ἐκ πασσαλόφιν (to take from the pin), ἐκ θεόφιν (through the gods), ἀπ' ὀστέόφιν (from the bones).

III. *Declension* almost exclusively in the Pl.  $\phi\iota\nu$  is here used with not a large number of neuter substantives in -ος (Gen. -εος), also with κοτυληδών and ναῦς, e. g. πρὸς κοτυληδονόφιν (with the union-vowel ο), to the arms, ναυόφιν (at the ships); in words in -ος, the ending -ος must always be restored to its original form -ες, since  $\phi\iota$  is always annexed to the pure stem; thus, ὄχεσφι(ν), σὺν ὄχεσφι(ν), κατ' ὄρεσφι(ν), ἀπὸ, διὰ, ἐκ στήθεσφι(ν).

### § 211. First Declension.

1. (a) The Epic and Ionic writers use  $\eta$  instead of the original long  $\alpha$  (which the Dorians use) through all the Cases of the Sing., e. g. τιμᾶ, -ᾶς, -ᾷ, -ᾶν (Dor.); σοφίῃ, -ῆς, -ῇ, -ῇν, θύρῃ, -ῆς, νευρίῃς, -ῇ, -ῇν (Epic and Ion.); so Πηνελοπείῃς, Πηνελοπείῃ, from Πηνέλοπεια, φρήτρη, Βορέῃς, Βορέῃ, Βορέῃν.

Exceptions in Homer are θεᾶ, goddess, -ᾶς, -ᾷ, -ᾶν, Ναυσικάᾶ, Φειᾶ, also Αἰνεΐᾶς, Ἀργεΐᾶς, Ἑρμεΐᾶς, and some other proper names in -ας pure. The Voc. of νύμφη is νύμφα instead of νύμφη, Il. γ, 130. Od. δ, 743.

(b) In substantives in -εια and -οια, derived from adjectives in -ης and -ους, as also in some other feminines, the short  $\alpha$  in Attic is also changed into  $\eta$  in Ionic, e. g. ἀληθείῃ, ἀναιδείῃ, εὐπλοίῃ, κνίσσῃ instead of ἀλήθειᾶ, ἀναιδείᾶ, εὐπλοιδᾶ, κνίσσᾶ.

(c) The Æol. and some other dialects have -ᾶ instead of -ῆς, as the Masc ending in the Nom. Sing., like the Latin. The Epic also uses this form accord-

ing to the necessities of the verse, in a great number of words, particularly in *-τᾶ*, e. g. *ἰππότᾶ*, *αἰχμητᾶ*, *κυανοχαῖτᾶ*, *νεφεληγερέτᾶ*, *ἰππηλάτᾶ*, *μητίετᾶ*, *εὐρύσπᾶ*. The Voc. retains the ending *-ᾶ* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-ᾶο*, *-ᾷο* was then contracted into *-ω* (Dor. into *-ᾶ*). In Hom. both the uncontracted and contracted form is found; he also resolves the *-ω*, originating from *-αο*, by means of *ε* (comp § 207, 3); it is further to be remarked, that the *-ω* in respect to accent is considered short (§ 29, Rem. 7) and the *ε* is always pronounced with the Synizesis; *-εω* becomes *-ω* when a vowel or *ρ* precedes (still *Αἰνείεω*, Π. ε, 534). Thus there occur in Homer, *Ἑρμείας*, Gen. *Ἑρμείᾱο* and *Ἑρμείω*; *Βορέης*, Gen. *Βορέᾱο* and *Βορέω*; *Ἀτρείδης*, *Ἀτρείδᾱο*, and *Ἀτρείδεω*, *ἰκέταο* and *ἰκέτεω*; *ἑὺμμελίω*, *Ἀσίω*. In Homer, then, the Gen. endings of nouns in *-ας* or *-ης*, are *-αο*, *-ω*, or *-εω* (not *-ου*). The Gen. ending *-εω*, becomes, in the Ion. writers, the usual ending, e. g. *πολίτεω*, *Ἀτρείδεω*.

3. The Acc. Sing. and Pl. of masculines in *-ης* is commonly formed in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότηα*, *τοὺς δεσπότηας* from *δεσπότης*, *-ου*, *Μιλτιάδεα* from *Μιλτιάδης*, *-ου*.

4. The Gen. Pl. of all the endings was originally in *-ᾶων*; *-ᾶων* was afterwards contracted into *-ῶν* (Dor. in *-ᾷν*). Homer uses both the uncontracted and contracted forms, e. g. *θεᾶων* and *θεῶν*, *παρειᾶων* and *παρειῶν*. He can also, as in the Gen. Sing., again resolve, by means of *ε*, the *-ῶν* originating from *-ᾶων*; the ending thus becomes *-έων*, which is commonly pronounced with Synizesis, e. g. *πυλέων*, *θυρέων*, *ἀγορέων*. The Gen. ending *-έων* becomes in the Ion. writers, the common form, e. g. *Μουσέων*, *τιμέων*.

5. The Dat. Pl. originally ended in *-αῖσι(ν)*; this ending is found in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, *-αῖσι* was changed into *-ησι(ν)* and *-ης*; and in the Att. and Common language, *-αῖσι* was shortened in *-αις*. In Homer, the Dat. Pl. ends in *-ησι*, *-ης*, and *-αις*, yet the last is found only in *θεαῖς* and *ἄκταῖς*.

6. The Acc. Pl., in Æol., ends in *-αις* (as in the second Dec. in *-οις* instead of *-ους*), and in Dor. in *-ᾶς* (as in the second Dec. in *-ος* instead of *-ους*), e. g. *ταῖς τιμαῖς* (Æol.) instead of *τὰς τιμὰς* (but Dat. Pl. *τιμαῖσι*); *πᾶσας κοῦσας* (Dor.) instead of *πᾶσᾶς κοῦρᾶς*.

### § 212. *Second Declension.*

1. Nominative Sing. Proper names in *-λαος* are changed in the Dor. dialect into *-λᾶς* (Gen. *ᾶ*, Dat. *ᾷ*), e. g. *Μενέλᾶς* instead of *Μενέλαος*, *Νικόλᾶς*, *Ἀρκεσίλᾶς*.

2. Genitive Sing. Homer uses both the common form in *-ου*, and that in *-οιο*; the tragedians, also, in the lyric passages, use the ending *-οιο*. Theocritus has the Dor. ending *-ω* and *-οιο*.

3. Genitive Sing. and Pl. Some genitives are formed according to the analogy of the first Dec. (a) Herodotus has some Masc. proper names in *-ος* with the ending *-εω* in the Gen. Sing., e. g. *Βάττεω* instead of *Βάττου*, *Κροίσεω*, *Κλεομβρότεω*, *Μεμβλιάρεω*, and some Masc. common nouns with the ending

-έων in the Gen. Pl., e. g. πεσσέων; (b) The ending -άων instead of the Ion. -έων belongs to the Dor. (comp. αἰγᾶν instead of αἰγάων from αἶξ, § 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in -οιιν instead of -οιαι, e. g. ἔμοιιν instead of ἔμοιαι (§ 207, 9).

5. The Dat. Pl. originally ended in -οισι(ν). This form, as well as the abridged form in -οις is found in Homer and in all the poets, and in Ion. prose

6. The Acc. Pl. ends, in the Dor. writers (except Pindar) in -ως and in -ος (like -ās in the first Dec., § 211, 6), e. g. τῶς νόμος, νόμος, so also τῶς λαγός, the hares; Æol. in -οις, e. g. πασσάλοις instead of -ους.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in -ῶο, instead of -ω, in Πηνελεῶο (Il. ξ, 489; though most MSS. have Πηνελέοιο) from Πηνελεως, and in Πετρεῶο from Πέτρεως. — In γάλως, sister-in-law, Ἄδως and Κῶς, the ω originating by contraction, is resolved, in the Epic dialect, by means of ο; hence γαλόως, Ἀδόως, Κόως, Gen. -όω. On the words γέλως, ἰδρώς, ἔρως, see § 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, νοῦς only Od. κ, 240 (elsewhere νόος), χειμάρρους, Il. λ, 493 (but ν, 138. χειμάρροος) and χείμαρροι, Il. δ, 452, also Πάνδους, Πάνδου, Πάνδω. Homer does not contract other words; in words in -εος, -εον, he either lengthens the ε into ει (§ 207, 1), or employs Synizesis, as the measure requires.

### § 213. Third Declension.

1. In the Dor. dialect the long α here also takes the place of η, e. g. μᾶν, μᾶνός instead of μήν, μηνός, etc., Ἑλλᾶν, Ἑλλᾶνες, ποιμᾶν instead of ποιμήν, Gen. -ένος, νεότᾶς, -ᾶτος instead of νεότης, -ητος.

Αἰθήρ, Θήρ, Θήρες, and all names of persons in -τήρ, are exceptions to this Dor. usage.

2. In the Epic and Ion. dialects, on the contrary, η commonly takes the place of the long α, as also elsewhere, e. g. Θῶρηξ, οἴηξ, ἱρηξ instead of Θῶρᾶξ, ἰέρᾶξ.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -σι(ν), -σσι(ν), -εσι(ν), and -εσσι(ν). The ground-form is -εσι(ν) and the strengthened form is -εσσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. κύν-εσσι (from κύων, Gen. κυνός), νεκύ-εσσι (from νέκυς, -υ-ος). The ending -εσι(ν) is found in Homer only in νεσιν, οἴεσι, χείρεσι, and ἀνάκτ-εσιν (from ἄναξ, ἄνακτ-ος). In Neuters, which have a radical σ in the Nom., the σ is omitted when it stands between two vowels (§ 25, 1), e. g. ἐπέ-εσσι (instead of ἐπέσ-εσσι from τὸ ἔπος), δεπᾶ-εσσιν (from τὸ δέπας). In stems in -αυ, -ευ, -ου (αF, εF, οF), the υ (F') must be omitted, according to § 25, 2; thus, βό-εσσι instead of βόF'-εσσι, ἱππῆ-εσσι instead of ἱππῆF'-εσσι. The ending -σσι is annexed almost exclusively to stems which end in a vowel, e. g. νέκυ-σσι from νέκυς -υ-ός; but also ἱρ-σσι from ἱρίς (-ιδος) and commonly ποσσί from ποῦς (ποδός). The Dat. form in -ᾶσι never admits the doubling of σ. — The ground-form -εσι is very common in the Dor. poets and prose-writers; also the Ionic prose has this form frequently in stems ending in -ν, e. g. μῆν-εσι.

4. The Gen. and Dat. Dual in the Epic dialect, ends in *-οιιν* (as in the second Dec., § 212, 4), e. g. *ποδοῖν, χειρήνου*.

5. The Gen. Pl. in the Ion. dialect often ends in *-έων*, e. g. *χηνέων, ἀνδρέων* (§ 207, 10). Theocritus has *τῶν αἰγῶν* (instead of *τῶν αἰγῶν*) from *ἡ αἶξ*, a goat, after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of words in *-υς* (stem *υ*) in *α* instead of *υ*, e. g. *εὐρέα πόντον, ἰχθύα, νέα* from *ναῦς*.

7. The words *γέλως*, *laughter*; *ἰδρώς*, *sweat*; *ἔρως*, *love*, which properly belong to the third Dec., in Homer follow the Attic second Dec. in some of the Cases, e. g. *ἰδρῶ, ἰδρῶ* instead of *ἰδρῶτα* and *ἰδρῶτι*; *γέλω* and *γέλων*, *γέλῳ*, instead of *γέλωτα* and *γέλωτι*, *ἔρῳ* instead of *ἔρωτι*.

8. Words in *-ις*,<sup>1</sup> Gen. *-ιδος*. The Hom., Ion., and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήνιος*, Hom., *Θέμιος*, Herod., *Θέτιος*, Dat. *Θέτι*, Hom. Those ending in *-ις*, *-ιδος*, in the Epic dialect have the Dat. only in *-ι* instead of *-δι*. Substantives in *-ητις*, *-ητιδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρητις*, *παρηδος* (instead of *παρητιδος*), *Νηρητις*, *Νηρηδες*. See § 54 (c).

9. The Neut. *οὖς*, *ὠτός*, *ear*, is in Dor. *ῶς*, *ὠτός*, etc., and in Hom. *οὖας*, Gen. *οὐατος*, Pl. *οὐατα*; the Neuters, *στέαρ*, *fat*; *οὐθα*, *udder*, and *πεῖρα*, *end*, have *-ατος* in the Gen., namely, *στέατος*, *οὐθατα*, *πείρατα*, *πείρασι*. In the words *τέρας*, *κέρας*, *κρέας*, the Epic writers reject *τ*, e. g. *τέραα*, *-άων*, *-άεσσι(ν)*; *κέρα* Dat.; Pl. *κέρα*, *κεράων*, *-άεσσι(ν)*, and *-ασι(ν)*; Pl. *κρέα*, *κρεάων*, *κρεῶν*, and *κρειῶν*, *κρέασι(ν)*. Among the Ionic writers these words, like *βρέτας*, etc. (§ 61, Rem. 1), often change the *α* into *ε*, e. g. *κέρεος*, *κέρεα*, *κερέων*, *τὰ τέρεα*, *κρέεσσι(ν)*. See § 54 (c).

10. In the words *πατήρ*, *μήτηρ*, etc., Homer either retains or rejects the *ε* through all the Cases, according to the necessities of the verse, e. g. *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc., but only *ἀνδρῶν*, *ἀνδράσι* and *-έσσι*; *γαστήρ*, *γαστέρος*, *-έρι*, and *γαστρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ητέρος*, and *-ητρος*, *Δημητέρα*; *δυγάτηρ*, *-τέρος*, and *-τρός*, etc., *δυγατέρεσσι(ν)*, but *δυγατρῶν*; *μήτηρ* and *πατήρ*, *-τέρος*, and *-τρός*, etc. See § 55, 2.

11. In Homer, the word *ἰχώρ*, *blood of the gods*, has in the Acc. *ἰχῶ* instead of *ἰχῶρα*, and *κυκεών*, *δ*, *mixed drink*, has in the Acc. *κυκεῶ* or *κυκειῶ*. See § 56, Rem. 1.

12. In *-αυς*, *-ευσ*, *-ους*. Of *γραῦς*, there are found in Homer only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῦ*. In the Ion. dialect, also, the long *α* is changed to *η*; thus, Gen. *γρηός*, Pl. *γρηες*; this also appears in *ναῦς*, *navis*, see the Anomalies.—The word *βοῦς* is regularly declined in Her., hence Nom. Pl. *βόες*, Acc. *βοῦς*; in the Acc. Pl. Homer uses both *βόας* and *βοῦς*. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς* Acc. *βῶν*, Acc. Pl. *βῶς*. This form of the Acc. Sing., occurs also in the Il. 238, in the sense of *bull's hide*, *a shield made of bull's hide*. See § 57.

<sup>1</sup> The student may consult the first part of the Grammar, where similar words are declined; references to the particular section will be given at the end of the paragraphs here.

13. In common nouns in *-εύς*, and in the proper name *Ἀχιλλεύς*, *η* is used in the Epic dialect, instead of *ε*, in all the forms which omit *υ* (*F*) of the stem, this is done to compensate by the length of the vowel for the omitted *υ* (*F*); thus, *βασιλεύς*, Voc. *-εῦ*; Dat. Pl. *-εῦσι* (except *ἀριστήεσσι(ν)* from *ἀριστεύς*), but *βασιλῆος*, *-ῆϊ*, *-ῆᾶ*, *-ῆες*, *-ῆων*, *-ῆᾶς*. Yet the long *α* in the Acc. *-εᾶ*, *-εᾶς* of the Attic dialect, again becomes short. Among the proper names, the following are to be specially noted: *Ὀδυσσεύς*, Gen. *Ὀδυσσῆος* or *Ὀδυσῆος* and *Ὀδυσσέος*, also *Ὀδυσεῦς* (Od. ω, 398), Dat. *Ὀδυσῆϊ* and *Ὀδυσεῖ*, Acc. *Ὀδυσσῆα* and *Ὀδυσεᾶ*, also *Ὀδυσῆ* (Od. τ, 136); *Πηλεύς*, *Πηλῆος* and *Πηλέος*, *Πηλῆϊ* and *Πηλέϊ*, *Πηλῆα*; the others, as *Ἀτρεύς*, *Τυδεύς*, generally retain the *-ε* and contract *-εος* in the Gen. by Synizesis, and sometimes *-εα* in the Acc., into *-η*; thus, *Τυδέος*, *-εῖ*, *-εα*, and *-ῆ*. — In the Ion. of Herodotus, the inflection with *η* in common nouns is very doubtful; in proper names, the *ε* is regular, e. g. *Περσέος*, *Δωριέες*, *Φωκέων*, *Αἰολέας*.

14. In *-ης* and *-ες*, Gen. *-εος*. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form *-εες*, and the contracted form *-εις* is used for the Nom. Pl. The Gen. Pl. remains uncontracted (except when a vowel precedes the ending *-έων*, e. g. *ζαχρηῶν* from *ζαχρηέων*); so also the Acc. Pl. ending *-εας*. *Ἄρης* has in Homer *Ἄρηος* and *Ἄρεος*, *Ἀρηῖ* or *Ἀρη*, *Ἀρεῖ*, *Ἀρη* and *Ἀρην*, Il. ε, 909, *Ἄρες* and *Ἄρες* (§ 209, Rem. 3). See § 59.

15. In proper names in *-κλῆς*, the Epic dialect contracts *εε* into *η*, e. g. *Ἡρακλέης*, *-κλῆος* (instead of *κλέεος*), *-ῆϊ*, *-ῆα*, Voc. *Ἡράκλεις*; but in adjectives in *-έης* it varies between *-ει* and *η*, e. g. *ἀγακλής*, Gen. *ἀγακλῆος*, but *εὐκλείας* (Acc. Pl.) from *εὐκλεής*, *εὐρβρεής*, Gen. *εὐρβρεῖος*. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an *ε* in these words, e. g. *Περικλέος*, *-εῖ*, etc.; so also in Homer, *δυσκλέα*, Il. β, 115, and *ὑπερδέα*, Il. ρ, 330.

16. In (a) *-ως*, Gen. *-ωος*. In Homer, the contracted forms, *ἦρω* Dat., and *Μίνω* Acc. occur. — (b) *-ώς* and *-ω*, Gen. *-όος*. Words of this kind even in the Epic and Ion. writers, as well as in the Attic, always have the contracted form, except *χρώς* and its compounds, e. g. *χροός*, *χρότ*, *χρόα*. — The Ion. dialect frequently forms the Acc. Sing. in *-οῦν* instead of *-ω*, e. g. *ἰώ*, *ἰοῦν*, *ἡώς*, *ἡοῦν*. — The Æol. Gen. Sing. ends in *-ως*, e. g. *αἰδως*, *Σάπφως* instead of *αἰδοῦς*, *Σαπφοῦς*, thus, in Moschus, *τᾶς Ἀχῶς*. See § 60.

17. In (a) *-ας*, Gen. *-αος*. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. *γῆρατ* and *γῆρα*, *δέπα*, *σέλα*. But the Nom. and Acc. Pl. is always contracted, e. g. *δέπα*. — On those in *-ας*, Gen. *-εος*, see § 61 (a), and Rem. 1.

(b) In *-ος*, Gen. *-εος*. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contract forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract *-εος*, as in the Dor., into *-εως*; thus, *Ἐρέβευς*, *Δάρσευς*, *γένευς*, *δάμβευς*, *δέρευς*; Dat. Sing. *δέρεϊ* and *δέρει*, *κάλλει* and *κάλλει*. Nom. and Acc. Plurals in *-εα*, commonly remain uncontracted, but they must be pronounced with Synizesis, i. e. as one syllable, e. g. *νείκεα*, *βέλεα*. — The Ion. dialect is like the Epic. — In *σπέος*, *κλέος*, *δέος*.

*χρέος*, the Epic dialect lengthens *ε*, sometimes into *ει*, sometimes into *η*; thus, Gen. *σπείους*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπεῖος*, Gen. Pl. *σπείων*, Dat. *σπέεσσι(ν)* and *σπῆεσσι(ν)*; *χρέος* and *χρεῖος*; *κλέα* and *κλεῖα*.

18. In *-ις*, Gen. *-ῖος*; *-ῦς*, Gen. *-ῦος*. The Epic dialect contracts those in *-ῦς* in the Dat. Sing., e. g. *διζυῖ*, *πλεδυῖ*, *νέκυι*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, though more usually contracted, e. g. *ιχθυῖς* instead of *ιχθύας*, *δρυῖς*; *νέκυας* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in *-ύσσι* and *-έσσι* (dissyllable), e. g. *ιχθυάσιν* and *ιχθύεσσιν*. See § 62.

19. In *-ις* and *-ῖ*, Gen. *-ῖος*, Att. *-εως*; *-ῦς* and *-ῦ*, Gen. *-ῦος*, Att. *-εως*:—

(a) The words in *-ις*, Att. Gen. *-εως*, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer (*-ι* = *-ῖ*, *-ιας* = *-ῖς*), e. g. *πόλις*, *πόλιος*, *πόλῖ*, *πόλιν*, *πόλιες*, *πολίων*, *πόλισι*, *πόλιας*, and *πόλῖς*. In the Dat. Sing. however, the ending *-εῖ* and *-ει* is found in Homer, e. g. *πόσεῖ* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλξεις* instead of *ἐπάλξιας*, *ἐπάλξεσι(ν)*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*; thus, Gen. *πόλιος*, *πόλεος*, and *πόληος*, Dat. *πόλεῖ*, *πόλει*, and *πόλῃ*, Nom. Pl. *πόλεες* and *πόληες*, Gen. *πολίων*, Dat. *πολίεσσι*, Acc. *πόλιας*, *πόλεις*, *πόληας*; from *οῖς*, *οῖς*, Dat. Pl. *οἷεσσι(ν)*, *οἷεσι(ν)*, *δεσι(ν)*. See § 63.

(b) The words in *-ῦς*, whose Gen. in the Attic ends in *-εως*, in the Ionic make the Gen. in *-εος*, e. g. *πήχεος*, except *ἔγχελος*, Gen. *-υος*; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *εὐρέϊ*, *πήχει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in *-εας* is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πελέκεας* (tri syllable).

## § 214. *Anomalous and Defective Words.—Metaplasts.*

1. *Γόγγυ* (τὸ, *knee*) and *δόρυ* (τὸ, *spear*, § 68, 1), are declined in Homer as follows:—

Sing.	<i>γούνατος</i> and <i>γουνᾶς</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρί</i>
Pl. Nom.	<i>γούνατα</i> “ <i>γούνα</i>	<i>δούρατα</i> “ <i>δούρα</i> — Dual <i>δοῦρε</i>	
Gen.	<i>γούνων</i>	<i>δούρων</i>	
Dat.	<i>γούνασι(ν)</i> and <i>γούνεσσι(ν)</i>	<i>δούρασι(ν)</i> and <i>δούρεσσι(ν)</i> .	

The form *γούνασσι* (Il. ι, 488, ρ, 451, 569) has critically little authority.

2. The following forms of *κῆρα* (τὸ, *head*, § 68, 6) are found in the Homeric dialect:—

Sing. Nom.	<i>κῆρη</i>	Gen. <i>κῆρητος</i>	<i>καρήατος</i>	<i>κρατος</i>	<i>κράατος</i>
Dat.	<i>κῆρητι</i>	<i>καρήατι</i>	<i>κρατί</i>	<i>κράατι</i>	
Acc.	<i>κῆρη</i> (τὸν <i>κῆρα</i> , Od. β, 92, and <i>ἐπὶ κῆρ</i> , Il. π, 392).				

Pl. Nom. <i>κάρα</i>	<i>καρήατα</i> ; secondary form <i>κάρηνα</i>
Gen. <i>κράτων</i>	" <i>καρήνων</i>
Dat. <i>κрасί(ν)</i>	
Acc. <i>κράατα</i>	" <i>κάρηνα</i>

3. *Λᾶας* (*δ*, *stone*, Hom., instead of *λᾶς*), Gen. *λᾶος*, Dat. *λᾶϊ*, Acc. *λᾶαν*, Gen. Pl. *λᾶων*, Dat. *λᾶεσσι(ν)*.

4. *Μεῖς* (*δ*, *month*), Gen. *μηνός*, Ion., instead of *μήν*, -ός, but also in Plato.

5. *Ναῦς* (*ή*, *ship*) is inflected in the Epic, Ionic, and Doric dialects as follows :—

S. Nom. Ep. and Ion.	<i>νηῦς</i>	νῆ. κ	Dor. <i>ναῦς</i>
Gen.	<i>νηός</i> (also Tragic)	<i>νεός</i>	<i>ναός</i> (also Trag.)
Dat.	<i>νηϊ</i>		<i>ναϊ</i>
Acc.	<i>νηα</i>	<i>νέα</i>	<i>ναῦν</i> and <i>νᾶν</i>
D. Nom. Acc. Voc.	<i>νηε</i>		<i>νᾶε</i>
Gen. and Dat.	<i>νεοῖν</i>		<i>ναοῖν</i>
P. Nom.	<i>νῆες</i>	<i>νέες</i>	<i>νᾶες</i>
Gen.	<i>νηῶν</i> ( <i>ναῦφι</i> only Ep.)	<i>νεῶν</i>	<i>ναῶν</i>
Dat.	<i>νηυσί</i> ( <i>ναῦφι</i> only Ep.)	<i>νήεσσι(ν)</i> , <i>νέεσσι(ν)</i>	<i>ναυσί(ν)</i>
Acc.	<i>νῆας</i>	<i>νέας</i>	<i>νᾶας</i> .

6. *ὄρνις* (*δ* *ή*, *bird*), Gen. *ὄρνιθ-ος*, Doric *ὄρνιχ-ος*, etc. (§ 203).

7. *Χεῖρ* (*ή*, *hand*), Ion. *χερός*, *χερί*, *χέρα*, Dual *χεῖρε*, *χεροῖν* (poet. also *χειροῖν*), Pl. *χέρες*, *χερῶν*, *χερσί(ν)* (*χείρεσι(ν)*, and *-εσσι(ν)* in Homer), *χέρας*.

REMARK 1. Metaplasm (§ 72) occurs in Homer in the following words : *ἀλκή*, *ή*, *strength*, Dat. *ἀλκί* (from Nom. *ἄλξ*) ; *ἄϊδος*, -ου, *δ*, Gen. *ἄϊδος*, Dat. *ἄϊδι* (*ἄϊς*) ; *Ἀντιφάτης*, -αο, *δ*, Acc. *Ἀντιφατήα* (*ἈΝΤΙΦΑΤΕΤΣ*) ; *ἰωκή*, *ή*, *ru-suit*, Acc. *ἰώκα* (*ἰΩΞ*) ; *ὑσμῖνη*, *ή*, *battle*, Dat. *ὑσμῖνι* (*ὑσμῖς*) ; — *Πάτροκλος*, Gen. *Πατρόκλου* and *-κλῆος*, Acc. *-κλον* and *-κλήα*, Voc. *-κλεις* (*ΠΑΤΡΟΚΛΗΣ*) ; *ἀνδράποδον*, τὸ, *slave*, Dat. Pl. *ἀνδραπόδεσσι(ν)* ; *πρόσωπον*, τὸ, *face*, Pl. *προσώπατα*, *προσώπασι* ; *υῖος*, *δ*, *son*, has from *ῥιες* and *ῥις* the following forms : Gen. *υῖεος* and *υῖος*, Dat. *υῖεϊ* and *υῖι*, Acc. *υῖέα* and *υῖα* ; Dual *υῖε* ; Nom. Pl. *υῖέες* and *υῖεῖς* and *υῖες*, Dat. *υῖάσι*, Acc. *υῖέας* and *υῖας* ; — *Οἰδίπους*, Gen. *Οἰδιπόδαο* (*ῥΟΙΔΙΠΟΔΗΣ*).

REMARK 2. The following are defective in Homer : *λίτι* Dat. and τὰ *λίτα*, *linen* ; *λίς* and *λῖν* = *λέων* and *λέοντα* ; *μάστι* and *μάστιν* = *μάστιγι* and *-α* ; *στιχός*, *στίχας*, *τοι* ; *ὄσσε*, τὼ, Nom. and Acc. Dual, *both eyes* ; *ὄφελος*, *advantage*, and *ἡδός*, *pleasure*, in the Nom. only ; *ἡρα*, *something pleasing*, and *δέμας*, *form*, in the Acc. only ; *ἡλεός*, *infatuated*, Voc. *ἡλέ* and *ἡλέε* ; finally, *δῶ*, *κρί*, *ἄλφι*, *εὼ* Nom. and Acc. Sing., from which come the forms *δῶμα*, *house*, *κριθή*, *barley*, *ἄλφιτον*, *dried barley*.

#### § 215. ADJECTIVES.

1. Some adjectives in *-us*, *-eia*, *-u*, have sometimes in the Homeric dialect, the feminine form *-ea* or *-eh* ; viz. *ὠκέα* (instead of *ὠκεῖα*), *βαδέα* (instead of *βαδεῖα*) ; Gen. *βαδέης* (and *βαδείης*), Acc. *βαδέην* ; so also in Herodotus, *-ea*, seldom *-eia*, e. g. *βαδέα*, *-έη* and *-εῖα*, *βαρέα*, *εὐρέα*, *ἰθύς*, *-έα* and *-εῖα*, *δήλεα* (from *δήλως*), *ἡμίσεα*.

REMARK. In Epic and Doric poetry, some adjectives of this kind, and also some in *-θείς* and *-ήεις*, are of the common gender, i. e. they have but one



termination for the Masc. and Fem., e. g. Ἥρη θῆλυς εἰούσα, Il. τ, 97; so ἄντη αὐτμή, Od. μ, 309, and the irregular πολὺς: πολὺν ἐφ' ὕγρην, Il. κ, 27; so ἡμεῖς, ἀνδρεμόεις, ἀργινόεις, ποιήεις, agreeing with feminine substantives. — The Epic εἴτε or ἤυς, Neut. ἤυ (εἴυ and εἵυ only as an adverb), wants the feminine form; in Il. ω, 528, is found δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἐάων (sc. δάρων), therefore ἐάων as the Gen. Pl. Neut., unless perhaps from δάρων the cognate δόσεων is to be supplied for ἐάων to agree with, as in δωτῆρες ἐάων sc. δόσεων; the Gen. Sing. is ἐῆος.

2. Adjectives in -ῆεις, -ῆεσσα, -ῆεν, are often found in Homer in the contracted form -ῆς, -ῆσσα, -ῆν, e. g. τιμῆς (and τιμήεις), τιμῆντα; those in -όεις, -όεσσα, -όεν, contract -οε into -ευ, e. g. πεδία λωτεῦντα.

3. In the Epic dialect, πολὺς is regularly inflected in the masculine and neuter, viz. Nom. πολὺς and πουλὺς, Neut. πολὺ, with the secondary forms πολλός, πολλόν, Gen. πολέος, Acc. πολύν and πουλύν, πολύ and πολλόν; Nom. Pl. πολέες and πολεῖς, Gen. πολέων, Dat. πολέσι(ν), πολέσσι(ν), and πολέεσσι(ν), Acc. πολέας and πολεῖς. — The Ionic dialect inflects πολλός, -ή, -όν, regularly throughout.

4. Compound Adj. in -ος (comp. § 78, I.) often have in Hom. a feminine ending, viz. -η, e. g. ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀρίζηλη (but also ἀρίζηλοι αἰγῶν, Il. χ, 27), ἀμφιβρότη, ἀγχιδάλη, ἀργυροπέζα, ἀμφιρύτη; on the contrary, κλυτός as a feminine is found in Il. β, 742. Od. ε, 422, from the simple κλυτός, -ή, -όν. Also the ending -ος of the superlative is sometimes found as feminine, e. g. ὀλοώτατος ὀδμή, Od. δ, 442. κατὰ πρῶτιστον ὀπωπὴν, H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in -πους, -πουν, Gen. ποδος, in the Epic dialect, can shorten -πους into -πος, e. g. Ἴρις ἀελλόπος, Il. θ, 409. τρίπος, Il. χ, 443.

6. Ἐρίηρες from ἐρίηρος, ἐρυσάρματες and -ας from ἐρυσάρματος, are examples of Metaplastic forms of adjectives in Homer.

### § 216. Comparison.

1. In the Epic dialect, the endings -ώτερος and -ώτατος are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. διζυρώτερος, διζυρώτατος, κακοξεινώτερος, λαρώτατος. — Ἀνιηρός, *troublesome*, has the Comparative ἀνιηρέστερον, Od. β, 190, and ἔχαρις, *disagreeable*, ἀχαρίστερος, Od. υ, 392. Comp. § 82, Rem. 6. Adjectives in -υς and -ρος, in the Homeric dialect, form the Comparative and Superlative in -ίων, -ιον, and -ιστος, -η, -ον, sometimes also regularly, e. g. ἐλαχὺς, *little*, ἐλάχιστος, γλυκύς γλυκίων, βαδύς, βάδιστος, κυδρός, κύδιστος, οἰκτρὸς οἰκτιστος and οἰκτρότατος, παχύς πάχιστος, πρέσβυς πρέσβιστος, ὠκύς ὠκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed:—

ἀγαθός, Comp. ἀρείων, λωτίων, λωτίτερος (Ion. κρέσσων, Dor. κάρρων), Sup. κάρτιστος.

κακός, κακώτερος, χειρότερος, χερείων, χερειότερος (Dor. χερήων, Ion. ἔσσων), Sup. ἡκιστος (Il. ψ, 531. with the variation ἡκιστος, which Spitzner prefers).

ὀλίγος, Comp. ὀλίζων (ὀλίζονες ἦσαν, populi suberant statura minores, Il. σ 519); μῆων, Bion, 5, 10.

ῥητῖδιος, Ion., Comp. ῥητίτερος (Ion. ῥητίων), Sup. ῥητίτατος and ῥηῖστος.

βραδύς, αἰσω, Comp. βράσσων, Sup. βάρδιστος (by Metathesis).

μακρός, long, μάσσων; — παχύς, thick, πάσων.

REMARK 1. The positive ΧΕΡΗΣ (χέρηι, χέρηα, χέρηες, χέρηα) found in Homer, and belonging to χερεῖων, always has the signification of the Comparative, *less, baser, weaker*. The Pl. πλέες and (Acc.) πλέας are found in Homer from the Comp. πλέων.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the Common language: ὁ βασιλεύς βασιλεύτερος; τὸ κέρδος, γαῖν, κέρδιον, *more lucrative*, κέρδιστος; τὸ ἄλγος, πᾶν, ἀλγίων, *more painful*, ἄλγιστος; τὸ ρίγος, cold, ρίγιον, *colder, more dreadful*, ρίγιστος; τὸ κῆδος, care, κήδιστος, *most dear*; ὁ ἡ κύων, dog, κύντερος, *more shameless*, κύντατος.

### § 217. PRONOUNS.

1. S. N.	ἐγὼ and (before a vowel) ἐγών Epic; ἐγώ and ἐγών Æolic	σύ Epic; τύ Dor. and Æol.; τύνη Epic	
G.	ἐμέο, ἐμεῦ, μεῦ (μεν) Epic and Ion. ἐμεῖο Epic ἐμέθεν Epic ἐμεῦς, ἐμοῦς Doric	τεῦ Dor.; σέο (σεο), σεῦ (σεν), Ep. and Ion. σεῖο and τεοῖο Epic σέθεν Epic τεῦς, τεοῦς Dor.	ἐο (έο), εὔ (εῦ) Epic and Ion. εἶο Ep.; εἶο later Ep. ἐθεν (έθεν) Epic ἐοῦς Dor.
D.	ἐμοί, μοί (μοι), ἐμοι Æol. ἐμίν Doric	σοί Epic τίν Dor.; τεῖν Dor. et Ep. (usually Orthot.) τοί (τοι) Ep. and Ion. σέ (σε) Ep.; τέ Dor. τύ (τυ) Dor. τίν in Theocritus	ἱν Dor. (usually orthotone) ἐοί, οἱ (οἱ) Ep. (Reflex.) ἐέ, ἔ (έ) (as Neut. Pl. a, 236.) νίν (νιν) Dor. (and Att. poet.) ( <i>him, her, it</i> ) μίν (μιν) Ion. ( <i>him, her, it</i> ; seldom Pl.) σφε Dor. et Att. poet.
A.	ἐμέ, μέ (με) Epic		
D. N.	νῶϊ	σφῶϊν (σφῶϊν)	
G. D.	νῶϊν	σφῶϊ, σφῶ	
A.	νῶϊ, νῶ	σφῶϊν, σφῶν σφῶϊ, σφῶ	σφῶϊν, σφῶϊν σφῶέ, σφῶε σφῶ, σφῶ
P. N.	ἡμεῖς Epic; ἡμέες Ion. ἄμές Dor.; ἄμμες Epic	ὑμεῖς Ep.; ὑμέες Ion. ὑμές Dor.; ὕμμες Ep.	
G.	ἡμέων Ion. and Epic ἡμεῖων Epic ἄμμέων Æolic; ἄμῶν Doric	ὑμέων Ion. and Epic ὑμεῖων Epic ὑμμέων Æol.	σφέων (σφεων) Ion. and Epic σφῶν Epic σφείων Epic
D.	ἡμῖν, ἡμιν, ἡμίν Epic ἄμμι(ν) Æol. and Ep.; ἄμῖν and ἄμίν Dor. ἄμμέσι(ν) Æol.	ὕμῖν, ὕμιν, ὕμίν Epic ὕμμι(ν) Epic	σφί (σφι) Ion.; σφίσι(ν), [σφισι(ν)], σφίν, (σφιν), σφί (σφι) Ep.; ἄσφι Æol.
A.	ἡμέας Ion. and Epic ἡμας, ἡμάς Epic ἄμμε Epic; ἄμέ Dor.	ὕμέας Epic and Ion. ὕμας, ὕμάς Epic ὕμμε Epic; ὕμέ Dor.	σφέας (σφεας) Ion. and Epic σφας, σφείας Epic (σφε) Epic (Pl. - 265.) ἄσφε Æol.

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμαυτοῦ*, *σεαυτοῦ*, etc., are never found in Homer; instead of them, he writes the personal pronouns and the pronoun *αὐτός* separate, e. g. *ἐμ' αὐτόν*, *ἐμοὶ αὐτῷ*, *ἐμεῦ αὐτῆς*, & *αὐτήν*, & *αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself*, *herself*, *itself*, *even*. But the Ion. writers use the compound forms *ἐμεωντοῦ*, *σεωντοῦ*, *ἐωντοῦ*, etc. Comp. § 207, 1.

3. Possessive pronouns: *τέός*, -*ή*, -*όν* Dor. and Epic, instead of *σός*; *έός*, -*ή*, -*όν*, and *ός*, *ή*, *όν*, *suus*, Epic; *ἀμός*, -*ή*, -*όν* Dor. and Epic, *ἄμμος*, *ἄμμέτερος* Æol., instead of *ἡμέτερος*; *νωττερος*, of *us both*, Epic; *ύμός*, -*ή*, -*όν* Dor. and Epic, *ὕμμος* Æol., instead of *ὕμέτερος*; *σφωττερος*, of *you both*, Il. α, 216; *σφός*, -*ή*, -*όν* Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns: (a) *ὁ ἡ τό* (Dor. 'ā instead of *ή*); Gen. *τῷ* Dor., *τοῖο* and *τεῦ* Epic, *τᾶς* Dor.; Dat. *τᾷ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τῶν* Epic, *τᾶν* Dor.; Dat. *τοῖσι*, *ταῖσι*, *τῇσι*, and *τῇς* Epic; Acc. *τῶς*, *τὸς* Dor.

(b) *ὅδε*: Epic Dat. Pl. *τοῖσδεσι* and *τοῖσδεσσι* instead of *τοῖσδε*; Epic Dat. *τοισίδε* instead of *τοῖσδε* is found also in the Tragedians.

(c) *οὗτος* and *αὐτός*: an *ε* stands before the long inflection-endings in the Ion. dialect (§ 207, 10), e. g. *τουτέου*, *ταυτέης*, *τουτέω*, *τουτέους*, *αὐτέη*, *αὐτέων*.

(d) *ἐκεῖνος* is written in Ion. and also in Att. poetry *κεῖνος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *ὠτός*, *τῶτό* instead of *ὁ αὐτός*, *τὸ αὐτό*, see §§ 206, 1. and 207, 1.

5. Relative pronouns: *ὅ* Dor. and Hom., instead of *ὅς*; *οἷο* Ion. and Epic; *δου* Epic seldom, *ῆς* Il. π, 208; *ῆσι* and *ῆς* instead of *αἷς*. Besides *ὅς*, *ή*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὅ*, *τοῦ* instead of *οἷ*, *τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns: (a) *τις*, *τί*: Gen. *τέο* (*τεο*) Epic and Ion., *τεῦ* (*τευ*) Epic, Ion., and Dor., Dat. *τέω* (*τεω*), *τῷ* (*τω*) Epic and Ion.; Pl. *ἄσσα* Neut., *ὀπποῖ' ἄσσα*, Od. τ, 218, Gen. *τέων* (*τεων*) Epic and Ion., Dat. *τέοισι* Epic and Ion. (*τοῖσι*, S. Trach. 984).

(b) *τις*, *τί*: Gen. *τέο* Epic and Ion., *τεῦ* Epic, Ion., and Dor., *τέω* Ion.

(c) *δστις*: Nom. *δστις*, Neut. *δτι*, *δττι* Ep. | Neut. Pl. *δτινα* Iliad.

Gen. *δτεν* Ep. and Ion., *δτεο*, *δτεων* Epic and Ion.

*δττεο*, *δττεν* Epic.

Dat. *δτεω*, *δτω* Ep. and Ion. | *δτέοισι* Epic and Ion., *δτέησι* Her.

Acc. *δτινα* Epic, Neut. *δτι*, *δτινας* Epic, Neut. *ἄτινα* and *ἄσσα* Epic.  
*δττι* Epic.

## § 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ἰα*, *ἰης*, *ἰη*, *ἰαν*; also *ἰῶ*, Il. ζ, 422, instead of *ἐνί*. *Δύο* and *δύω* are indeclinable in Homer; the secondary forms

are *δοιῶ* (indecl.), *δοιοί*, *δοιαί*, *δοιά*, Dat. *δοιοῖς*, *δοιοῖς*, Acc. *δοιῶ* (indecl.), *δοιούς*, *-άς*, *-ά*. — *Πίσυρες*, *-α* Æol. and Epic, instead of *τέσσαρες*, *-α*. — *Δωδέκα* and *δυοκαῖδεκα* Epic, also *δώδεκα*. — *Ἐείκοσι* Epic, instead of *εἴκοσι*. — *Ὀγδῶκοντα* and *ἐννήκοντα* Epic, instead of *ὀγδοήκοντα*, *ἐνενήκοντα*. *Ἐννεάχιλοι* and *δεκάχιλοι* Epic, instead of *ἐννακισχίλιοι* and *μύριοι*. The endings *-άκοντα* and *-ακόσιοι* in the Epic and Ion. become *-ήκοντα*, *-ηκόσιοι*. The Epic forms of the ordinals are *τρίτατος*, *τέτρατος*, *ἐβδόματος*, *ὀγδόατος*, *ἐνατος*, and *εἵνατος*.

## THE VERB.

### † 219. *Augment. — Reduplication.*

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. *λῦσε*, *στείλαντο*, *θέσαν*, *ὄρατο*, *ἔλε*. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it may also omit it in the Perf., e. g. *ἔμμαι*, *ἐργασμαι*, *οἴκημαι*, which is done by the Epic writers only in *ἔνωγα* and *ἐρχαται* from *εἶργω*.

2. On the omission of the Epic dialect to double the *ρ* when the augment is prefixed, e. g. *ἔρεξας*, and on the doubling the liquids, e. g. *ἔσσενα*, see § 208, 4, and Rem.

3. *ᾱ* in the Dor. writers is changed into *ā* by the augment, and *αι* suffers no change, e. g. *ᾄγον* instead of *ῆγον*, *αἶρεον* instead of *ῆρεον*.

4. Verbs which have the Digamma, in Homer take the syllabic augment, according to the rule, e. g. *ἀνδάνω*, to please, Impf. *ἑάνδανον*, Aor. *ἔᾱδον*, — *εἶδομαι*, *εἶδοσθ*, *εἰσδάμην*, also in the participle *εἰσδάμενος*. On account of the verse, the *ε* seems to be lengthened in *εἰοικυῖα*, *εὔαδε* (*ἔῑ᾽αδε*) from *ἀνδάνω*.

5. In Homer, the verbs *οἰνοχοέω* and *ἀνδάνω*, take at the same time both the syllabic and temporal augment, viz. *ἐφνοχόει*, Il. δ, 3, yet more frequently *φνοχόει*; *ἑήνδανε* and *ῆνδανε*.

6. The reduplication of *ρ* is found in Homer, in *ῥερυπώμενος*, from *ῥυπώω*, to make dirty. On the contrary, the Epic and poetic Perfects, *ἔμμορα* from *μείρομαι* and *ἔσσυμαι* from *σεύω*, are formed according to the analogy of those beginning with *ρ*, i. e. by Metathesis; hence *ἔμμορα*, etc., instead of *μέμορα*. — The Epic and Ion. Perf. of *κτάομαι* is *ἔκτημαι*. A strengthened reduplication is found in the Hom. forms *δειδέχεται* and *δείδεκτο*.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ind. the simple augment *ε* is commonly omitted; thus, e. g. *κᾰμνω*, to grow weary, Subj. Aor. *κεκᾰμω*; *κέλομαι*, to command, *ἐκεκλόμην*; *κλύω*, to hear, Aor. Imp. *κέκλυθι*, *κέκλυτε*; *λαγχάνω*, to obtain, *λέλαχον*; *λαμβάνω*, to receive, *λελαβέσθαι*; *λανθάνω*, lateo, to escape notice, *λέλαθον*; *πείθω*, to persuade, *πέπιθον*, *πεπιθόμην*; *τέρπω*, to delight, *τετραπόμην*; *τυγχάνω*, to obtain, *τετυκεῖν*, *τετυκέσθαι*; *ΦΕΝΩ*, to murder, *ἔπεφνον*, *πέφνον*; *φράζω*, to say, to shew, *πέφραδον*, *ἐπέφραδον*. Aorists with the Att. reduplication (comp. § 124, Rem. 2) commonly take the augment: *ἄρῶ*, to fit, *ἤρ-αρον*; *ἄλχω*, to grieve, *ἤκ-αχον*; *ἀλέξω*, to ward off, *ἔλ-αλκον*, *ἀλαλκεῖν*; *ὀρνυμι*, to excite, *ὥρ-ορον*; *ἐνίπτω*, to chide, *ἐν-ἐν'τον*. Τῦα

verbs in the Aor. take the reduplication in the middle of the word: viz. ἐνίπτω, ἡνίπαπεν, and ἐρύκω, to restrain, ἡρύ-κακον, ἐρυκακέειν. Comp. the Presents, δνίνημι, ἀτιτάλλω, ὀπιπτεύω.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication (§ 124); thus, e. g. αἶρέω, to take, Ion. ἀρ-αίρηκα, ἀρ-αίρημαι; ἀλάομαι, to wander. Epic Perf. with a Pres. signification ἀλ-άλημαι; ἌΡΩ (ἀραρίσκω), to fit, Poet. ἄρ-ἄρα, I fit, (Intrans.), Ion. ἄρηρα; ἌΧΩ (ἀκαχίζω), to grieve, Epic and Ion. ἀκ-ήχεμαι, ἀκ-άχημαι; ἘΝΕΚΩ (φέρω), to carry, Ion. ἐρ-ήνειγμαι; ἐρείπω, to demolish, Poet. ἐρ-ήριπα, Epic ἐρ-έριπτο; ἐρίζω, to contend, Epic ἐρ-ήρισμαι.

### § 220. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. The original ending -μι of the first Pers. Sing. is found in the Epic dialect in several subjunctives, e. g. κτείνωμι, ἀγάγωμι, τύχωμι, ἴκωμι, ἐδέλωμι, ἴδωμι. Comp. § 116, 1.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Ep. dialect, the lengthened form -σθα is found (§ 116, 2). In the Ind., this belongs almost exclusively to the conjugation in -μι, e. g. τίθησθα, φῆσθα, δίδoisθα, παρῆσθα. In Homer, this ending is frequent in the Subj., e. g. ἐδέλυσθα, εἶπυσθα, more seldom in the Opt., e. g. κλαίoisθα, βάλοισθα.

3. Instead of the ending -εις, the Dor. frequently has the old form -ες, e. g. τύπτες instead of τύπτεις; so in Theocritus συρσδες = συρίζεις.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -σι (arising from -τι) appended to the usual ending of the Subj., e. g. ἐδέλυσσι(ν), ἔγησι, ἀλάλησι; the Opt. only in παραφθαίησι.

5. Instead of the ending -ει in the Pres. Ind. of the Dor. dialect, the form -η is used, though seldom, e. g. διδάσκη instead of διδάσκει. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -ης, -η instead of -ας, -ε, e. g. πεπόνδης, ὀπώπη instead of πέπονδας, ὕπωπε.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -μες, e. g. τύπτομες instead of τύπτομεν (§ 204).

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -ντι, e. g. τύπτοντι (instead of τύπτουσι), τύψοντι, τύπτωντι (instead of τύπτωσι), τετύφαντι, ἐπαινέοντι, ἐξαπατῶντι. In the Æol. and Dor., this ending in the Pres. and Fut. is -οισι instead of -ουσι, e. g. περιπνέοισι(ν), ναίοισι(ν).

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:—

First Pers. Sing., -εα the only Epic and Ion. form (-η old Att., § 116, 6), e. g.

ἔτεδῆπεα, ἦδεα, πεποίδεα instead of ἔτεδῆπευ, etc.

Second “ “ -εας, e. g. ἔτεδῆπεας, Od. ω, 90, instead of ἔτεδῆπεις.

Third “ “ -εε(ν), e. g. ἐγεγόνεε, καταλελοίπεε, ἐβεβρώκεεν (not Hom.).

Second “ Pl. -έατε, e. g. συνηδέατε, Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -ει, as well as the same Pers. of the Impf. in -ει, is found in Homer before a vowel with the ν paragogic;

thus, *ἰστήκειν*, Il. ψ, 691. *βεβλήκειν*, Il. ε, 661. *ῥ*, 270. *ξ*, 412. *δεδειπνήκειν*, Od. ρ, 359; — *ἥσκειν*, Il. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes exchanged for each other. Thus in Homer, the forms *-τον* and *-σθον* (second Pers. Dual) stand instead of *-την* and *-σθην* (third Pers. Dual), e. g. *διώκετον*, Il. κ, 364. *λαφύσσετον*, Il. σ, 583. *δωρήσσεσθον*, Il. ν, 301. On this interchange in Attic, see § 116, Rem.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., after dropping *σ*, remain uncontracted in the Ion. and often in the Epic dialect, e. g. *ἐπιτέλλεαι*; Homer uses either these forms, e. g. *λείπεαι*, *λιλαίεαι*, *ἀφίκηαι*, *ἐρύσσεαι*, *ἐπαύρηαι*, *ὑπελύσας*, *ἐγείνας*, or the contract forms, *-η* (from *-εαι*), *-ευ* (from *-εο*), *-ω* (from *-αο*), e. g. *ἔπλεν*, *ἔρχεν*, *φράζεν*, *ἐκρέμω*. When the characteristic of the verb is *ε*, it is very frequently omitted in the Ion. dialect, before *-εαι* and *-εο*, e. g. *φιλέαι* instead of *φιλέεαι*, *φιλέο* instead of *φιλέεο*; so in Homer, *ἐκλέ'*, Il. ω, 202, yet with the variation *ἔκλε'* from *κλέομαι*. Comp. § 222, B (3). — The ending *-εο* in Homer is lengthened into *-ειο*, e. g. *ἔρειο*, *σπείω*, and the ending *-έαι* is contracted into *-εῖαι*, in verbs in *-έω*, e. g. *μυθεῖαι*, *νεῖαι*. Homer sometimes drops *σ* in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz. *μέμνηαι* (and *μέμνη*), *βέβληαι*, *ἔσσυο*.

11. The Dual endings *-την*, *-σθην*, and first Pers. Sing. *-μην*, in the Doric are, *-τᾶν*, *-σθᾶν*, *-μᾶν* (§ 201, 2), e. g. *ἐφρασάμᾶν*. In the later Doric, the change of *η* into *ᾶ* is found, though seldom, even in the Aor. Pass., e. g. *ἐτύπᾶν* instead of *ἐτύπην*.

12. The personal-endings *-μεθον*, *-μεθα*, in Epic, as well as in Doric, Ionic, and Attic poetry, often have the original forms *-μεσθον*, *-μεσθα*, e. g. *τυπτόμεσθον*, *τυπτόμεσθα*.

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in *-αται*, *-ατο*, instead of *-νται*, *-ντο*, e. g. *πεπτεύαται*, *πεπαύαται*, *ἐβεβουλεύατο*, *ἑστάλατο*; very often also the third Pers. Pl. Opt. Mid. or Pass. is *-οίατο*, *-αίατο*, instead of *-οιντο*, *-αιντο*, e. g. *τυπτοίατο* instead of *τύπτοιοντο*, *ἄρησαίατο* (Homeric), instead of *ἄρησαιντο*. Also the ending *-οντο*, in the Ion. dialect, has this change, though the *ο* before *ν* becomes *ε*, e. g. *ἐβουλέατο* instead of *ἐβούλοντο*. In verbs in *-άω* and *-έω*, the *η* in the ending of the Perf. and Plup. *-ηνται*, *-ηντο*, is shortened in the Ionic into *ε*, e. g. *οικέαται* instead of *ῥκηνται* from *οικέω*, *ἐτετιμέατο* instead of *ἐτετίμηντο* from *τιμάω*. Also instead of *-ανται*, the Ionic dialect has *-έαται* (instead of *-άται*), e. g. *πεπτέαται* instead of *πέπτανται*. *Ἀπικάται*, in Herodotus, from the Perf. *ἀφίγμαι* (Pres. *ἀφικνέομαι*) is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending *-σεται*, *-δατο*, from verbs whose characteristic is not *δ*, viz. *ἐλαύνω* (*ἐλάω*) *ἐλάλαμαι* *ἐληλάδατο*, Od. η, 86, and *ἀκαχίζω* *ἀκήχεμαι* *ἀκηχέδαται*, Il. ρ, 637; the *δ* seems to be merely euphonic; yet it is to be noted, that the reading is not wholly settled; the forms *ἐρράδαται* and *ἐρράδατο* (from *ραίνω*) must be derived from the stem *PAZΩ* (comp. *ράσσετε*, Od. ν, 150).

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *τράφεν* instead of *ἐτράφησαν*. In the Opt. this abridged form is regular in the Common language (§ 116, 7), e. g. *τυφθεῖεν* instead of *τυφθείησαν*.

15. The third Pers. Pl. Imp. Act. in *-ωσαν*, and Mid. or Pass. in *σδωσαν*, is abridged in the Ionic and Doric dialect (always in Homer) into *-ντων* and *-σδων* (§ 116, 12), e. g. *τυπτόντων* instead of *τυπτέτωσαν*, *πεποιδόντων* instead of *πεποιδέτωσαν*, *τυπτέσδων* instead of *τυπτέσδωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ῖομεν* instead of *ῖωμεν*; *φθιδόμεσθα* instead of *-ώμεθα*; *στρέφεται* instead of *-ηται* (§ 207, 4).

17. The first Aor. Opt. Act., in the Æolic dialect ends in *-εια*, *-ειας*, *-ειε*, etc., third Pers. Pl. *-ειαν*, instead of *-αιμι*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-έμεναι*, which is found in the Epic, Doric, and Æolic dialects. This form is sometimes shortened into *-μεν* (*-έμεν*) by dropping *αι*, sometimes into *-ναι* by syncopating *με* (*εμε*). But in the Epic dialect, the ending *-ειν* also is found, formed from *-έμεν*, and in contract verbs, and in the second Aor., also the endings *-έειν* and *-εῖν*. The Pres., Fut., and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-έμεν*, e. g. *τυπτ-έ-μεν*, *τυψέμεν*, *εἰπέμεν*. — Verbs in *-άω* and *-έω*, as they contract the characteristic-vowel *α* and the mode-vowel *ε* of the Inf. ending *-έμεναι*, have the form *-ήμεναι*, e. g. *γασήμεναι* (*γασάω*), *φιλήμεναι* (*φιλέω*), *φορήμεναι* (*φορέω*). — With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπήναι*, *ἀολλίσδημεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ήμεν*, e. g. *τυπήμεν*. — In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιδέ-μεν*, *τιδέ-μεναι*, *ιστά-μεν*, *ιστά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *δέ-μεν*, *δέ-μεναι*, *δό-μεν*, *δό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεθνάμεν*, *βεβάμεν*. The following are exceptions, viz. *τιθήμεναι*, Il. ψ, 83 (with which the forms of the Pres. Part. Mid. *τιθήμενος*, *κιχήμενος*, correspond), *διδούναι*, Il. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-υ*, which also retain the long vowel (§ 191, 2), e. g. *στή-μεναι*, *βή-μεναι*, *δύ-μεναι*, instead of *στήναι*, *δύναι*.

19. Besides the forms in *-έμεναι* and *-έμεν*, the Doric dialect has one in *-ειν* abridged from these, e. g. *ἔγεν* instead of *ἔγειν*; Fut. *ἀρμόσεν* instead of *ἀρμόσειν*; second Aor. *ιδέν* instead of *ιδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æol. Inf. ending *-ην* is found, e. g. *χαίρην*, second Aor. *λαβῆν*, instead of *χαίρειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. *-ήμεναι*, *-ήμεν*, is abridged into *ην* in the Doric writers, yet only after a preceding long syllable, e. g. *μεθύσδην* instead of *-θῆναι*. The Inf. ending of the Perf. Act. varies between *-ην* and *-ειν* in the Doric and Æolic writers, e. g. *τεθεωρήκην*, *γεγόνειν* instead of *τεθεωρήκηναι*, *γεγονέναι*.

21. Participle. The Æolic dialect has the diphthong *οι* instead of *ου* before *σ* in participles, and *αι* instead of *ᾱ*, e. g. *τύπτων*, *τύπτοισα*, *τύπτον*, *λαβοῖσα*, *λιποῖσα* instead of *-οῦσα*; *τύψαις*, *-αισα*, instead of *τύψᾱς*, *-ᾱσα* (§§ 201, 2, and 207, 1). The Epic dialect can lengthen the accented *ο* into *ω* in the oblique cases, e. g. *μεμαῶτος*, *πεφυῶτας*. — The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρίκοντες* instead of *πεφρικότες*.

### § 221. *Epic and Ionic Iterative form.*

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σκον*, to denote an action often repeated, or continued. This is called the *Iterative form*. It is regularly without the augment.

2. It is generally found only in the Sing. and in the third Pers. Pl. Ind. of the Impf. and Aor., and is inflected like the Impf.; for in the Impf. and second Aor. Act. and Mid., the endings *-σκον*, *-σκες*, *σκε(ν)*, *-σκόμην*, *-σκου(εο, ευ)*, *-σκετο*, preceded by the union-vowel *ε*, are used instead of *-ον*, *-όμην*, and in the first Aor. Act. and Mid. the endings *-ασκον*, *-ασκόμην* are used instead of *-α*, *-όμην*, e. g.

(a) Impf. *δινεύ-εσκον*, *δέλ-εσκες*, *ἔπ-εσκε(ν)*, *πελ-έσκετο*, *βοσκ-έσκοντο*. In verbs in *-άω*, *-άεσκον* is abridged into *-ασκον*, which, according to the necessities of the verse, can be again lengthened into *-άασκον*, e. g. *νικάσκομεν*, *ναιετάσκειν*. Verbs in *-έω* have *-έεσκον* and *-εσκον*, e. g. *καλέ-εσκε*, *βουκολέεσκε*; *οἴχνεσκειν*, *πωλέσκετο*, *καλέσκετο*; when the verse requires, *-έεσκον* can be lengthened into *-είεσκον*, e. g. *νεικέεσκον*; verbs in *-όω* do not have this Iterative form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίθεσκειν*, *δίδοςκειν*, *δείκνυσκειν*; in some verbs the ending *-ασκον* has taken the place of *-εσκον*, e. g. *ρίπτ-ασκον*, *κρύπτ-ασκον*, from *ρίπτω*, *κρύπτω*.

(b) Second Aor. *ἔλ-εσκε*, *βάλ-εσκε*, *φύγ-εσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *στά-σκε* (= *ἔστη*), *παρεβάσκε* (= *παρέβη*), *δόσκε*, *δύσκε*; also an Iterative form of the second Aor. Pass. is found, viz. *φάνεσκε* instead of *ἐφάσθη*, Il. λ, 64. Od. μ, 241, 242.

(c) First Aor. *ἐλάσ-ασκεν*, *αὐδήσ-ασκεν*, *ῶσ-ασκε*, *μνησ-άσκετο*, *ἀγνώσ-ασκε* (instead of *ἀγνοήσασκε* from *ἀγνοέω*).

### § 222. *Contraction and Resolution in Verbs.*

I. The Epic dialect. In the Epic dialect, verbs in *-άω*, *-έω*, *-όω*, are subject to contraction, but by no means so generally as in the Attic. The contraction is made according to the general rules, with a few exceptions, as will be seen in the following remarks.

A. Verbs in *-άω*. (1) In these verbs, the uncontracted form occurs only in certain words and forms, e. g. *πέραον*, *κατεσκίαον*, *ναιετάουσι*; always in *ύλάω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *διψάων*, *πεινάων*. *ἔχραε*, *ἐχράε-ε* (from *χράω*, to attack);



(2) In some words, *α* is changed into *ε*, viz. *μενόμενον* from *μενοινάω*, *ἤντο* from *ἄντάω*, *δμοκλεον* from *δμοκλάω*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, the contracted syllable is resolved, as often as the measure requires it; this is done by inserting a similar vowel, commonly shorter, more seldom longer, before the vowel formed by contraction; in this way, *α* is resolved into *ᾱ̄* or *ᾱ̂*, and *ω* into *οω* or *ωω* (§ 207, 2). The short vowel is used here, when the syllable preceding the contracted one is short, e. g. (*δρῶ*) *δρόω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβώωσα*. The resolution does not take place with the vowel *ᾱ* before a personal-ending beginning with *τ*. e. g. *δρᾱ̄-ται*, *δρᾱ̄-το*. Thus:—

( <i>δράεις</i> )	<i>δρᾱ̄ς</i>	<i>δρᾱ̂ς</i>	( <i>δράω</i> )	<i>δρῶ</i>	<i>δρόω</i>
( <i>δράεσθαι</i> )	<i>δρᾱ̄σθαι</i>	<i>δρᾱ̂σθαι</i>	( <i>δράουσα</i> )	<i>δρῶσα</i>	<i>δρόωσα</i>
( <i>μενοινάει</i> )	<i>μενοινᾱ̄</i>	<i>μενοινᾱ̂</i>	( <i>βοάουσι</i> )	<i>βοῶσι</i>	<i>βοόωσι</i>
( <i>έάης</i> )	<i>έᾱ̄ς</i>	<i>έᾱ̂ς</i>	( <i>δράοιμι</i> )	<i>δρῶμι</i>	<i>δρόωμι</i>
( <i>μνάεσθαι</i> )	<i>μνᾱ̄σθαι</i>	<i>μνᾱ̂σθαι</i>	( <i>δράουσι</i> )	<i>δρῶσι</i>	<i>δρόωσι</i>

REMARK 1. In Od.  $\xi$ , 343, the form *δρηαι* (from *δράεαι*) occurs instead of the *δρῆαι*, which Eustath. cites. In the following Dual forms, *αι* is contracted into *η*: *προσαυδήτην*, *συλήτην*, *συναυδήτην*, *φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω*, *δμαρτήτην*, *ἀπειλήτην* instead of *-είτην*.

4. When *ντ* comes after a contracted vowel, a short vowel may be inserted between *ντ* and such a contracted syllable, e. g. *ἡβῶντα* instead of *ἡβῶντα*, *γελῶντες*, *μνῶντο*; in the Opt. also, the protracted *-ωσι* instead of *-ω* is found in *ἡβῶοιμι* (instead of *ἡβάοιμι* = *ἡβῶμι*). The following are anomalous forms: *ναιετάωσα* (instead of *-όωσα*), *σάω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from  $\Sigma\Lambda\Omega$ , *to save*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic-Ionic contraction of *ση* into *ω*, see § 205, 5.

B. Verbs in *-έω*. To this conjugation belong also all Futures in *-έω* and *-έομαι*, all second Persons in *-εο*, *-εαι*, and *-ηαι*, second Aor. Inf. Act. in *-είω*, and the Aor. Pass. Subj. in *-έω* and *-είω*.

(1) Contraction does not take place in all forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *ρ*, *οι*, and *ου*, e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such uncontracted forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλέει*, *έρέω* Fut., *δτρυνέουσα* Fut., *βαλέειν* second Aor. Act., *πесέεσθαι* Fut. Mid., *μυγέωσι* second Aor. Subj. Pass.; or contraction takes place, and then, when *εο* is contracted, it becomes *ευ* (§ 205, 1), e. g. *αίρεύμην*, *αὔτευν*, *γένευ*; except *ἀνεβρίπτουν* and *ἐπόρθουν*.

(2) Sometimes the open *ε* is lengthened into *ει* (§ 207, 1), e. g. *έτελείετο*, *έτέλειον*, *πλείειν*, *δκνείω*;—*δαμείω* instead of *δαμῶ*, *μυγείη* instead of *μυγῆ* (second Aor. Subj. Pass.).

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., two Epsilons coming together are either contracted, as in the third Pers., e. g. *μυδέ-εαι* = *μυδείαι*, like *μυδεῖται*, *νεῖαι*, like *νεῖται*, or one *ε* is elided, e. g. *μυδέαι*.

**πυλάει.** This elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. φοβέο, ἀκέο, αἰτέο, ἐξηγέο. In such cases, the accent is on the penult, whether the word ends with -εαι or -εο (§ 220, 10).

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf in -ήμεναι, see § 220, 18.

C. Verbs in -όω. These verbs follow either the common rules of contraction, e. g. γουνούμαι, γουνούσθαι, or they are not contracted, but lengthen ο into ω, and then the forms of verbs in -όω resemble those of verbs in -άω, e. g. ἰδρώοντα, ἰδρώουσα, ὑπνώοντας (comp. ἡβώοντα, 4 above); or they become wholly analogous to verbs in -άω, since they resolve -οῦσι (third Pers. Pl. Pres.) into -όωσι, -οῦντο into -όωντο, and -οῖεν into -όφεν, and consequently suppose a contraction like that of verbs in -άω: (ἀρόουσι) ἀροῦσι ἀρόωσι (comp. δρόωσι), (δηϊόοντο) δηϊοῦντο δηϊόωντο (comp. δρόωντο), (δηϊόοιεν) δη. εἶν δηϊόφεν (comp. δρόφεν). But this resolution into -όω or -ωο is confined to such forms as admit it in verbs in -άω; hence, e. g. the Pres. ἀροῖς, ἀροῖ, ἀροῦτε, and the Inf. ἀροῦν, do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in -άω and -όω suffer contraction; verbs in -έω commonly omit it, except the contraction of -εο and -εον into -ευ, which frequently occurs (§ 205, 1), e. g. φιλεῦμεν instead of φιλέομεν = φιλοῦμεν, ἐφίλευν instead of ἐφίλεον = ἐφίλουν, φιλεῦ instead of φιλέον = φιλοῦ.

(2) The uncontracted forms exhibited in the table (§ 135) of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in -έη, -άη, -όη, -έου, -άου, -όου, e. g. φιλέη, τιμάη, μισθόη, φιλέου, τιμάου, μισθόου, etc., are found in no dialect, and are presented merely to explain the contraction. For even the Ionic writers use here the contracted forms of verbs in -άω and -όω, e. g. τιμᾷ, μισθοῖ, τιμῷ, μισθοῦ, etc.; but of verbs in -έω, as also in barytone verbs, they do not use the endings -η, -ου, but -εαι, -εο, e. g. τύπτ-εαι, ἐτύπτ-εο, φιλέ-εαι, ἐφίλέ-εο. — On the elision of ε in the ending -έεο, see above, No. 1, B (3).

(3) Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. δρέω, δρέομεν instead of δράω, χρέεται, χρέονται instead of χράεται, etc. Comp. § 201, 1.

(4) Αο in the uncontracted forms is frequently lengthened into έω (§ 207, 3), e. g. χρέωνται, ἐκτέωντο, δρέωντες, πειρεώμενος instead of (χράονται) χρώνται, etc.

(5) The change of the α into ε, as in δρέω, explains the usage among the Ion. writers of sometimes contracting αο and αον, and also εο and εον in verbs in -έω, into -ευ (§ 205, 1), e. g. εἰρώτευν instead of εἰρώταον, γελεῦσα instead of γελάουσα, ἀγαπεῦντες instead of ἀγαπάοντες. So also in the Doric dialect, e. g. γελεῦντι instead of γελάουσι. This contraction into ευ instead of ου is often found even in verbs in -όω, e. g. δικαιοῦσι instead of (δικαίουσιν) δικαιοῦσι, δικαιοῦν instead of δικαιοῦν, ἐδικαίευν, στεφανεῦνται from στεφανόω.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, e. g. κομόωσι, ἡγορόωντο, Her.

III. Doric dialect. (1) Contrary to the common usage of the Doric,  $\alpha\epsilon$  and  $\alpha\epsilon\iota$  are contracted into  $\eta$  and  $\eta$  (§ 205, 3), e. g.  $\tau\iota\mu\eta\tau\epsilon$  instead of  $\tau\iota\mu\acute{\alpha}\tau\epsilon\tau\epsilon = \tau\iota\mu\acute{\alpha}\tau\epsilon$ ,  $\phi\omicron\iota\tau\eta\varsigma$  instead of  $\phi\omicron\iota\tau\acute{\alpha}\varsigma$ ,  $\delta\rho\eta\nu$  instead of  $\delta\rho\acute{\alpha}\nu$ . The Inf. is written without an  $\iota$  subscript, as the uncontracted form originally ended in  $-\alpha\nu$  Comp. also II. 5, also § 134, 3.

(2) The Inf. of verbs in  $-\acute{\epsilon}\omega$  has a double form, either the abridged form in  $-\acute{\epsilon}\nu$  instead of  $-\epsilon\acute{\iota}\nu$ , e. g.  $\pi\omicron\iota\acute{\epsilon}\nu$  instead of  $\pi\omicron\iota\epsilon\acute{\iota}\nu$ , or according to the analogy of verbs in  $-\acute{\alpha}\omega$ , a form in  $-\eta\nu$  (from  $-\acute{\epsilon}\eta\nu$ ), e. g.  $\phi\iota\lambda\eta\nu$  instead of  $\phi\iota\lambda\acute{\epsilon}\epsilon\nu = \phi\iota\lambda\epsilon\acute{\iota}\nu$ ,  $\kappa\omicron\sigma\mu\eta\nu$  instead of  $\kappa\omicron\sigma\mu\epsilon\acute{\iota}\nu$ ,  $\phi\rho\omicron\nu\eta\nu$  instead of  $\phi\rho\omicron\nu\epsilon\acute{\iota}\nu$ .

(3) In the Doric and Æolic dialects,  $-\alpha\omicron$ ,  $-\alpha\omicron\upsilon$ , and  $-\alpha\omega$  are contracted into  $\bar{\alpha}$  (§ 205, 2), e. g.  $\pi\epsilon\iota\nu\bar{\alpha}\mu\epsilon\varsigma$  instead of  $\pi\epsilon\iota\nu\bar{\omega}\mu\epsilon\nu$  ( $\pi\epsilon\iota\nu\bar{\alpha}\omicron\mu\epsilon\nu$ ),  $\pi\epsilon\iota\nu\bar{\alpha}\nu\tau\iota$  instead of  $\pi\epsilon\iota\nu(\acute{\alpha}\omicron\upsilon)\bar{\omega}\sigma\iota$ ,  $\gamma\epsilon\lambda\bar{\alpha}\nu$  instead of  $\gamma\epsilon\lambda(\acute{\alpha}\omicron\nu)\bar{\omega}\nu$ ,  $\phi\upsilon\sigma\bar{\alpha}\nu\tau\epsilon\varsigma$  instead of  $\phi\upsilon\sigma(\acute{\alpha}\omicron)\bar{\omega}\nu\tau\epsilon\varsigma$ .

REM. 4. On the contraction into  $-\epsilon\nu$  instead of  $-\omicron\nu$ , see § 205, 1. — A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long  $\alpha$  even in the inflection of verbs in  $-\acute{\epsilon}\omega$ , e. g.  $\acute{\epsilon}\pi\omicron\nu\alpha\sigma\alpha$  instead of  $\acute{\epsilon}\pi\omicron\nu\eta\sigma\alpha$  from  $\pi\omicron\nu\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\phi\iota\lambda\alpha\sigma\alpha$  instead of  $\acute{\epsilon}\phi\iota\lambda\eta\sigma\alpha$  from  $\phi\iota\lambda\acute{\epsilon}\omega$ .

### § 223. Formation of the Tenses.

1. Besides the verbs mentioned (§ 130), the following also in the Homeric dialect retain the short characteristic-vowel in forming the tenses, viz.  $\kappa\omicron\tau\acute{\epsilon}\omega$ , *to have a grudge*;  $\nu\epsilon\iota\kappa\acute{\epsilon}\omega$ , *to quarrel*;  $\tau\alpha\nu\acute{\upsilon}\omega$ , *to stretch*;  $\acute{\epsilon}\rho\acute{\upsilon}\omega$ , *to draw*. On the contrary,  $\acute{\epsilon}\pi\alpha\iota\nu\acute{\epsilon}\omega$ , *to approve*, has  $\acute{\epsilon}\pi\eta\nu\eta\sigma\alpha$ .

2. In the Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in  $-\acute{\zeta}\omega$ ,  $-\sigma\sigma\omega$  ( $-\tau\tau\omega$ ), the  $\sigma$  can be doubled in the ending, in Homer and other non-Attic poets (§ 208, 4), e. g.  $\acute{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\sigma\sigma\epsilon$ ,  $\kappa\omicron\tau\epsilon\sigma\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$ ,  $\delta\omicron\mu\acute{\omicron}\sigma\sigma\alpha\iota$ ,  $\acute{\epsilon}\tau\acute{\alpha}\nu\upsilon\sigma\sigma\epsilon$ ,  $\delta\iota\kappa\acute{\alpha}\sigma\sigma\alpha\iota$ ,  $\kappa\acute{\omicron}\mu\iota\sigma\sigma\epsilon$ .

3. The form of the Attic Fut. (§ 117) occurs in the Homeric dialect in verbs in  $-\acute{\iota}\zeta\omega$ , e. g.  $\kappa\tau\epsilon\rho\iota\omicron\upsilon\sigma\iota$ ,  $\acute{\alpha}\gamma\lambda\alpha\acute{\iota}\epsilon\acute{\iota}\sigma\theta\alpha\iota$ , together with the common Futures  $\delta\rho\mu\acute{\iota}\sigma\sigma\omicron\mu\epsilon\nu$ ,  $\kappa\omicron\pi\rho\acute{\iota}\sigma\sigma\omicron\nu\tau\epsilon\varsigma$ ,  $\kappa\omicron\nu\acute{\iota}\sigma\sigma\omicron\nu\sigma\iota(\nu)$ . From verbs in  $-\acute{\epsilon}\omega$ ,  $-\acute{\alpha}\omega$ ,  $-\acute{\upsilon}\omega$ , Hom. forms Futures which are similar to the present of these words, viz. in verbs in  $-\acute{\epsilon}\omega$ , he often uses the ending  $-\acute{\epsilon}\omega$  instead of  $-\acute{\epsilon}\sigma\omega$ , e. g.  $\kappa\omicron\rho\acute{\epsilon}\epsilon\iota$ , Il.  $\delta$ , 379.  $\kappa\omicron\rho\acute{\epsilon}\epsilon\iota\varsigma$ , Il.  $\nu$ , 831.  $\mu\alpha\chi\acute{\epsilon}\omicron\nu\tau\alpha\iota$ , Il.  $\beta$ , 366; — in verbs in  $-\acute{\alpha}\omega$ , after dropping  $\sigma$ , he places before the vowel formed by contraction, a corresponding short vowel, e. g.  $\acute{\alpha}\nu\tau\acute{\iota}\acute{\alpha}\omega$ ,  $\acute{\epsilon}\lambda\acute{\omicron}\omega\sigma\iota$ ,  $\delta\alpha\mu\acute{\alpha}\alpha$ ; — in verbs in  $-\acute{\upsilon}\omega$ ,  $\acute{\epsilon}\rho\acute{\nu}\omicron\upsilon\sigma\iota$  and  $\tau\alpha\nu\acute{\upsilon}\omicron\upsilon\sigma\iota$  are found.

4. In the Doric dialect, all verbs in  $-\acute{\zeta}\omega$  take  $\xi$  instead of  $\sigma$  in those tenses whose characteristic is  $\sigma$ , i. e. in the Fut. and Aor., e. g.  $\delta\iota\kappa\acute{\alpha}\acute{\zeta}\omega$ ,  $\delta\iota\kappa\acute{\alpha}\xi\bar{\omega}$ ,  $\acute{\epsilon}\delta\iota\kappa\acute{\alpha}\xi\alpha$ , instead of  $\delta\iota\kappa\acute{\alpha}\sigma\omega$ ,  $\acute{\epsilon}\delta\iota\kappa\alpha\sigma\alpha$ . But the other tenses of verbs with the pure characteristic  $\delta$ , follow the regular formation, e. g.  $\acute{\epsilon}\delta\iota\kappa\acute{\alpha}\sigma\theta\eta\nu$ , not  $\acute{\epsilon}\delta\iota\kappa\acute{\alpha}\chi\theta\eta\nu$ . This peculiarity of the Doric appears even in certain verbs in  $-\acute{\alpha}\omega$ , which, in forming the tenses, retain the short  $\alpha$ , and in this respect are analogous to those in  $-\acute{\zeta}\omega$ , which likewise have a short vowel, e. g.  $\gamma\epsilon\lambda\acute{\alpha}\omega$ ,  $\acute{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\xi\alpha$  instead of  $\acute{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\sigma\alpha$ , yet not  $\nu\iota\kappa\acute{\alpha}\omega$ ,  $\nu\iota\kappa\acute{\alpha}\xi\bar{\omega}$ , but  $\nu\iota\kappa\acute{\alpha}\sigma\bar{\omega}$  (Att.  $\nu\iota\kappa\acute{\eta}\sigma\omega$ ). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in  $-\acute{\zeta}\omega$  have, in Homer and the Ionic dialect,  $\xi$  instead

of  $\sigma$ , through the whole formation, viz. ἀβροτάζω, *to wander*; ἀλαπάζω, *to empty*, Fut. ἀλαπάξω, etc. (so also Xenoph. An. I. 1, 29); δνοπαλίζω, *to shake*; δαίζω, *to αἰνιάε, to put to death*; ἐγγυαλίζω, *to give*; ἐναρίζω, *to spoil a dead enemy*; θρυλλίζω, *to break in pieces*; μερμηρίζω, *to reflect*; πελεμίζω, *to shake*; πολεμίζω, *to contend*; στυφελίζω, *to smite*.

6. Liquid verbs in -αίνω, which in the Attic dialect form the Aor. with the ending -ᾶνα instead of -ηνα (§ 149, Rem. 2), have ᾶ in the Doric, and η in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect of all periods, form the Fut. and first Aor. with the ending -σω and -σα, viz. κέλλω, *to land* (κέλσαι, comp. κένσαι from κεντέω, *to goad*); εἶλω, *to crowd together* (ἔλσαι); κύρω, *to meet, to full upon*; ἀραρίσκω (᾿ΑΡ-Ω), *to fit* (ἤρσα, ἔρσαι); ὄρ-νυμι, *to excite* (ὄρσω, ὠρσα); διαφθείρω, *to destroy* (διαφθέρσαι in Homer); κείρω, *to shave* (ἐκερσα in Homer, but first Aor. Mid. ἐκειράμην); φύρω, *to mix, to knead* (φύρσω, ἔφυρσα, πεφύρσομαι, Epic and old poetic; second Aor. Pass. ἐφύρην in Lucian, who also has the poetic Perf. πέφυρμαι, while in prose, the verb φυράω, ἐφύρασα, πεφύραμαι, etc., is used). The Opt. ὀφέλλειεν, Od. β, 334. II. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic  $\sigma$  (§ 154, 4) belong the following forms of the Epic dialect: βέομαι or βείομαι, second Pers. βέη, *I shall live*, perhaps from βαίνω, *to go, to live*, also from ΔΑΩ, *to know, to learn*, and ΚΕΙΩ (κεῖμαι, *to lie down*), δῆω, δῆεις, δῆομεν, δῆετε (*I shall view, find*), and κείω or κέω, κειέμεν, κείων, κέων.

8. To verbs which form the first Aor. without the tense-characteristic  $\upsilon$  (§ 154, 7) belong the following forms of the Epic and poetic dialect: χέω, *to pour out*, ἔχευα (Homer; Att. ἔχεα); σέύω, *to shake*, ἔσσευα and ἔσσευάμην (Homer), ἀλέομαι and ἀλεύομαι, *to avoid*, ἠλεύατο, etc. (§ 230); καίω, *to burn*, ἔκηα, ἔκεια Epic, ἔκεα Tragic (§ 230).

9. To verbs which have an active form for the Fut. Perf. (§ 154, 6), belongs also the Epic κεχαρήσω (with κεχαρήσομαι), *I shall be joyful*, from χαίρω.

10. The exchange of the endings of the second Aor. with those of the first Aor. (§ 154, 7) is somewhat frequent in the Epic dialect, e. g. βαίνω, *to go*, ἐβήσετο, Imp. βήσεο; δύομαι, *to plunge*, ἐδύσετο, Imp. δύσεο, Part. δυσόμενος; ἄγω, *to lead*, ἄξετε, ἀξέμεν; ἰκνέομαι, *to come*, ἱξον; ἐλέγμην, *I laid myself down to sleep*, Imp. λέξο, λέξεο; ὄρ-νυμι, *excite*, Imp. ὄρσεο, ὄρσευ; φέρω, *to bear*, οἶσε (οἶσε is also Att.), οἶσετε, οἶσέτω, οἶσόντων, οἶσέμεν, οἶσέμεναι; αἶδω, *to sing*, Imp. ἀείσεο.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants (§ 156), in order to make a dactyle, e. g. ἔδρακον instead of ἔδαρκον (from δέρκομαι), ἔπραδον (from πέρδω), ἔδραδον (from δαρδάνω), ἡμβροτον (instead of ἡμαρτον from ἁμαρτάνω). For the same reason Homer syncopates the stem (§ 155), e. g. ἀγρόμενος from ἀγερέσθαι (ἀγείρω, *to collect*); ἔγρετο, ἔγρεο (Imp.), ἔγροιτο, ἔγρεσθαι (with the accent of the Pres.), ἐγρόμενος from ἐγερέσθαι (ἐγείρω, *to wake*); πτόμην, ἐπτόμην, πτέσθαι, πτόμενος (πέτομαι, *to fly*); ἐκέκλετο, κέκλετο, κεκλόμενος (κέλομαι, *to summon, excite*); πέφνον, ἔπεφνον (ΦΕΝΩ, *to kill*).

12. In the first Aor. Pass. Homer inserts a ν, according to the necessities of

the verse, not only as other poets (§ 149, Rem. 4) in κρίνω and κλίνω (διακρινῶ, κρίνεις, ἐκλίνθη), but also in ἰδρύω, to establish, and πνέω, to blow (ἰδρύθη and ἰδρύθην, ἀμπνύθη).

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an ε (§ 166) or are subject to Metathesis (§ 156, 2), e. g. χαίρω κεχάρηκα (from ΧΑΙΡΕ-Ω), βάλλω βέβληκα (from ΒΑΛ). Except these, he forms only second Perfects (which belong commonly to intransitive verbs, or have an intransitive signification); but even in pure verbs and in the impure verbs mentioned above, he rejects the κ in certain persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen α and ε into η, e. g. βεβαρηώς, *burdened* (from ΒΑΡΕΩ), κεκορηώς, *satisfied* (from κορέ-ννυμι), κεκοτηώς, *enraged* (from κοτέω), τετηώς, *troubled* (from ΤΙΕΩ), τετληώς, *enduring* (from ΤΛΑΩ), κεκαφηώς, *gasping for breath* (from ΚΑΦΕΩ), κεκμηώς, *wearied* (from κάμνω), πεπτηώς (from πτήσσω, to shrink through fear), τεθνηώς, κεκτηνότι, κεχασηώς (from χαίρω);—or they retain, though more seldom, the stem-vowel without change, e. g. βεβᾶώς (from βαίνω, ΒΑΩ), ἐκγεγάυια (from γίγνομαι, ΓΑΩ), δεδᾶώς (from διδάσκω, ΔΑΩ), πεφῦνια (from φύω), ἐσταῶς (from ἵστημι, ΣΤΑΩ), μεμᾶώς (with μεμᾶώς and μεμᾶότες from ΜΑΩ). The accented ο of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into ω, hence τεθνηότος and -ώτος, τεθνηότα and -ώτα, κεκμηότα and -ώτα; but when the Nom. has a short penult, ω is always used (except in ἐσταῶτος), e. g. βεβᾶώτος. The ending -ώς, formed by contraction, is resolved by ε in πεπτεῶτα (from πίπτω), τεθνεῶτι, and according to the necessities of the verse, ε can be lengthened into ει, e. g. τεθνεῶτος. The feminine form -ῶσα is found only in βεβῶσα, Od. v, 14; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. ἀρᾶρυια (Fem. of ἀρηρῶς from ἀραρίσκω), μεμᾶκυια (of μεμηκῶς, from μηκάομαι), τεθᾶλυια (of τεθηλῶς, from θάλλω), λελᾶκυια (of λεληκῶς, from λάσκω), πεπᾶθυια (from πάσχω).

REMARK 1. The form resolved by ε, in the Ionic dialect, has become the permanent one with some participles, e. g. ἐστεῶς; so τεθνεῶς (never τεθνῶς) and τεθνηκῶς from τέθνηκα, remains even in the Attic dialect. In these forms, the ω remains through all the cases, e. g.

ἐστεῶς, ἐστεῶσα, ἐστεῶς, Gen. ἐστεῶτος, -ώσης  
τεθνεῶς, τεθνεῶσα, τεθνεῶς, Gen. τεθνεῶτος, -ώσης.

Βέβηκα and τέτληκα never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong εω, shorten it in the Epic and poetic dialect into υ, in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

πεύδομαι, to ask, πέπυσμαι, σέύω, to shake, Mid. and Pass. to hasten, ἔσσυμαι, first Aor. Pass. ἐσσυθήν; τεύχω (poet.), παρο, Perf. τέτυγμαι, Aor. ἐτύχθη; φεύγω, to flee, Perf. πεφυγμένος.

REM. 2. Χέω (formed from χέFω, χεύω), to pour out, follows the analogy of these verbs, in the forms κέχυκα, κέχυμαι, ἐχῦθη; these forms have been transferred to the Common language also (§ 154, Rem. 1). Contrary to the analogy

just stated, the *υ* is long in the Homeric form *πέπνυμαι* from *πνέω* (*πνέFω*), to blow.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plup. *λελύτο* instead of *λελύιτο* is found, according to the analogy of *πηγνύτο*, *δαινύτο*.

REM. 4. The Homeric Perfects *ἀκαχήμενος*, *ἀλαλήμενος*, *ἀρηρέμενος*, *ἐληλάμενος*, *ἀκάχησθαι*, *ἀλάλησθαι*, have the accentuation of the Pres.

### ‡ 224. Conjugation in -μι.

1. On the lengthened form of the second Pers. *τίθησθα*, *δίδοισθα*, see ‡ 220, 2; on the *Iterative* forms in -σκον, see ‡ 221; on the Inf. forms in -μεναι, -μεν, see ‡ 220, 18.

2. In the Epic, Ion., and Dor. writers, some verbs in -μι in the second and third Pers. Sing. Pres. and Impf., frequently have the contracted forms of verbs in -έω and -όω (§ 172, Rem. 8), e. g. *τιθεῖς*, *τιθεῖ*, *δίδοις*, *δίδοι*, *ἐτίθει*, *ἐδίδους*, *ἐδίδου*, *ἴει*; — contracted forms of *ἵστημι* are very rare, e. g. *ἵστῃ* instead of *ἵστησι*, Her. 4, 103. In the second Aor. Opt. Mid. the Ionic writers have the resolved form *θεοίμην*, as if from *ΘΕΩ*, e. g. *προσθεόιτο*, *προσθεόισθε*.

3. In the Epic dialect, verbs in -ύμι form an Opt., not only in the Mid., as sometimes in Attic writers, e. g. *δαινύτο*, Il. ω, 665. (comp. *λελύτο*, ‡ 223, Rem 3), from *δαίνυμαι*, but also in the Act., e. g. *ἐκδύμεν* (instead of *ἐκδύημεν*) from *ἐκδύω*, *φύη* (instead of *φυίη*) from *φύω*; so *φθίω*, *φθίτο* Opt. of *ἐφθίμην* from *φθίω*.

4. The third Pers. Pl. Impf. and second Aor. in -εσαν, -ησαν, -οσαν, -ωσαν -υσαν, are abridged in the Epic and Dor. dialects into -εν, -ᾶν, -ον, -ῶν, e. g. *ἐτιθεν* instead of *ἐτίθεσαν*, *ἔθεν*, *θέν* instead of *ἔθεσαν*; *ἔσταν*, *στᾶν* instead of *ἔστησαν*, *φθᾶν* instead of *ἔφθησαν*, *ἔβαν*, *βᾶν* instead of *ἔβησαν*; *ἔδιδον*, *δίδον* instead of *ἐδίδοσαν*, *ἔδον*, *δόν* instead of *ἔδοσαν*; *ἔφυν* instead of *ἔφυσαν*.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form *ἵστη*, but Il. ι, 202. *καθίστα*; *ποτίζει* in Theoc. instead of *ποτίζεις* or *πρόσθεις* from *ΤΙΘΕΩ*. — In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the *σ* and admits the uncontracted form even when it could be contracted, e. g. *δαίνο*, *μάρναο*, *φάο*, *σύνθεο*, *ἔνθεο*. — In the Ion. dialect, the first *α* of the ending -ασαι, second Pers. Mid. or Pass., is changed into *ε*, after the rejection of the *σ*, e. g. *ἐπίστει*, *δύνει*, instead of *ἐπίστασαι*, *δύνασαι*; hence the contracted forms *ἐπίστη* in the Ion. poets, and also *δύνη* (§ 172, 2) in the Tragedians.

6. The short stem-vowel is sometimes lengthened before personal-endings beginning with *μ* and *ν*, according to the demand of the measure, e. g. *τιθήμενος*; *διδούναι*; so also *δίδομι*, *ἴλημι* instead of *ἴλᾳμι*.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending -σι (§ 220, 4), e. g. *δῶσι* and *δῶρησι* (instead of *δῶ*), *μεθίρησι*.

8. The contracted Subj. of verbs with the characteristic *α* and *ε*, is sometimes resolved by *ε* in the second Aor., Epic dialect, and regularly in the Ion.

(a) Verbs in -α (*ἵστημι*): —

(*ἵσθᾳ*·) *ἵστω* Ion. *ἵστέ-ω*, *ἵστέ-ης*, *ἵστέ-ωμεν*, *-έ-ητε*, *-έ-ωσι*  
(*σθᾳ*·) *στω* “ *στέ-ω*, *στέ-ης*, *στέ-ωμεν*, etc.

REMARK 1. So also in Herod.: προεστέατε and ἐστέασι, ἐστεώς, instead of εἶασι, -αώς, Gen ἐστεώτος, Neut. ἐστεώς, Fem. ἐστεῶσα. So also in the Att. τεθνεώς (with τεθνηκώς), τεθνεῶσα, τεθνεώς, Gen. τεθνεώτος.

(b) Verbs in ε (τίθημι):—

τιθέω Ion. τιθέ-ω, τιθέ-ης, τιθέ-ωμεν, -έ-ητε, -έ-ωσι  
 τιθέμαι “ τιθέ-ωμαι, τιθέ-η, etc.  
 τίω “ τίέ-ω, τίέ-ης, τίέ-ωμεν, etc.  
 τίωμαι “ τίέ-ωμαι, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb τίθημι, c. g.

τυπέω, -ῆς Ion. τυπέω, -έ-ης, -έ-ωμεν, -έ-ητε  
 δαμέω, -ῆς “ δαμέω, -έ-ης, -έ-ωμεν, -έ-ητε  
 εὐρεῖω, -ῆς “ εὐρεῖω, -έ-ης, etc.

(c) Verbs in ο (δίδωμι); the contracted second Aor. Subj. is resolved in Homer by means of ω, c. g. δώωσι instead of δῶσι.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse:—

	Contracted,	Resolved and lengthened forms,
Sing. 1.	στέω	στέω, στείω, βείωμαι
2.	στέῃς	στήῃς
3.	στέῃ	στήῃ, ἐμβήῃ, φήῃ, φθῃῃ
Dual.	στέητον	παρστήητον
Plur. 1.	στέωμεν	στέωμεν (dissyllable) στέλομεν, καταβείλομεν
2.	στέητε	στήετε
3.	στέωσι(ν)	στέωσι(ν), περιστήωσι, Il. ρ, 95.
Sing. 1.	δίω	δίέω, δειέω, δαμείω
2.	δίῃς	δέῃς, δήῃς, and δείῃς
3.	δίῃ	δέῃ, δήῃ, ἀνήῃ, and μεδείῃ
Dual.	δίητον	δείητον
Plur. 1.	δίωμεν	δέωμεν, δείλομεν
2.	δίητε	δαμείετε
3.	δίωσι(ν)	δέωσι(ν), δείωσι(ν)
Sing. 1.	δῶ	
2.	δῶς	
3.	δῶ	δῶσι(ν) and δῶῃ
Plur. 1.	δῶμεν	δῶομεν
2.	δῶτε	
3.	δῶσι(ν)	δῶωσι(ν)

REM. 3. The resolution by means of ε is found in verbs with the stem-vowels α or ε; the ε is commonly lengthened, (a) into εῖ before an ο sound; (b) into η before η in verbs with the stem-vowel α; (c) sometimes into εῖ, sometimes into η before η, in verbs with the stem-vowel ε. Verbs with the stem-vowel ο are resolved by ω.

10. The Impf. ἐτίθην, or commonly ἐτίθουν, has in the Ion. the form ἐτίθεεα (like ἐτετύφεα Ion. instead of ἐτετύφειν, § 220, 8), ἐτίθεεε, -εε, etc.

11. In Homer, a shortened form of the first Aor. ἔστησαν, is found, namely, ἔστασαν, they placed, Il. μ, 56. Od. γ, 182, σ, 307; also ἔστητε (with the variation ἔστητε), Il. δ, 243, 246, instead of ἔστατε (ἔστήκατε).

12. In the third Pers. Pl. Mid. or Pass. the ν before the personal-endings -ται and -το is regularly changed, by the Ion. writers, into α (§ 220, 13), e. g.

τιδέαται, διδόαται, ἐδεικνύατο Ion., instead of τιθένται, etc.

But when an α precedes the ν, the α is changed into ε, and ν into α, e. g. ιστέαται Ion., instead of ἴστανται, ιστέατο Ion., instead of ἴσταντο.

13. The third Pers. Sing. in the Doric is -τι, e. g. ἴσῃτι, τίθητι, δίδωτι, δείκνυτι, and the third Pers. Pl. ends in -ντι, e. g. ἴσῃντι, τιθέντι, διδόντι, δεικνύντι.

14. The forms of the first Aor. Mid. ἐθηκάμην and ἐδωκάμην and the Part. θηκάμενος are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here also, the forms of the second Aor. Mid. The remaining Modes, as also the Part. δωκάμενος, are not found.

15. From δίδωμι, Homer has a reduplicated Fut. διδώσομεν and διδώσειν.

§ 225. Εἰμί (ἜΣ-), :o be.

PRESENT.		
	Indicative.	Subjunctive.
S. 1.	ἐμμί Æol., instead of ἐσ-μί	1. ἔω Ep. and Ion. μετείω Ep.
2.	ἐσσί Epic, also Eur. Hel. 1250. εἰς Ion.	2. ἔης Ion.
3.	ἐντί Dor.	3. ἔη, ἐῆσι(ν), ῆσι(ν), εἴη Epic, ἔη Ep. and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. ἔωμεν, ἔητε, ἔωσι Ep. and Ion.
2.	ἐστέ regular	
3.	ἔασι(ν) Epic and Ion., ἐντί Dor.	
Inf.	ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν Epic ῆμεν or ῆμες, εἰμεν or εἶμες Dor.	
		Imperative.
		S. 2. ἔσσο Æol. and Epic
		P. 3. ἐόντων Ion.
		Participle.
		έών, έούσα, έόν Ep. and Ion.
IMPERFECT.		
	Indicative.	Optative.
S. 1.	ἔα (comp. ἐτίδεα), ῆα, ἔον, ἔσκον Epic and Ion.	
2.	ἔησθα Epic, ἔας Ion.	ἔοις
3.	ἔην Ep. and Ion. ῆην, ῆεν, ἔσκε(ν), Ep., ῆς Dor.	ἔοι Epic and Ion.
D. 3.	ῆστην Epic	
P. 1.	ῆμεν or ῆμες, εἶμεν or εἶμες Dor.	
2.	ἔατε Ion.	εἴτε Epic
3.	ἔσαν (ἔπεσαν) Epic and Ion.; εἶστο (instead of ῆντο) Od. ν, 106.	εἴεν Epic
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσεαι. 3. ἔσεται, ἔσεῖται.		

§ 226. Εἶμι (Ἴ-), to go.

Pres. Ind. S. 2. εἶσθα Epic, εἰς Ion. Subj. Sing. 2. Pers. ἦσθα Epic

Inf. ἵμεναι, ἵμεν Epic

Impf. Ind. S. 1. ἦῖα (and ῆειν) Epic and Ion., ῆῖον Epic  
2. ῆιες (and ῆεις), ἴες Epic  
3. ῆιε (and ῆει) Epic and Ion, ῆιε(ν) Epic, ῆε(ν), ἴε(ν) Epic



- P. 1. | *ῥομεν*  
 3. | *ῥιον* Epic, *ῥισαν* and *ῥισαν* Epic and Ion., *ῥσαν* Epic  
 D. 3. | *ῥτην* Epic  
 Opt. S. 3. | *ῥοι* Epic, *ῥείη* Il. τ, 209. (*ῥῆν* and *ῥῆ* Il. ο, 82. ω, 139. Od. ξ, 496 come from *ῥίμῑ*).  
*Fut.* and *Aor. Mid.* *ῥισομαι*, *ῥισατο*, third Pers. Dual *ῥεισάσθην*, Il. ο, 544.

VERBS IN -ω, WHICH IN THE PRES., PERF., AND SECOND AOR. ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μι.

### § 227. (1) *Second Aor. Act. and Mid.*

In addition to the Aor. forms mentioned (§§ 191, 192), the poetic and especially the Epic dialect has the following:—

#### A. THE CHARACTERISTIC IS A VOWEL.

##### (a) Stem-Vowel *α* (*ῥβην*, BA-):

*βάλλω*, to throw, Epic second Aor. Act. (BA-), *ῥβλην* *ξυμβλήτην*, Od. φ, 15, Inf. *ξυμβλήμεναι* (instead of *-ῆναι*), Il. φ, 578; Epic second Aor. Mid. (*ῥβλήμην*) *ῥβλητο*, *ῥύμβληντο*, Il. ξ, 27, Inf. *βλήσθαι*, Part. *βλήμενος*, Subj. *ῥύμβληται*, *βλήεται* (instead of *βλήηται*), Od. ρ, 472, Opt. *βλεῖω* (from BAΕ-, comp. *πίμπλημι*), Il. ν, 288. Hence the Fut. *βλήσομαι*.  
*γηράω*, or *γηράσκω*, to grow old, second Aor. third Pers. Sing. *ῥγήρᾱ*, Il. ρ, 197, κατεγήρᾱ, Herod. 6, 72, Inf. (Att.) *γηρᾶναι*, Part. (Epic) *γηράς*. The *ᾱ* in *ῥγήρᾱ*, etc. is used instead of *η* on account of the preceding ρ. See *διδράσκω*, § 192, 1.

*κτείνω*, to kill, Epic and poet. second Aor. Act. (KTA-) *ῥκτᾶν* retains the short vowel; thus, *ῥκτᾶμεν*, *ῥκτᾶτε*, third Pers. Pl. also *ῥκτᾶν* instead of *ῥκτᾶσαν*, Subj. *κτῶ* (first Pers. Pl. *κτέωμεν* Epic), Opt. *κταῖην*, Inf. *κτάναι*, (Epic *κτάμεν*, *κτάμεναι*), Part. *κτάς*; Epic second Aor. Mid. with Pass. sense, *ᾱπέκτετο*, *κτάσθαι*, *κατακτάμενος*.

*οὔτᾱω*, to wound, Epic second Aor. Act. *οὔτα* third Pers. Sing., Inf. *οὔτάμεναι*, *οὔτάμεν* (the *α* remains short as in *ῥκτᾶν*); Epic second Aor. Mid. *οὔτάμενος*, wounded.

*πελάζω*, to approach, Epic second Aor. Mid. *ῥπλήμην*, (Att. *ῥπλάμην*), *πλήτο*, *πλήντο*.

*πλήθω* (*πίμπλημι*), to fill, Epic second Aor. Mid. *ῥπλητο* and *πλήτο*, *ῥπληντο* also in Aristoph., who uses the following forms also: Imp. *πλήσο*, Part. *ῥμπλήμενος*, Opt. *ῥμπλήμην* with the variation *ῥμπλείμην*, as *χρεῖη* from *χρή(ᾱω)* and *βλεῖω* from *ῥβλήμην* (BA-).

*πτήσσω*, to shrink with fear, Epic second Aor. Act. (PTA-) (*ῥπτην*) *καταπτήτην* third Pers. Dual.

*φθάνω*, to come before, Epic second Aor. Mid. *φθάμενος*.

REMARK. From *ῥβην* (*βαίνω*) are found in Homer the forms *βᾶτην* (third Pers. Dual) and *ὑπέρβᾶταν* (third Pers. Pl.) with the short stem-vowel

(b) Stem-Vowel ε (ἔσβην, ΣΒΕ-):

ΔΑΩ, Epic, stem of διδάσκω, *to teach*, second Aor. Act. (ΔΑΕ-) ἐδάην, *I learned*, Subj. δαῶ, Epic δαείω, Inf. δαῆναι, Epic δαήμεναι.

(c) Stem-Vowel ι:

ΦΘΙ-νω, *to consume and to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσθαι, φθίμενος, φθίσθω, φθίωμαι, Opt. φθίμην, φθίτο.

(d) Stem-Vowel ο (ἔγνω, ΓΝΟ-):

ΒΙΒΡΩσκω, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

ΠΛΩω (Epic and Ion. secondary form of πλέω), *to sail*, Epic second Aor. Act. ἔπλων, ἔπλωμεν, Part. πλώς, Gen. πλώντος.

(e) Stem-Vowel υ (ἔδυν):

ΚΛΥω (poet.), *to heur*, Epic Imp. second Aor. Act. κλύθι, κλύτε; and κέκλυθι, κέκλυτε (§ 219, 7).

ΛΥω, *to loose*, Epic second Aor. Mid. λύτο, λύντο.

ΠΝΕω, *to breathe*, Epic second Aor. Mid. (ΠΝΥ-, from πνέῃω, πνεύω) ἔμπνυτο instead of ἀνέπνυτο, *to breathe again*.

ΣΕΥω, *to shake*, Epic second Aor. Mid. ἐσσύμην, *I stroue*, ἔσσυο, σύτο.

ΧΕΩ, *to pour out*, Epic second Aor. Mid. (ΧΥ-, from χέῃω, χεύω) χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ΔΑΛΟμαι, *to leap*, Epic and second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιδάλμενος, Subj. ἄληται.

ἈΡΑΡΙσκω (ἌΡ-), *to fit*, Epic ἄρμενος, *fitted*.

ΓΕΝτο, *to take*, Epic, from ῥέτο, the Digamma being changed into γ and the radical λ before τ into ν (§ 203, B).

ΓΙΓΝομαι, *to become*, poet. ἔγεντο, γέντο.

ΔΕΧομαι, *to take*, Epic ἔδεκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. Sing. ἐδέγμην and the Part. δέγμενος have, like the Perf. δέδεγμαi, the meaning *to expect, await*.

ΕΛΕΛίζω, *to ichirl*, Epic ἐλέλικτο.

ΕΚΝέομαι, *to come*, Epic ἔκτο, ἔκμενος and ἱκμενος, *favorable*.

ΛΕΧΩ, *to lie down*, Epic ἐλέγμην, ἔλεκτο, *to lay one's self down* (same sense as ἐλεξάμην), Imp. λέξο. — Λέγω, *to collect, to choose, to count*, Od. ι, 335. ἐλέγμην, *I counted myself*, Od. δ, 451. λέκτο ἀριθμόν, *he counted the number*.

ΜΑΙίνω, *to soil*, Epic μιάνθην (third Pers. Dual, instead of ἐμιάν-σθην).

ΜΙΣγω (μίγνυμι), *to mix*, Epic μίκτο.

ΘΡΝύω (θρνυμι), *to excite*, Epic ὄρτο, Inf. ὀρθαι, Imp. ὄρσο, ὄρσεο, Part. ὀρμενος.

ΠΑΛλω, *to brandish*, Epic πάλτο, *he sprang*.

ΠΕΡθω, *to destroy, perdo*. Homer uses πέρθαι instead of πέρθ-σθαι.

ΠΗΓΩ (πήγνυμι), *to fix*, Epic πήκτο, κατέπηκτο.

§ 228. (2) *Perf. and Plup. Act. (Comp. §§ 193, 194).*

## (a) The Stem ends in a Vowel.

γίγνομαι, *to become*, ΓΕΓΑΑ, Stem ΓΑ: Perf. (Sing. γέγονα, -ας, -ε) Epic and poet. γέγαμεν, -ᾶτε, -ᾶσι(ν), Inf. Epic γεγάμεν, Part. poet. γεγώς, γεγῶσα, γεγώς, Gen. γεγῶτος; — Plup. Epic ἐκγεγάτην.

βαίνω, *to go*, Perf. βέβηκα, ΒΕΒΑΑ: Epic and poet. Pl. βέβαμεν, -ᾶτε, -ᾶσι(ν), and βεβᾶσι(ν); third Pers. Pl. Subj. ἐμβεβῶσι (Pl. Phaed. 252, e), Inf. βεβᾶναι, Part. Epic βεβαώς (also Attic prose βεβώς, Xen. Hell. 7. 2, 3), -υῖα (βεβῶσα, Pl. Phaed. 254, b), Gen. βεβαῶτος (Att. βεβῶτος); — Plup. ἐβέβαμεν, -ᾶτε, -ᾶσαν.

δεῖδω, *to fear*; besides the forms mentioned (§ 193), the following Epic forms are to be noted: δείδιμεν, δείδιτε; Inf. δείδιμεν instead of δεδιέναι; Imp. δείδιθι, δείδιτε; — Plup. ἐδείδιμεν, ἐδείδισαν.

έρχομαι, *to come*, Perf. Epic εἰλήλουθα instead of ἐλήλυθα, Pl. εἰλήλουθμεν.

θνήσκω, *to die*, Perf. τέθνηκα, ΤΕΘΝΑΑ: Pl. τέθναμεν, τέθνατε, τεθνᾶσι(ν), Imp. τέθναθι, Part. τεθνηκώς, τεθνηκυῖα, τεθνηκός or τεθνεώς (τεθνεῶσα. Demosth. 40, 24), τεθνεώς (Epic τεθνηώς, -ῶτος, -ηότος), Inf. τεθνᾶναι (Aesch. τεθνᾶναι from τεθναέναι, Epic τεθνάμεν, -άμεναι); Plup. ἐτέθνασαν, Opt. τεθναίην.

τλάω, *to endure* (second Aor. ἔτλην), Perf. τέτληκα, ΤΕΤΛΑΑ: Dual τέτλατον; Pl. τέτλαμεν, τέτλατε, τετλᾶσι(ν), Imp. τέτλαθι, -ᾶτω, etc., Subj. wanting, Inf. τετλᾶναι (Epic τετλάμεν), but Part. Epic τετληώς; Plup. Dual ἐτέτλατον, ἐτετλάτην, Pl. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Opt. τετλαίην.

μάω, *to strive*, Perf. μέμονα; ΜΕΜΑΑ: Epic μέμαμεν, -ᾶτον, -ᾶτε, -ᾶσι(ν), Imp. μεμάτω, Part. μεμᾶώς, Gen. μεμᾶῶτος and μεμᾶότος, third Pers. Pl. Plup. μέμασαν.

Here belong the two participles of

βιβρώσκω, *to eat* (second Aor. ἔβρων), Perf. βέβρωκα, poet. βεβρώς, Gen. -ῶτος; πίπτω, *to fall*, πέπτωκα, Epic πεπτεώς, Att. poet. πεπτώς.

## (b) The Stem ends in a Consonant.

It is to be observed in respect to the formation, that when the consonant of the stem comes before a personal-ending beginning with τ, the τ is changed into θ, and thus these forms assume the appearance of a Mid. form, e. g.

πείθω, *to persuade*, πέποιθα, *to trust*, Epic Plup. ἐπέπιθμεν, Imp. in Aeschyl Eum. 602, πέπεισθι (instead of πέπισθι).

REMARK. Thus the Epic form πέποσθε, stem ΠΕΝΘ with the variable ο (ΠΟΝΘ), instead of πεπόνθατε from πάσχω; from πεπόνθατε by dropping the connecting vowel α, comes πέπονθτε; and hence as a Tau-mute before another Tau-mute is changed into σ (§ 17, 5, comp. ἴθ-τε = ἴστε), πέπονθτε becomes πεπενσθε, and as ν is dropped before σ, πέποστε; finally, this form, as has been seen, assumed the appearance of the Mid. form (θε) and so became πέποσθε.

Perf. Ind. S.		κέκράγα, -ας, -ε(ν) (κράζω, <i>to bawl</i> )	Plup. ἐκεκράγειν, -εις, -ει
D. 2.		κεκράγατον κέκραχθον	ἐκεκράγειτον ἐκέκραχθοι
3.		κεκράγατον κέκραχθον	ἐκεκραγείτην ἐκεκράχθη

P. 1.	κεκράγαμεν κέκραγμεν	έκεκράγουμεν έκέκραγμεν
2.	κεκράγατε κέκραχθε	έκεκράγετε έκέκραχθε
3.	κεκράγασι(ν)	έκεκράγειςαν, -εσαν

Imp. κέκραχθι, -άχθω, -αχθε, etc. Inf. κεκραγέσθαι. Part. κεκραγώς.

So the Epic Perf. *ἄνωγα* with the sense of the Pres. *I command*, *ἄνωγας*, *ἄνωγε*, Pl. *ἄνωγμεν*; Imp. *ἄνωγε* and *ἄνωχθι*, *ἄνωγέτω* and *ἄνώχθω*, *ἄνώγετε* and *ἄνωχθε*; Subj. *ἄνώγη*; Inf. *ἄνωγέμεν*; Plup. *ἠνώγεα*, *ἠνώγει*; Opt. *ἄνώγοις*.

*ἐγείρω*, to awake, Perf. *ἐγρήγορα* (stem 'ΕΓΕΡ with the variable *ο*), *I am awake*; from this, Homer has the forms: Imp. *ἐγρήγορθε* instead of *ἐγρηγόρατε*, Inf. *ἐγρηγόρδαι* (as if from *ἐγρήγορμαι*) and *ἐγρηγόρδασι(ν)* instead of *ἐγρηγόρασι(ν)* third Pers. Pl.

*οἶδα*, *I know*, the regular forms *οἶδαμεν*, *οἶδατε*, *οἶδασι(ν)* are found but rarely in the Ion. and Att. writers (§ 195, 1), second Pers. *οἶδας* in Hom. and Ion (rarely Att. § 195, 1). The form *ἴδμεν* is Epic, Ion., and Doric. Inf. *ἴδμεναι* and *ἴδμεν* Epic, Subj. *ἰδέω* Epic instead of *εἰδῶ* (Ion. *εἰδέω*), Part. *ἰδυῖα* Epic and *εἰδυῖα*.

Plup. 1. Pers. Sing. *ἦδεα* (hence the Att. *ἦδη*) Epic instead of *ἦδειν*

2. " " *ἦειδεις* and *ἦειδης* Epic instead of *ἦδεις*

3. " " *ἦείδει* and *ἦείδη*, *ἦδεε(ν)*, Epic instead of *ἦδει*; — *ἦειδε*, Herod.

3. " Pl. *ἴσαν* Epic instead of *ἦδεσαν*.

Fut. *εἰδήσω* Epic and also *εἴσομαι*.

*εἶκοι*, *I am like*, Epic, *εἶκτον* (Dual), *εἶκτην* (Plup. Dual); hence in Plup. Mid. or Pass. *εἶκτο*.

### § 229. (3) *Present and Imperfect.*

Finally, there are certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in -μι, take the personal-endings without the Mode-vowel. Thus:—

*ἀνύω*, to complete, in Theocritus: Impf. *ἄνυ-μες* (instead of *ἠνύομεν*), *ἄνυ-το* (instead of *ἠνύετο*).

*τανύω*, to stretch, to spin, Il. ρ, 393. *τάνυ-ται* (instead of *τανύεται*).

*ἐρύω*, to draw, *ἐρυται*, *εἶρῡτο*, *ἐρῡτο*, *ἐρῡσο*, *ῥῡσδαι* (§ 230).

*σεύω*, to shake, Epic Pres. *σεῦται* and (by variation) *σοῦται*, Imp. *σοῦσο* and abridged *σοῦ*, *σοῦσδε*, *σοῦσδω* (to move one's self, to hasten). The Imp. has passed into the common colloquial language.

*ἔω*, commonly *ἐσθίω*, to eat, Epic, Inf. *ἔδμεναι*.

*φέρω*, to carry, Epic Imp. *φέρτε* instead of *φέρετε*.

† 230. *Alphabetical List of Verbs in the Dialects to be specially noted.*

- ἄδω** (ἀFάω), *to hurt, to deceive*; Hom. has the following forms: Aor. ἄσα and ἄσα; Pres. Mid. ἀᾶται, Aor. ἀασάμην, Aor. Pass. ἀάσθην. Verb. Adj. ἀατός (ἀ-δατος).
- ἰγαίνομαι**, Epic and Ion. prose (§ 164) and ἀγάμαι (Ep.), *to be angry at*, and in the Pres. Epic also *to grudge, to envy*, Fut. ἀγάσομαι; Aor. ἡγασάμην.
- ἀγείρω**, *to collect*, Epic second Aor. Mid. ἀγέροντο, Part. ἀγρόμενος (§ 223, 11); Plup. ἀγηγέρατο; Aor. Pass. ἀγέρθη, third Pers. Pl. ἀγερθεν; Epic Pres. ἡγερέδομαι (§ 162).
- ἀγνοέω**, *to be ignorant*, Ep. Aor. ἡγνοίησε (§ 207, I), ἀγνώσασκε (§ 205, 5).
- ἀγνῶμι**, *to break*, Aor. Epic ἦξα instead of ἔαξα; third Pers. Pl. Aor. Pass. ἔγεν Epic instead of ἐάγησαν.
- ἄγω**, *to lead*, Epic second Aor. Imp. ἄξετε, Inf. ἀξέμεναι, ἀξέμεν (§ 223, 10); first Aor. Mid. ἄξασθε, ἄξαντο.
- αἰίδω** (prose αἶδω), *to sing*, Epic second Aor. Imp. αἰέσεο (§ 223, 10).
- αἰέρω** (prose αἶρω), *to raise*, Epic first Aor. Act. αἶρα, Mid. αἰράμην, Pass. αἶρσθην; Epic second Aor. Mid. ἀρόμην from αἶρω; Epic Plup. ἄωρτο instead of ἦρτο with the variable vowel, and transposition of the augment; Epic Pres. ἡερέδομαι (§ 162).
- ἄημι**, (ἄΕ-,) *to blow*; in Homer, are: Part. αἶς, αἶντος; third Pers. Sing. Impf. ἄη, αἶ, δίδει (ἄΕΩ); in the other forms, the η remains contrary to the analogy of τίθημι (§ 224, 6): ἄητον, ἄηναι, ἄήμεναι; Mid. and Pass. ἄημαι, *to blow*, ὑόμενος καὶ ἄήμενος, *drenched with rain and beaten with the wind*; Impf. Mid. ἄητο.
- αἰδομαι** and **αἰδέομαι** in Homer, *to be ashamed, to respect*, Epic αἰδήσομαι, ἡδέσθην and ἡδεσάμην.
- αἶνυμι** (Ep.), *to take* (instead of αἶρνυμαι, § 169, Rem. 1), only Pres. and Impf.
- αἰρέω**, *to take*, Ion. Perf. ἀραίρηκα, ἀραίρημαι (§ 219, 8); Epic second Aor. Mid. γέντο instead of ἔλετο (§ 227, B).
- ἄισσω**, Epic (ᾶ, but ὑπᾶττει, Il. φ, 126; ι) instead of ᾤσσα, *to rush*, Ep. forms: ἦξα, Subj. ἀτξω, Part. ἀτξας; Aor. Pass. ἡτχθην (also in Plat.), Inf. ἀτχ-
- δῆναι**; the Att. Tragedians use the following forms: ᾤσσω and ᾤσσω, ἦξα, ᾤξαι and ἦξα, ᾤξαι.
- αἰῶ** (Ep.), *to hear*, only Pres. and Impf. αἰῶν. Comp. ἐπαῖω.
- ἀκαχίζω** (Epic), *to trouble*, stem ἄΧΩ, second Aor. ἡκαχον; Fut. ἀκαχίσσω, first Aor. ἡκάχησα; Mid. ἀκαχίζομαι, ἄχομαι or ἄχνυμαι, *to be sad*, Aor. ἡκαχόμην (§ 219, 7); Perf. ἀκηχέμαι (§ 219, 8, comp. ἀρήρεμαι, ὀρώρεμαι) and ἀκάχημαι, third Pers. Pl. ἀκηχέδαται (§ 220, Rem. 2) and ἀκηχέαται, Part. ἀκηχέμενος and ἀκαχήμενος, Inf. ἀκάχησθαι (§ 223, Rem. 4); Plup. Epic ἀκαχείατο.
- ἀκάχμενος** (Epic), *sharpened, pointed*, from ἄΚΩ, *acuo*, instead of ἀκάγμενος (§§ 19, Rem. 1, and 208, 2). The χ comes from the Perf. Act.
- ἀκηδέω**, *to neglect*, Aor. ἀκήδεσε(ν).
- ἀλδομαι**, *to wander about*, Ep. Perf. ἀλάλημαι (§ 219, 8), ἀλαλήμενος, ἀλάλησθαι (§ 223, Rem. 4).
- ἀλδαίνω**, *to make increase*, Epic Aor. ἡλδανε(ν).
- ἀλέξω**, *to keep off*, Epic second Aor. ἡλαλκον (§ 219, 7), (from ἄΛΚΩ). ἀλαλκεῖν, ἀλαλκῶν; Fut. ἀλαλκήσω.
- ἀλέομαι** and **ἀλεύομαι** (Epic), *to shun*, Aor. ἡλευάμην, Subj. ἀλέηται, Opt. ἀλέαιτο, Imp. ἀλέασθε, Inf. ἀλεύασθαι and ἀλέασθαι (§ 223, 8).
- ἀλθήσκω**, ἀλθίσκω (Ion. prose), *to heal*, Fut. ἀλθέξω, etc.
- ἀλιταίνω** (Epic and poet.), *to sin*, Fut. ἀλιτήσω; Aor. ἡλιτον, ἀλιτόμην, ἀλτέσθαι; Perf. ἀλιτήμενος, *sinful* (§ 223, Rem. 4).
- ἄλλομαι**, *to spring*, Epic second Aor. Mid. ἄλσο, etc. (§ 227, B).
- ἀλυκτέω**, *to be in trouble*, Epic Perf. ἀαλύκτημαι (§ 219, 8).
- ἀλύσκω** (Ep.), *to escape*, ἀλύξω, ἡλυξα.
- ἀλφαίνω** (Ep.), *to find*, Sec. Aor. ἀλφεῖν.
- ἄμαρτάνω**, *to miss*, Epic Aor. ἡμβροτον (§§ 223, 11, and 208, 3).
- ἀμπλακίσκω** (Ep. and poet.), *to err*, Fut. ἀμπλακήσω; Aor. ἡμπλακον.
- ἀνδάνω** (Ep., poet., and Ion.), *to please*, Impf. ἐάνδανον (Herod.), ἐήνδ. and ἦνδ. (Ep.); Aor. ἔαδον (Herod.), ἔαδω (Ep.); Inf. ἀδεῖν; Perf. ἔαδα; Fut.

- ἀδῆσω.** — Aug., § 219, 4, 5. In Theocritus *ἔαδε*; Ep. Aor. *εὔαδον* (§§ 219, 4, and 207, 3).
- ἀνῆροδε,** to spring up, Ep. Perf. with Att. Reduplication and the variable *ο* (§§ 219, 8, and 140, 4), from *ἄνεθω*.
- ἀντάω,** to meet, Epic *ἦντεον* (§ 222, A (2)); *συναντήτην* (§ 222, Rem. 1).
- ἀνύω,** to complete, Epic Impf. in Theoc. *ἀνῦμες*, *ἀνῦτο* (§ 229).
- ἀνωγα** (Ep. and poet. Perf.), to command, *ἀνωγμεν*, Imp. *ἀνωχδι*, etc. (§ 228); Plup. *ἦνώγεα* (§ 220, 8). In certain forms this Perf. is changed into the inflection of the Pres., e. g. third Pers. Sing. *ἀνώγει*, Impf. *ἦνωγον* and *ἔνωγον*; Fut. *ἀνώξω*; Aor. *ἦνωξα*.
- ἀπαυράω** (Epic), to take away, Impf. *ἀπηύρων*, -ας, -α; first Aor. Act. Part. *ἀπούρας*; first Aor. Mid. *ἀπηύρατο*, Part. *ἀπουράμενος*.
- ἀπαφίσκω** (Ep.), to deceive, Fut. *ἀπαφήσω*, second Aor. Act. *ἤπαφον*, Opt. Mid. *ἀπάφοιτο*.
- ἀπειλέω** (Ep.), to threaten, *ἀπειλήτην* (§ 222, Rem. 1).
- ἀπόερσε**, an Ep. Aor., he hurried off, Subj. *ἀποέρση*, Opt. *ἀποέρσειε*.
- ἄπτω**, to join to, Ep. Aor. Pass. *ἑάφθη*, fell on.
- ἄραρίσκω** (Ep.), to fit, stem *APΩ*, first Aor. *ἤρσα*, *ἄρσαι* (§ 223, 6); first Aor. Pass. *ἄρθεν* instead of *ἤρθησαν*; second Aor. *ἤραρον* (§ 219, 7; also Intrans. to be adapted, to please), more usual than the first Aor.; Perf. *ἄρῶρα* (Ion. *ἄρηρα*) (§ 219, 8), I am fitted, Intrans., Ep. *ἀράρυῖα* (§ 223, 13), Perf. Mid. or Pass. *ἄρῃρεμαι*, *ἄρῃρέμενος* (§ 223, Rem. 4); Aor. *ἄρμενος*, adapted (§ 227, B).
- APΩΩ**, *ἀράδομαι*, to pray, Epic second Aor. *ἀρήμεναι*, Od. χ, 322.
- ἄρυνμαι**, to gain (§ 188, 1).
- AΩ**, Ep., (a) to blow, see *ἄημι*; (b) to sleep, Aor. *ἔεσα*, *ἔσαμεν*; (c) to satisfy (also Intrans. to be satisfied), Inf. *ἄμεναι* instead of *ἀέμεναι*; Fut. *ἔσω*; Aor. *ἔσα*, *ἔσασθαι*. Verb. Adj. *ἔατος*, *ἔατος*.
- βαίνω**, to walk, to go, Ep. forms: Perf. *βέβαμεν*, etc. (§ 228); second Aor. Dual *βάτην*, third Pers. Pl. *ὑπέρβασαν* (§ 227, Rem.), third Pers. Pl. *ἔβαν*, *βάν* (§ 224, 4), Inf. *βήμεναι*, Subj. besides *βῶ*, etc.: *βείω*, *βήη*, *βείομεν* (§ 224, 9); first Aor. Act. and Mid. Trans., *ο* *leud*, *ἔβησα*, *ἔβησάμην*; second Aor. Mid. *ἐβήσετο*, Imp. *ἐπιβήσεο* (§ 223, 10). Ep. secondary form: *βιβάσδων*, to stalk, strengthened secondary form from *βαίνω*; also *βιβᾶ*, *βιβῶντα*, *βιβῶσα* and (from *BIBHMI*) *βιβάς*; finally, Imp. *βάσκε*, and Inf. *ἐπιβασκέμεν*.
- βάλλω**, to throw, Ep. second Aor. *ἔβλην*, *ἔβλήμην* (§ 227, A (a)), Fut. *βλήσομαι*; Ep. Perf. *βεβόλημαι* (used of the mind); but *βέβλημαι* (of the body).
- βαρέω** (Ep.), to be heavy, *βεβαρηώς* (§ 223, 13).
- βεβρώδοις** (Ep.), to eat, instead of *βιβρώσκοις*.
- βέομαι** and **βείομαι**, I will go, will live, Ep. Fut. *βέη*, *βεόμεσθα* (§ 223, 7).
- βιδόμαι** (Ep.) instead of *βίζομαι*, to force, *ἐβίησατο*, *βεβίηκε*.
- βιβρώσκω**, to eat, Ep. Aor. *ἔβρων* (§ 227, A (d)); Perf. Part. *βεβρώς*, -ῶτος (§ 228).
- βλώσκω** (Ep. and poet.), to go, instead of *μλώσκω* (§ 18, 3). Aor. *ἔμολον*, *μολεῖν*, *μολών* (also X. An. 7. 1, 33, *μόλωσιν*); Perf. *μέμβλωκα* (instead of *μεμέλωκα*); Fut. *μολοῦμαι*.
- βοάω**, to cry out, Ep. Aor. *ἔβωσα* instead of *ἐβόησα* (§ 205, 5).
- βούλομαι**, to will, Ep. *βόλεται*, *βόλεσθε* (§ 207, 4), *προβέβουλα*, I prefer.
- βρυχάομαι**, to roar, Ep. Perf. *βέβρυχα*, with the sense of the Pres.
- γαμέω**, to marry, Ep. Fut. *γαμέω*; Ep. Fut. *γαμέσσεται*, Il. ι, 394, will give in marriage.
- γάννυμαι** (Ep.), to be glad, *γάννυται*; Fut. *γανύσσεται*.
- ΓΑΩ**, Ep. Perf., *γέγαμεν*, to have become, etc. (§ 228).
- γέγωνα** Ep. and poet. Perf. with the sense of the Pres. to cry out; in Hom., third Pers. Sing. *γέγωνε* (also with the sense of the Aor.), Part. *γεγωνώς*, Inf. *γεγωνέμεν*; Plup. *ἔγεγώνει*. From the Perf. a Pres. has been formed of which there are in Hom.: Inf. *γεγωνεῖν*, Impf. *ἔγεγώνευν*.
- γείνομαι** (Ep.), to be born, to be produced, Aor. Mid. to beget, to bear, Subj. *γείνεαι* instead of *γείνηαι*.
- γέντο**, to seize (§ 227, B).
- γηράω**, to grow old, second Aor. *ἐγήρα*, etc. (§ 227, A (a)).
- γοάω** (poet.), to wail, Ep. third Pers. Pl. Aor. *γόον*.
- δαίνυμι** (Ep.), to entertain, to feed (in

- stead of *δαίτ-νυμι*, § 169, Rem. 1), Fut. *δαίσω*; Mid. *δαίνυμαι*, to feast, to consume, second Pers. Sing. Impf. Ind. *δαίνυ'* (*δαίνυο* instead of *ἑδαίνυσο*, § 224, 5), third Pers. Sing. Opt. *δαινύτο* instead of *-ύιτο*, third Pers. Pl. *δαινύατο*; Aor. *ἑδαισάμην*.
- δαίω*, Ep., (a) to divide (§ 164), Fut. *δάσομαι*; Aor. (also prose) *ἑδασάμην*; Perf. Pass. *δέδασμαι*, am divided, broken, *δεδαίταται*; (b) to burn, to inflame, Perf. *δέδηκε*, he burnt; Mid. to burn, blaze, Intrans., second Aor. Subj. *δάηται*.
- δαυνάω* and *δάμνημι*, Ep. secondary form of *δαμνάω*, to subdue, from which come third Pers. Sing. Pres. *δαμνᾷ*; third Pers. Sing. Impf. *ἑδάμνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαμνᾷ*; — *δάμνησι*, *δάμναμαι*, etc.
- δαρδάνω*, to sleep, Epic Aor. *ἑδραδον* (§ 223, 11).
- δατέομαι*, Ep. secondary form, used in the Pres. and Impf., from *δαίομαι*, to divide.
- ΔΑΩ** (Ep. and poet.), (a) to teach (= *διδάσκω*), (b) to learn (= *διδάσκομαι*); to (a) belong the Ep. second Aor. *δέδαε* (Hom.), *ἑδαε* (Theoc. and Apoll.); to (b) *δεδαώς* (Hom.), *δεδάσσι* (in other authors); Ep. second Aor. Act. *ἑδάην*, I learned (§ 227, A (b)), from which Ep. *δαήσομαι*, *δεδαήκα*, *δεδαημένος*. From the Perf. a new Ep. Pres. has been formed, *δεδάσσαι*, Inf. Here belongs also the Ep. Fut. *δήω* (I shall find, meet with), *δήεις*, *δήομεν*, *δήετε* (§ 223, 7).
- δέατο* (Ep.), it seemed, Aor. *δοδόσσατο*, third Pers. Sing. Subj. *δοδόσsetai* (instead of *-ηται*).
- δεῖδω*, to fear, the Pres. occurs only in the first Pers., Fut. *δεῖσομαι*; Aor. *ἑδείσα*, Ep. *ἑδδείσα* (as is probable originally *ἑδδείσα*), Perf. Ep. *δεῖδοικα* instead of *δέδοικα*, and *δεῖδια* Ep. instead of *δέδια* (§ 228).
- δείκνυμι*, to show, Ion. (ΔΕΚ) *δέξω*, *ἑδεξα*, etc.; Mid. *δείκνυμαι* in the Ep. dialect has also the sense, to greet, to welcome, to drink to; so also in the Perf. *δέδεγμα* with the sense of the Pres., *δειδέχεται* third Pers. Pl.; Plup. *δεῖδεκτο*, to welcome, *δειδέχατο*.
- δέρκομαι*, to see, Ep. second Aor. *ἑδράκον* (§ 223, 11).
- δέχομαι*, to receive, Ion. *δέκομαι*; in Hom. this verb signifies also, to take, excipere, to await (e. g. an attack, a wild beast), in the following forms: *δέχεται* instead of *δέχονται* (§ 220, 13), Il. μ, 147, Perf. *δέδεγμαι* with the sense of the Pres., Fut. *δεδέξομαι*, excipiam, second Aor. Mid. *ἑδεκτο*, etc. (§ 227, B); Perf. Mid. *δεδοκημένος*, awaiting, lurking, Il. ο, 730.
- δέω* (instead of *δέεω*), Ep. instead of *δέω*, to want, from which come *ἑδέησε*, he wanted, *ἑδήσεν*, he was in want of; Mid. *δέομαι*, to be wanting, Fut. *δεύησομαι*.
- ΔΙΔΗΜΙ** (ΔΕ-), Ep. and older Ionic-Att. (Xen.), secondary form of *δέω*, to bind, *διδέασσι* (Xen. An. 5. 8, 24); Impf. *δίδη* instead of *ἑδίδη*, Il. λ, 105.
- δίζηναι* (Ep. and Ion.), to seek; it retains the η (contrary to § 170, 1, comp. **ΑΗΜΙ**): *ἑδίζητο*, *ἑζέζηντο*, *δίζησθαι*, *διζήμενος* (in Herodotus); *δίζηναι* (Hom.), *δίζεαι* (Theoc.); Fut. *διζήσομαι*; Aor. *ἑδιζήσάμην*.
- ΔΙΗΜΙ** (ΔΙΕ-), of the Act. only *ἑνδιέσασθαι* (third Pers. Pl. Impf.), Il. σ, 584, they drove away; Mid., to make one run, to make free, oftener to scare, to chase (specially with the Inf.), *διένται*, Il. ψ, 475, *διέσθαι*, Il. μ, 304, Subj. *δίηται*, *διώνται*, Opt. *διώιτο* (comp. *τίδοιτο*).
- δίω* (Ep.), to flee, *διε*, *δείδω*, *δίον*, I fled.
- δουπέω* (Ep.), to sound, Perf. *δεδουπέτος*; Aor. *ἑδούπησα* and *ἑγδούπησα* (from **ΓΔΟΥΠ-**, comp. *τύπτω* and *κτυπέω*).
- δύναμαι*, to be able, second Pers. Ion. *δύνει*; Aor. Ep. *ἑδυνάσθην* and *ἑδυνήσάμην* (§ 179, 2).
- δύνω*, to go in, to wrap up, Ep. *δύμεναι* instead of *δύναι* from *ἑδυν*; Ep. second Aor. Mid. *δύσετο*, *δύσεο*, *δυσόμενος* (§ 223, 10).
- ἑγείρω*, to awake, Ep. Aor. *ἑγρετο*, he awoke, etc. (§ 223, 11); Ep. forms of Perf. *ἑγρήγορα* are *ἑγρήγορδε*, etc. (§ 228). From the Perf. has been formed the Pres. *ἑγρηγορόων*, watching, Od. υ, 6, as if from *ἑγρηγοράω*.
- ἑδω* and *ἑσθω* (Ep.), to eat (= *ἑσθίω*). Inf. *ἑδμεναι* (§ 229); Impf. *ἑδον* and *ἑδεσκον*; Perf. *ἑδηδώς*; Perf. Mid. or Pass. *ἑδήδοται*.
- ἑΘΩ**, from which come the Ep. *ἑθων*, wont, accustomed, and the Perf. *ἑθωδα* (§ 140, Rem. 3).
- ἑΙΔΩ**, **ἑΙΔΩ**, Aor. *ἑιδον*, I saw, Ep. *ἑιδον*, Inf. *ἑιδέειν*, Subj. *ἑιδωμι*; Ep. Pres. Mid. *ἑιδεται*, it seems, *ἑιδόμενος*, or



- pearing, making like; Fut. εἶσομαι; first Aor. εἰσάμην and εἰσάμενος and εἰσάμενος (§ 219, 4); second Aor. ἰδόμεν, *I saw*.
- ΕΙΚΩ**, third Pers. Sing. Impf. εἶκε, *it appeared*, Il. σ, 520; Perf. εἶκα, *I am like*, Ep. third Pers. Dual εἶκτον and Plur. εἶκτην (§ 228), Part. εἶκώς and Il. φ, 254. εἶκώς, εἰκῦα and Il. σ, 418. εἰκουῖαι; Ep. Plur. Mid. ἤϊκτο and εἶκτο, *it was like*.
- εἰλύω (Ep.), *to cover, envelop*, εἰλύσω, εἰλύμαι, third Pers. Pl. εἰλύσονται; from εἰλύω comes Aor. Pass. ἐλύσθην.
- εἰλω, *to press, to drive*, from which in Hom. only εἰλόμενος; in the same author, εἰλέω, εἰλέων; the rest are from ἔλ, e. g. ἔλσαν, Inf. ἔλσαι and ἐέλσαι, Part. ἔλσας (§ 223, 6); ἔελμαι, ἐελμένος; second Aor. Pass. ἐάλην (from ἔλλω), third Pers. Pl. ἔλεν, ἔληναι and ἔλημεναι, ἔλεῖς.
- εἰμί, *to be*, § 225.
- εἶμι, *to go*, § 226.
- εἶργω, *to shut out*, Ep. Impf. ἐργαζον (§ 162). Comp. ἐργω.
- εἶρομαι (Ep. and Ion.), *to ask*, Impf. εἰρόμην; Fut. εἰρήσομαι; second Aor. ἠρόμην, Subj. ἐρώμεδα, Opt. ἐροιτο, Inf. ἐρεσθαι in Hom. with the accent of the Pres.; — Ep. secondary forms of the Pres. (a) ἐρέομαι, ἐρέεσθαι; Impf. ἐρέοντο; (b) ἐρέω, Subj. ἐρεώμεν, Opt. ἐρέοιμεν, Part. ἐρέων.
- ΕΙΡΥΜΙ**, see ἐρύω.
- εἶρω, Ep. and Ion., *sero, to arrange in a row, to string*, first Aor. ἐξείρας, *exserens*, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἐερμαι, ἐερμένος (in Herod. ἐρμένος), Plur. ἐερτο.
- εἶρω, *to say*, Pres. only Ep., Fut. ἐρῶ, Ep. ἐρέω.
- εἶσα, Ep. Aor., *I placed*, from the stem ἔδ- (comp. sed-co), Opt. ἀνέσαιμι, Imp. εἶσον, Part. ἔσας (ἀνέσαντες; ὑπέσας, Her. 3, 126. 6, 103), Inf. ἐφέσσαι; Aor. Mid. ἐσάμην and ἐέσσατο, Part. ἐφεσσάμενος (Her. 1, 66. εἰσάμενοι), Imp. ἐφессαι; Fut. ἐφέσσεσθαι.
- εἰλύνω, *to drive*, Pres. ἐλάω, Ep. ἐλόω; Impf. Ep. ἔλων; Fut. Ep. ἐλόωσι instead of ἐλώσι; Ep. Perf. ἐληλάμενος (§ 223, Rem. 4), third Pers. Sing. Plur. ἐληλάδατο (§ 220, Rem. 2); Ion. Perf. ἐλήλασμαι and Aor. Pass. ἠλάσθην.
- εἰλίξω, *to whirl*, Ep. second Aor. Mid. ἐλέλικτο (§ 227, B).
- ἐνέπω or ἐννέπω (Ep.), *to say, to tell*, Impf. with the sense of the Aor. ἐνεπον, ἐννεπον, Aor. ἐνισπον (comp. ἐσπόμην from ἔπομαι), Imp. ἐνισπες, Subj. ἐνίσπω, Opt. ἐνίσποιμι, Inf. ἐνισπεῖν, Fut. ἐνίψω and ἐνισπήσω.
- ἐνήνοδα, Ep. Perf. from ἔΝΘΩ or ἔΝ-ΕΘΩ with the sense of the Pres. and Impf., ἐπενήνοδε, *to sit on*, Il. β, 219. *to lie on*, H. Cer. 280. Comp. ἀνήνοδε above.
- ἐνίπτω (Ep.), *to chide*, second Aor. ἐν-ἐνίπον, ἦν-ἦπαπεν (§ 219, 7).
- ἐννύμι, *to clothe*, Ep. and Ion. εἶνυμι; Ep. Fut. ἔσσω; Aor. ἔσσα and ἔσα, ἐσδάμην, ἐέσσατο, ἔσασθαι; Perf. εἶμαι, εἶσαι (and ἔσσαι), εἶται, etc., εἶμένος; second Pers. Plur. ἔσσο, third Pers. ἔστο and ἔεστο, third Pers. Dual ἔσθην, third Pers. Pl. εἶατο; — on ἐέσσατο, ἔεστο, comp. § 219, 4.
- εἶκα, *I am like*, § 228. Comp. ΕΙΚΩ.
- ἐπαῖω, *to understand*, Aor. ἐπήϊσα (i), Herod. and Apollon. (§ 130, Rem. 1); the poet. ἀῖω is found only in Pres. and Impf.
- ἐπαυρίσκομαι (Ep. and poet.), *to receive advantage or injury from a thing*, Aor. ἐπηυρόμην, ἐπαυρέσθαι (first Aor. ἐπηυράμην in Aeschyl. and in the later writers); Fut. ἐπαυρήσομαι. Of the Act. in the sense *to touch, to injure*, Homer uses, second Aor. Subj. ἐπαύρη, Inf. ἐπαυρεῖν, ἐπαυρέμεν.
- ἐπίσταμαι, *to know*, second Pers. ἐπίστη, Ion. poet.
- ἐπω, as a simple, in Act. only Ep. in the sense *tracto aliquid, to take care of* (Il. ζ, 321); generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσ-επον, in Homer ἐπέσπον, ἐπισπεῖν, ἐπισπών; Fut. ἔψω, Ep. ἐφέψεις; Mid. also as a simple, generally signifying *to follow*; Impf. Ep. ἐπόμην instead of εἰπόμην; Fut. ἔψομαι; second Aor. Mid. ἐσπόμην. σπέσθαι, σποῦ (ἐπισποῦ); Ep. forms: σπεῖο, ἐσπέσθω. Subj. ἔσπωμαι, Opt. ἐσποίμην, Inf. ἐσπέσθαι and σπέσθαι, Part. ἐσπόμενος. Herodot. has from περιέπω also περιεφθῆναι and περιέψεσθαι instead of περιεφθῆσεσθαι.
- ἐργω, commonly ἐέργω, Ep., instead of εἶργω, *to shut in and shut out*, with the secondary forms ἐέργνυμι, ἐργάδω, ἐργάδω, Aor. ἐρξα; Perf. Mid. or Pass. ἐεργμαι, third Pers. Pl. ἐρχεται



- third Pers. Pl. Plup. ἐόρχατο and ἔρχατο; Aor. Pass. ἐρχθεις.
- ἔρδω and ῥέζω (Ep.), to do, Fut. ῥέξω, Aor. ἔρρεξα and ἔρεξα, or ἔρξω, ἔρξα; Perf. ἔοργα, Plup. ἐώργειν (§ 140, Rem. 3), Perf. Mid. or Pass. ἐεργμένοσ, Aor. Pass. ῥεχθεις, ῥεχθῆναι.
- ἐρείδω, to prop, Ep. Perf. ἐσηρέδδται (§ 219, 8).
- ἐρείπω (poet. and prose), to throw down, Ep. Plup. ἐρέριπτο (§ 219, 8).
- ἐριδαίνω (Ep.), to fight, Aor. Mid. ἐριδήσασθαι.
- ἐρίζω, to fight, Ep. ἐρίζομαι, Perf. Mid. ἐρήρισμαι (§ 219, 8).
- ἔρβω, to wander about, Ep. Aor. ἔρσαι, to hurry away (§ 223, 6).
- ἐρυδαίνω (poet.), to reddén, Fut. ἐρυθήσω.
- ἐρύκω, to keep off, Ep. second Aor. Act. ἡρύκακον, ἐρυκακείν (§ 219, 7).
- ἐρύω and εἰρύω (Ion. and Ep.), to draw, Fut. ἐρύσω (σσ) and Ep. ἐρύουσι; Aor. ἐρύσα (σσ) and εἰρύσα; Fut. Mid. ἐρύσομαι and Ep. ἐρύεσθαι; Aor. ἐρύσάμην (σσ) and εἰρυσάμην; Perf. Pass. third Pers. Pl. εἰρύαται, Il. ξ, 75, and Plup. εἰρυντο, Il. σ, 69. εἰρύατο, Il. ο, 654 (of ships drawn to land, υ long in the Arsis); Plup. Mid. εἰρυντο (φάσγανον, had drawn the sword, υ long in the Arsis), Od. χ, 90.—Secondly, the Mid. in Hom. and poet. takes the sense to save, to shelter (from danger); in this sense there are the following forms: ἐρύσο, εἰρύτο and ἐρύτο, which are to be regarded as syncopated forms of the Impf.—The two following Mid. secondary forms have also the sense of to guard: (a) Ep. ἑλύτμι, Inf. εἰλύμεναι, Hes. Opp. 816. Mid. to guard, εἰρναται instead of εἰρυνται, Inf. ἐρυσθαι, εἰρυσθαι;—(b) Ep., poet. and, though very rare, Attic prose ῥύομαι, Inf. ῥύσθαι instead of ῥύεσθαι; Impf. third Pers. Sing. ἐρύτο, was watched, Hesiod. Th. 304, third Pers. Pl. ῥύατ' instead of ἐρύοντο (they protected); Aor. ἐδρύσάμην and Ep. ῥύσάμην (but Il. ο, 29. ῥύσάμην).
- ἔρχομαι, to go, Ep. Perf. εἰλήλουθα, first Pers. Pl. εἰλήλουθμεν; Epic Aor. ἤλυθον.
- ἔχω, to have, Ep. Aor. ἔσχεδον, σχέδον and ἔσχον (§ 162); Ep. Perf. ἔχωκα (for δκωχα, κ and χ being transposed, and the word having the Attic Redup.); Ep. Plup. ἐπώχατο they were closed, Il. μ, 340.
- ἔημαι, to sit, ἔαται, ἔατο (Ion.), and εἵαται, εἵατο Ep., instead of ἦνται, ἦντα ἡμύω (Ep.), to sink, Perf. ὑπεμνήμυκε, to let the head sink, Il. χ, 491. The above form has the Att. reduplication ἐμ-ήμυκε (§ 219, 8), and is strengthened by ν (§ 208, 5).
- ἑέρομαι (Ep.), to warm one's self, Fut. ἑέρομαι (§ 223, 6); Aor. ἐθέρην, Subj. θερέω.
- δηλέω (Ep. and poet.), to sprout, Fut. δηλήσω, etc.; Perf. τέθηλα (τεθάλυις Ep. § 223, 13); second Aor. ἔθαλον.
- θηπῶ (Ep.), to stur, Perf. τέθηπα; Plup. ἐτεθήπεα; second Aor. (from ΤΑΦΩ) ἔταφον.
- θνήσκω, to die, Perf. τέθνηκα, Pl. τέθναμεν, etc. (§ 228).
- δρώσκω (Ep., Ion., and poet.), to spring. Aor. ἔθορον; Fut. δοροῦμαι, Ep. δορέομαι; Perf. τέθορα. See § 161, 14.
- ἰδρώω (Ion.), to sweat, ἰδρώσι, ἰδρώντες, ἰδρώσα, ἰδρόην (§ 137, Rem. 1).
- ἵημι, to send (Ep. and Ion.), Aor. ἔηκα; Fut. ἦσω, but Od. σ, 265, ἀνέσει; in the Ep. and Ion. dialects, there are several forms from the theme ἰῶ, e. g. ἀνίει instead of ἀνίησι Her., ξύνιον instead of ξυνίεσαν Hom., ἐμετίετο and μεμετιμένος Herod., instead of μεδίετο, μεδειμένος.
- ἰκνέομαι, to come, Ep. Pres. ἴκω and Impf. ἴκον; Ep. Aor. ἴξον (§ 223, 10) and ἴκτο, etc. (§ 227, B).
- ἰαήμι (instead of ἰαᾶ), to be merciful Of the Act. only the Ep. Imp. ἰαήθι, be merciful (in addresses to the gods) instead of ἰαᾶθι (§ 224, 6), as in Theoc. 15, 143, Subj. Ep. ἰλήκησι; Plup. Opt. Ep. ἰλήκοι; Mid. poet ἱλαμαι, to appease.
- ἴσάμι (Dor.), to know, ἴσῃς, ἴσάτι, ἴσαμεν, Part. ἴσας.
- καίνυμαι (Ep.) instead of καίδνυμαι (§ 169, Rem. 1) from the stem ΚΑΔ, to excel, Perf. κέκασμαι; Plup. ἐκέκασμην.
- καίω, to burn, Ep. Aor. ἔκηα (Trag. ἔκεα), Subj. κήομεν instead of -ομεν. Opt. third Pers. Sing. κήαι, third Pers. Pl. κήαιεν, Inf. κήαι (in the Odys. also κείαι, κέλομεν, κείαντες): Aor. Mid. ἐκηάμην, κηάμενος (in the Odys. κειάμενος, κείαντο); second Aor. Act. ἐκάην (I burned, Intrans.) Inf. καήμεναι.

εάμνω, to weary one's self, Ep. κεκμηώς, -ώτος, -ότος (§ 223, 13), Ep. second Aor. Subj. κεκάμω (§ 219, 7).

κειμαι, to lie, in Hom. κέονται, as if from κέομαι; Ep. and Ion. κέεται, κέεσθαι; second Pers. Sing. κείσαι and κείαι, third Pers. Pl. κείνται and Ep. κείαται and (Ion.) κέαται, Subj. κέωμαι, third Pers. Sing. κῆται; Impf. κέατο and κείατο Ep. instead of ἔκειντο; κέσκετο; Ep. Fut. κείω, κέω, κείων, κέων, κείεμεν.

κείρω, to shear off, cut off, Ep. κέρσω, ἔκερσα (§ 223, 6), but ἔκειράμην.

κέλλω, to drive, Ep. ἔκελσα (§ 223, 6).

κέλομαι (Ep. and poet.), to urge, Fut. κελήσομαι, first Aor. ἔκελησάμην; second Aor. ἔκεκλόμην, etc. (§ 223, 11).

κεντέω (Ep.), to prick, stimulate, Aor. κένσαι (§ 223, 6).

κεράννυμι, to mix, Ep. κερᾶω (κερῶντας) and κεραίω (Imp. κέραιε), κερνάω (κινῶς, Impf. ἐκίρνα) and κίρνημι (Impf. ἐκίρνη, κινῶς); Ep. Mid. κέρωνται (as if from κέραμαι); Impf. κερῶντο Ep. instead of ἔκερῶντο from κερᾶω.

κερδαίνω, to gain, in Ion. and later writers: ἐκέρδησα; κερδήσεσθαι and κέρδανόμεν in Herod.

κεύδω (Ep.), to conceal, Fut. κεύσω, Aor. ἔκευσα; Perf. κέκευθα; second Aor. ἔκιδον, κύδον, Subj. κεκίδω (§ 219, 7); Mid. only Pres. and Impf.

κηδύνω, to make anxious, in the Act. only Ep. Fut. κηδήσω; Perf. κέκηδα, I am anxious; Ep. Fut. Perf. κεκαδήσομαι, Il. Σ, 353.

κίδναμαι, Ep. secondary form of σκεδάννυμαι, to scatter, only Pres. and Impf.

κίτνυμαι (Ep.) instead of κινέομαι, to stir one's self, to be moved, Pass. κινύμενος.

κινᾶω and κίρνημι, Ep. secondary form of κεράννυμι, to mix, from which comes the Part. κινῶς, Impf. ἐκίρνα and κίρνη.

κιχάνω and κιχάνομαι (Ep. and poet.), to reach, meet with, Aor. ἔκῖχον, Fut. κιχήσομαι, other forms not found in the Att. poets; but Ep. Impf. ἐκίχανον, second Pers. ἐκίχεις (from ΚΙΧΕ-); second Aor. Subj. κιχῶ and κιχείω, Opt. κιχείην, Inf. κιχῆναι, Part. κιχέις and Mid. κιχήμενος; Aor. Mid. ἐκιχῆσατο.

κίω (Ep.), to go, only Pres and Impf. The Part. κίων is accented like ἰών; Aor. μετεκίαδον (§ 162).

κλάζω, to sound, Ep. Perf. with the sense of the Pres. κέκληγα, κέκληγώς, Pl. κέκληγοντες (as if from κέκληγω); Aor. ἔκλαγον.

κλείω, to shut, Ep. and Ion., κληῖω, Aor. ἐκλήϊσα (ι), κληῖσαι; Perf. Mid. or Pass. κέκληϊμαι (third Pers. Pl. κέκλειται instead of κέκληται); Aor. Pass. ἐκλήϊσθην; from the Ion. κληῖω come the forms often found in the Att. writers, viz. κλήω, ἔκλησα, κέκλημαι.

κλέω (Ep.), to celebrate, of which only κλέομαι, Impf. ἐκλέο instead of ἐκλέεο (§ 220, 10).

κλύω (Ep.), to hear, Imp. κλύε, κλύετε; second Aor. Imp. κλῦδι, κλῦτε; and κέκλῦδι, κέκλυτε (§ 227, A (c)); the Impf. ἔκλυον is used instead of the Ind. Pres.

κόπτω, to strike, second Perf. κέκοπα in Hom., instead of κέκοφα.

κορέννυμι, to satisfy, Ep. Fut. κορέω and κορέσω, Perf. κέκορημαι, to which the Part. κέκορηώς (§ 223, 13) in respect to its meaning belongs.

κοτέω and κοτέομαι (Ep.), to be angry, first Aor. Part. κοτέσας; Perf. Part. κέκοτηώς (§ 223, 13); Mid. Fut. κοτέσομαι (σσ); Aor. ἔκοτεσάμην (σσ).

κράζω, to bawl, cry out, poet. Perf. κέκραγα, κέκραγμεν, etc. (§ 228); Fut. κέκράζομαι, Aristoph.

κραίνω (Ep. and poet.), to complete, accomplish, Ion. commonly κρααίνω, Impf. ἐκρααίνον; Ep. Fut. κρανέω; Aor. ἔκρηνα and Ep. ἐκρήνηνα, Imp. κρήνον and Ep. κρήνηνον, Inf. κρήναι and Ep. κρήναι; Ep. Perf. Pass. κέκρανται (Eur. κέκρανται); Ep. Fut. Mid. κρανέομαι.

κτείνω, to kill, Ep. Fut. κτενέω (Ep. Part. κτανέοντα, κατακτανέουσι(ν) and κατακτανέεσθε with the variable α; Aor. Ep. and poet. ἔκτανον; Ep. second Aor. Act. ἔκταν, etc. (§ 227, A (a)); first Aor. Pass. third Pers. Pl. ἔκταθεν Ep., instead of ἔκτάθησαν.

κυρέω, rarely κύρω (Ep. and poet.), to find, to reach, Aor. ἔκυρσα (§ 223, 6), and more seldom ἐκύρησα, Fut. κύρσω and more seldom κυρήσω; Perf. κέκυρηκα.

λαγχάνω, to partake, Ion. Fut. λάξομα, Ep. Aor. Subj. λελάχω (§ 219, 7), Trans. to make partaker in the phrase δανόντα πυρός, to give the dead the honor of fire, i. e. make him partake

- of; Perf. *λέλογχα* Ep., instead of *εἴληχα* [Od. λ, 304. *λελόγχασι*].
- ΛΑΖΤΜΑΙ** (= *λάζομαι*, to take), Epic *ἐλάζυτο*.
- λαμβάνω**, to receive, Ion. *λάμψομαι*, *λελάβηκα*, *λέλαμμαι*, *λελάμφθαι*, *ἐλάμφθην*, *λαμπτέος*; also Dor. *λελάβηκα*, but *λέλαμμαι*, *λελάφθαι*; in Dramatists *λέλημμαι*; Ep. Aor. *λελαβέσθαι* (§ 219, 7).
- λανθάνω**, Ep. oftener *λήθω*, to be hidden, concealed; Ep. second Aor. Act. Subj. *λελάθω* and Mid. *λελαδόμην* (§ 219, 7); Perf. Mid. *λέλασμαι*; in Theoc. *λασθήμεν* (= *λησθῆναι*) instead of *λαδέσθαι*; *ἐπιλήθω* and *ἐκλήθω*, to cause to forget, Ep. Aor. *ἐπέλησα*; *ἐκλέλαθον*.
- λάσκω** (Ep. and poet.), Aor. *ἐλάκον*; Ep. Perf. *λέληκα* (poet. *λέλακα* and *ἐκλέλακα* even in Demos.) with the sense of the Pres.; Ep. Part. *λεληκώς*, *λελάκυια* (§ 223, 13); Fut. *λακήσομαι*; first Aor. poet. *ἐλάκησα*, Ep. Aor. Mid. *λελάκοντο* (§ 219, 7).
- ΛΕΧΩ** (Ep.), to cause to lie down, *ἐλεξα*, *ἐλεξάμην*, I laid myself down, I lay, I rested, Ep. Aor. *ἐλέγμην*, etc. (§ 227, B).
- λούω**, to wash, Ep. *λοέω*, *λουέω*, Impf. *ἐλούεον*, *ἐλόεον*; Aor. Inf. *λοέσσαι*, Part. *λοέσσας*; second Aor. Act. *έλοον*, third Pers. Sing. *λόε* Od. π 361, *λόον*; Mid. Pres. Inf. *λούεσθαι* and *λουῖσθαι*; Fut. Mid. *λοέσσομαι*; Aor. Mid. Inf. *λοέσσασθαι*; Part. *λοεσσάμενος*; Perf. Mid. or Pass. *λέλουμαι*.
- λύω**, to loose, Ep. second Aor. Mid. *λύτο*, *λύντο* (§ 227, A (c)); Ep. Plup. Opt. *λελύτο* (§ 224, 3).
- Μαίνομαι**, to rave (*εκμαίνω*, to make raving, also Aor. *ἐμνηνα*, Arist.; doubtful X. H. 3. 4, 8); second Perf. *μέμνηνα* (Soph.), I am raving (Theoc. 10, 31, *μεμάνημαι*); the Fut. is *μανοῦμαι* in Herod. (*μανήσουαι* in the later writers).
- μαίομαι** (Ep.), to seek, Fut. *μάσομαι* (*ἐπιμάσσεται*); Aor. *έμασάμην*.
- μανθάνω**, to learn, Fut. in Theoc. *μαθεῖμαι* (like *μαχοῦμαι*).
- μάρναμαι** (Ep.), to fight, only Pres. and Impf., like *δύναμαι*, but Opt. *μαρνούμην*, Od. λ, 513.
- μάχομαι**, to contend, Epic *μαχέονται*, *μαχεῖται*, *μαχέοιτο*, *μαχέοντο*, Part. *μαχειόμενος* and *μαχεσίμενος*; Ep. Fut. *μαχήσομαι* and *μαχέσομαι*; Aor. *έμαχεσάμην*.
- ΜΑΩ** (Ep.), to strive for, Perf. with the sense of the Pres., in Sing. *μέμονα* (comp. *γέγονα* with ΓΕΓΑΑ), *μέμαπον*, *μέμαμεν*, etc. (§ 228).
- μείρομαι** (poet.), to obtain, Ep. *ἐμμορε* third Pers. Sing. Perf. (and Il. α, 278), third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. *εἴμαρται*, it is determined (§ 123, 4).
- μέλω**, commonly Impers. *μέλει*, it concerns, I lay it to heart, Ep. Perf. *μέμηλε*, Part. *μεμηλώς*; Ep. Perf. Mid. *μέμβλεται* and Plup. *μέμβλετο* instead of *μεμήληται*, *έμεμήλητο*, comp. *βλάσκω*; yet these forms were more properly considered as a Pres. and Impf.
- μενοινάω**, *μενοίνεον*, § 222, I, A (2).
- μηκδομαι**, to bleat, Ep. Perf. *μέμηκα* with the sense of the Pres., *μεμάκυια* (§ 223, 13); Aor. *μάκων*; from the Perf. the Impf. *έμέμηκον* is formed.
- μιάινω**, to stain, Ep. second Aor. *μιάνθην* (§ 227, B).
- μίγνυμι**, to mix, Ep. Aor. *μίκτο* (§ 227, B).
- μυκδομαι**, to roar, Ep. *μέμυκα*, Aor. *έμυκον*.
- Ναίω**, Ep. and poet., to dwell, first Aor. *ένασσα*, I caused to dwell; Mid. with Pass. Aor., to settle down: *νάσσομαι*, *άπενασσάμην*, *ένάσθην*.
- νεικέω** (Ep., poet., and Ion.), to quarrel, Fut. *νεικέσω*, Aor. *ένείκεσα* (§ 223, 1).
- νίζω**, to wash, Pres. and Impf.; the other tenses are formed from *νίπτω*, which among the later writers came to be used in the Pres. and Impf. also; thus, Fut. *νίψω*, Perf. Mid. or Pass. *νένιμμαι*, poet.; Aor. Pass. *ένίφθην*, Hippocr.
- νίσσομαι** (Ep.), to go, Fut. *νίσομαι* (the form *νείσσομαι* is rejected).
- ’ΟΔΥΣΣΟΜΑΙ** (Ep.), Aor. *ώδυσάμην*, to be angry, *όδυσσάμενος*; Perf. *όδώδυσμαι* with the sense of the Pres. (§ 219, 8).
- οἶδα**, to know, § 228.
- οἶομαι**, to think; Ep. *οἶω*, *οἶτω*, *οἶτομαι*, *οἶόμην*, *οἶοιτο*; Aor. Mid. *οἶσάμην*; Aor. Pass. *ώτισθην*, *οἶσθεις*.
- ὄνομαι** (Ep. and Ion.), to blame, *ένοσαι* third Pers. Pl. *ένονται*, Imp. *ένοσο*. Impf. *ώνόμην*, Opt. *ονόμην*, *ονοιτο* Fut. *ονόσομαι*; Aor. *ώνοσάμην* and *ώνόσθην*; Ep. *οὔνεσθε* (comp. *οὔλόμενος*), Il. ω, 241, instead of *δνεσθε* and this instead of *δνοσθε* from *’ΟΝ*. Ep. Aor. Mid. *ένατο*.

- ἰράω, to see, Ion. ὀρέω, Epic ὀρόω, Impf. ὤρεον; Ep. second Pers. Sing. Pres. Mid. ὀρήαι, third Pers. Sing. Impf. ὀρήτο; Ion. Perf. ὤπωπα.
- ΟΡΕΓΝΥΜΙ, from which Ep. ὀρεγνύς, stretching out; ὀρέγω, to stretch; Mid. to stretch one's self, to reach after, Ep. Perf. Mid. ὀρώρεγμαι, third Pers. Pl. ὀρωρέχεται (§ 219, 8), Plur. third Pers. Pl. ὀρωρέχато.
- ὀρνύμι (poet.), to excite, Fut. ὀρσω, Aor. ὤρσα (§ 233, 6); Ep. Perf. Intrans. ὤρωρα (§ 219, 8), Subj. ὀρώρη, Plur. ὀρώρει and ὠρώρει; Ep. Aor. ὠρορεν; Mid. ὀρνύμαι, to rouse one's self, to stir, Ep. Fut. ὀρεῖται, Aor. ὠρόμη; Ep. Aor. Mid. ὠρτο, etc. (§ 227, E); Ep. Perf. ὀρώρεται, Subj. ὀρώρηται (§ 219, 8).
- ὀσφραίνομαι, to smell, Ion. Aor. Mid. ὀσφραντο.
- οὐτάω, to wound, Ep. Aor. οὐτάω, etc. (§ 227, A (a)).
- ὀφείλω, to owe, be under obligation, ought, must, Ion., poet. (except in the dramatic dialogues of Att. writers), and in late prose ὀφελον, -ει, -ε, Ep. ὠφελον, ὀφελον, in Ionic which express a wish.
- ὀφέλλω (Ep.), to increase, only Pres., Impf., and Opt. Aor. ὀφέλλειεν, Od. β, 334.
- Πάλλω, to shake, Ep. second Aor. Act. ἀμπεπαλὼν (§§ 207, 7, and 219, 7) and second Aor. Mid. πάλτο (§ 227, B).
- πάσχω, to suffer, Ep. Perf. Part. πεπαδυῖη, as if from πέπαδα; Ep. Perf. πέποσθε (§ 228, Rem.).
- πατέομαι (Ion.), to taste, to cat, Aor. ἐπύσάμην; Perf. πέπασμαι.
- πείθω, to persuade, second Aor. Act. ἐπιῶν, Aor. Mid. ἐπιδόμην, only poet. in the Att. writers (πιδοῦ is a false reading in Plat. Phaed. p. 117, a); Ep. second Aor. Act. πέπιῶν, Subj. πεπιῶ, Opt. πεπιδοίμι, Inf. πεπιθεῖν, Part. πεπιδὼν, Imp. πέπιθε (§ 219, 7); second Aor. Mid. ἐπιδόμην, to trust, Opt. πεπιδοίτο; from the second Aor. come πιθήσω, to be obedient, πεπιθήσω, to be convinced, πιθήσας, obedient; on ἐπέπιθμεν and πέπεισθι (see § 228).
- πείλω, to draw near (Trag. πελάδω, πλάδω), Fut. πελάσω, poet. sometimes πελώ; Ep. Aor. Pass. ἐπελάσθη, poet. Att. ἐπλάθη, Mid. Ep. ἐπλήμην, etc., Att. ἐπλάμην (§ 227, A (a)); Ep. Perf. πεπλημένως, Att. πέπλάμην.
- πέλω (poet.), to destroy. Fut. πέρσω; first Aor. ἔπερσα (§ 223, 6), second Aor. ἔπράδον (§ 223, 11); Ep. second Aor. Mid. Inf. πέρδαι (§ 227, B).
- πέτομαι, to fly, second Aor. ἐπτόμην, etc. (§ 223, 11).
- πεύδομαι (poet. instead of πυνθάνομαι), Ep. second Aor. Mid. Opt. πεπύδοιτο; Perf. πέπυσμαι (§ 223, 14).
- πέφνον, ἔπεφνον, Ep. second Aor. Act. of ΦΕΝΩ, to kill (§ 219, 7), Part. πέφνων with irregular accentuation; Ep. Perf. Pass. πέφαται, πεφάσθαι; Fut. Perf. πεφήσομαι (comp. δεδήσομαι from δέδεμαι).
- πήγνυμαι, to fix, Ep. Aor. πήκτο, κατέπηκτο (§ 227, B).
- πίλναμαι, Eq. secondary form of πελάζω, to draw near, only Pres. and Impf.
- πίμπλημι, to fill, Ep. Aor. Mid. πλήτο, etc. (§ 227, A (a)).
- πίπτω, to fall, Ep. πεπτεῶς (§ 228).
- πιτνάω and πίτνημι, Ep. secondary form of πετάννυμι, to spread out, from which come Impf. πίτνα instead of ἐπίτνα, and Part. πιτνάς.
- πλήσσω, to strike, Ep. second Aor. Act. ἐπέπληγον, πέπληγον and πεπληγόμεν (§ 219, 7).
- πλώω (Ion.), to sail, Ep. second Aor. Act. ἔπλων, etc. (§ 227, A (d)).
- πνέω, to breathe, in Hom. Perf. πέπνυμαι (§ 223, Rem. 2), to be animated, intelligent; second Aor. Act. Imp. ἀμπνυε, second Aor. Mid. ἀμπνύτο (§ 227, A (e)); Aor. Pass. ἀμπνύνθη instead of ἀμπνύθη (§ 223, 12).
- πτήσσω, to crouch, shrink from fear, Aor. ἔπτηξα; second Aor. καταπτᾶκων, Aeschyl. Eum. 247; Perf. ἔπτηχα, Part. Ep. πεπτηῶς, ὥτος (§ 223, 13); Ep. second Aor. καταπτήτην (§ 227, A (a)).
- ραίνω, to sprinkle, regular Aor. ἔρρανα. Perf. Mid. or Pass. ἔρρασμαι. In Hom. ἔρράδαται (§ 220, Rem. 2).
- ρέζω, see ἔρδω.
- ριγέω (Ep. and poet.), to shudder, Fut. ριγήσω; Aor. ἔρρίγησα; Perf. Ep. ἔρρίγα.
- Σαώω, σώω and σόω (Epic), to save (= σώζω); from σαώω Fut. σαώσω Imp. Pres. Act. σάω (§ 222, I, A (4)); third Pers. Sing. Impf. Act. σάου and σάω instead of ἐσάοε; Aor. ἐσάωσα; Fut. Mid. σαώσομαι, Aor. Pass. ἐσαώθη; from σώω Part. σώοντες and Impf. σώεσκον; from σόω Subj. Pres. σόη, σόης, σόωσι.
- τεύω (poet.), to put in violent motion

- Mid. *to haste*, Ep. Aor. ἔσσευα and σεῦα, ἐσσεύαμην and σεύαμην (§ 223, 8); Perf. ἔσσυμαι (§ 223, 14); Plup. ἐσσύμην; second Aor. Mid. ἐσσύμην, etc. [§ 227, A (e)]; Aor. Pass. ἐσσύδην Soph., ἐξεσύδην Hom. — On the Ep. σεῦται, σοῦται, etc., see § 229.
- σκίδναμαι, *to scatter*, Ep. secondary form of σκεδάννυμαι, only Pres. and Impf.
- στερέω, *to rob*, first Aor. Inf. στερέσαι Ep. instead of στερῆσαι.
- στυγέω, *to fear, to hate*, Ep. second Aor. ἔστυγον; first Aor. ἔστυξα, Trans., *to make fearful*.
- ΤΑΓΩ, Epic second Aor. τεταγών, *seizing*.
- ΤΑΛΑΩ, *to endure*, Ep. Aor. ἐτάλασα, Subj. ταλάσσω; second Aor. ἔτλην (§ 191, 4); Perf. τέτληκα, τέτλαμεν (§ 228), Fut. τλήσομαι.
- ιανύω (poet.), *to stretch*, Ep. τάνυται (§ 229).
- ταράσσω, *to disturb*, Ep. second Perf. τέτρηχα, *I am disturbed*.
- ΤΕΜΩ, *to reach, overtake*, Ep. Aor. ἔτεμον (§ 219, 7).
- τέρπω, *to delight*, Ep. ἐτάρφθην, ἐτάρπην, ἐτράπην, Subj. first Pers. Pl. τραπέλομεν; second Aor. Mid. ἐτραπόμην and τεταρπόμην (§ 219, 7).
- τεύχω (poet.), *to make ready, to obtain*, Fut. τεύξω; Aor. ἔτευξα, Perf. Ep. τετευχώς, *having obtained*; Fut. Mid. τεύξομαι; Aor. Mid. τεύξασθαι; Perf. τέτυγμαι (§ 223, 14), third Pers. Pl. Ep. τετεύχεται, Inf. τετύχθαι; Plup. ἐτετύγμην, third Pers. Pl. Ep. ἐτετεύχατο; Aor. Pass. ἐτύχθην; Fut. Perf. τετεύξομαι; — Ep. second Aor. τετυκεῖν, τετύκοντο, τετυκέσθαι (§ 219, 7).
- ΤΙΕΩ, Ep. Perf. Act. τετιηώς, -ότος, *anxious*, and Perf. Mid. *I am anxious*, second Pers. Dual τετίησθον, Part. τετιημένος.
- τίννυμαι, Ep. secondary form of τίνομαι, *to punish*; in Att. poetry with one ν, τίννυμαι (§ 185).
- τμήγω, Ep. secondary form of τέμνω, *to cut*, first Aor. τμήξας; Aor. Pass. third Pers. Pl. τμάγεν.
- τρέφω, *to nourish*, Ep. second Aor. ἔτραφον, *I nourished*, Perf. τέτροφα, Intrans.; Aor. Pass. ἐτράφην, third Pers. Pl. τράφεν.
- φαίνω, *to show*, Ep. φαείνων, *enlightening*; Ep. Aor. Pass. ἐφαάνθην; Perf. Mid. or Pass. πέφασμαι, third Pers. Sing. πέφανται; Fut. πεφήσομαι; second Aor. φάνεσκεν, Il. λ, 64.
- φείδομαι, *to spare*, Ep. second Aor. Mid. πεφιδόμην, πεφιδέσθαι (§ 219, 7), from φείδομαι comes πεφιδήσομαι.
- φέρω, *to carry*, φέρτε Ep. instead of φέρετε (§ 229); Ion. and Ep. forms are: Aor. ἤνεικα, ἐνεῖκαι, etc., ἤνεικάμην; Perf. ἐνήνειγμαι; Aor. Pass. ἤνείχθην; — Ep. second Aor. Imp. οἶσε, Inf. οἰσέμεν (§ 223, 10); first Aor. ἀνῆσαι, Herod. 1, 157 (comp. 6, 66. ἀνώϊστος instead of ἀνόϊστος)
- φεύγω, *to flee*, Ep. πεφυγμένος, *escaped* (§ 223, 14).
- φθάνω, *to come before, anticipate*, Epic φθάμενος [§ 227, A (a)].
- φθείρω, *to destroy*, Ion. Fut. διαφθαρέομαι instead of φθαρήσομαι; Aor. διαφθέρσαι (§ 223, 6).
- φθίνω, *to vanish*, and Ep. φθίω, *to consume*, and sometimes *to vanish, perish* (Ep. first Pers. long), Fut. φθίσω; Aor. ἐφθίσα; Mid. *to perish*, Fut. φθίσομαι; Perf. ἐφθίμαι; Plup. ἐφθίμην; Ep. Aor. ἐφθίμην, etc. [§ 227, A (c)]; Ep. Aor. Pass. third Pers. Pl. ἀπέφθιδεν.
- φιλέω, *to love*, Ep. Aor. ἐφιλάμην (φιλωνται, φίλαι).
- φράζω, *to speak*, Ep. Aor. πέφραδον (§ 219, 7).
- φύρω, *to knead*, in prose, forms its tenses from φυράω, e. g. φυράσω, etc., Aor. Pass. ἐφυράδην, Plat. Theaet. 147, c (but ἐφύρδην, Aesch. Ag. 714); yet Perf. πέφυρμαι, and in Aristoph. πεφύραμαι; Fut. Perf. πεφύρσεσθαι Pind., Epic and poet. φύρσω, etc. (§ 223, 6).
- φύω, *to produce*, Perf. πέφυκα, Ep. third Pers. Pl. πεφύασι, Part. πεφυῶτας, πεφυῶια (§ 223, 13); Impf. Ep. ἐπέφυκον.
- Χάζομαι (Ep.), *to retreat, yield*, Aor. Mid. κεκάδοντο (§ 219, 7); Aor. Act. κέκαδον and Fut. κεκαδήσω, Trans., *to deprive of, rob*.
- χαίρω, *to rejoice*, Ep. Fut. κεχαρήσω, κεχαρήσομαι; first Aor. Mid. χήρατο; second Aor. κεχάροντο, κεχαροῖατο (§ 219, 7); κεχαρηώς (§ 223, 13). Perf. κεχαρμένος, Eur.; Verb. Adj. χαρτός.
- χανδάνω (Ep.), *to hold, to contain*, Aor. ἔχαδον; Perf. with the sense of the Pres. κέχανδα; Fut. χείσομαι (comp. ἔπαδον, πείσομαι).
- χέω, *to pour out*, Ep., Fut. χεύω; Aor. ἔχευα; second Aor. Mid. χύτο, χύμενος [§ 227, A (c)].

### SECTION III.

## FORMATION OF WORDS.

#### § 231. *Primitive words. — Stems. — Derivatives.*

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves underived, are called *primitives* (*vocabula primitiva*). Primitive words are either verbs (which constitute the greater part), substantives, adjectives, or pronouns. A primitive has two parts, the root and the inflection-ending, e. g. τρέφ-ω, γράφ-ω, φέρ-ω, λέγ-ω, λίδ-ος; καλ-ός; ἐμ-έ.

3. The roots, i. e. the forms which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, the roots do not always appear pure in the primitives, but often with a strengthened form, e. g. δάκ-ν-ω, ἰκ-νέ-ομαι, αὐξ-δν-ω, τυ(γ)χ-δν-ω, ἀλ-ίσκ-ομαι, πι-πρά-σκω. Comp. §§ 139, and 157, 1 Yet these strengthened forms extend only to the Pres. and Impf.

4. Words which are derived (*vocabula derivata*) from primitive words, are: —

(a) Either Stems, i. e. such words as are formed from primitives by merely assuming another inflection-ending, which is without any special signification. To these indefinite endings belong several of the third Dec., e. g. the gender-sign *s* (ὁ γύψ, ἡ ὤψ, ἡ βήξ, ἡ πτύξ, ἡ ναῦ-ς, ὁ ἡ βοῦ-ς, ὁ ἡ παῖ-ς, instead of παῖδ-ς; in many words the *s* is omitted, see § 52, 1); the endings -ις (ἡ σπᾶν-ις, want, ἡ ἐλπ-ις), and -υς (ὁ στᾶχ-υς, ἡ ἰσχ-ύς); also the endings of the first and second declensions, e. g. -η, -α, -ος, -ον (νίκ-η, λύπ-η, ρίζ-α, πλοῦτ-ος, νόσ-ος, ῥόδ-ον); finally, several adjective-endings, e. g. -ος, -η, -ον (φίλ-ος, -η, -ον), -ύς, -εῖα, -ύ (γλυκ-ύς, -εῖα, -ύ), etc.;

(b) or Derivatives, i. e. such words as are formed either from primitives, or from stems, by assuming a *special* derivation-syllable with a *special*<sup>1</sup> signification, e. g. χρυσ-ό-ω, to make golden, to gild; ῥή-τωρ, orator; γραφ-ικός, skilled in painting.

5. The root is often lengthened in derivation (§ 16, 3), e. g. λήθ-η (from λᾶθ-εῖν), χήν (from χαν-εῖν); or it takes the *variable* vowel (§ 16, 6), e. g. τρέφ-ω, τροφ-ή, τροφ-ός, τρόφ-ιμος, τραφ-ερός. A strengthening consonant (§§ 139 1, and 157, seq.) may also be added; or the final consonant λ be doubled, e. g. κάλλος from καλός; some stems also take a reduplication, e. g. ὀπ-ωπ-ή, ἐδ-ωδ-ή, ἐγ-ωγ-ός, Σί-συφ-ος (from ΣΕΦ-Ω, comp. σοφ-ός). Other changes also may be made in the root, as has been shown in § 16.

6. The change of ε into ο (seldom into α) and of ει into οι (§ 16, 6) requires

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<sup>1</sup> By comparing the examples under (a) and (b), it will be seen that the terminations of the former are not *significant*, while those of the latter are.



special attention. It occurs, (a) in Oxytones of the first Dec. in *ή* and *ά* of more than one syllable, e. g. τροφή, *nourishment* (from τρέφ-ω); μονή, *a remaining* (from μέν-ω); φορ-ά, *a carrying* (from φέρ-ω); αλοιφή, *salve* (from αλείφ-ω); — (b) in dissyllabic Barytones of the second Dec., which denote what is done, or the result of an action, e. g. λόγος, *word* (from λέγ-ω); φόν-ος, *murder* (from ΦΕΝ-Ω, comp. ξεφνον); νόμος, *a law* (from νέμ-ω); — (c) in dissyllabic Oxytones of the second Dec. in -μός, and in dissyllabic oxytone adjectives of the second Dec. in -ός, which, for the most part, denote an *active* object and often have a substantive meaning, e. g. πλοχ-μός, *plait of hair* (from πλέκ-ω); στολ-μός, *garment* (from στέλλ-ω); πομπ-ός, *attendant* (from πέμπ-ω); σοφ-ός, *wise* (from ΣΕΦ-Ω, *sapio*); τροφ-ός, *nourishing, nourisher* (from τρέφ-ω); — (d) in monosyllabic substantives of the third Dec., e. g. φλόξ, *flame* (from φλέγ-ω); δόρυ, *antelope* (from δέρκ-ομαι); — (e) in oxytone substantives in -εύς and adjectives in -άς, which, however, have sometimes a substantive sense, e. g. τροφ-εύς, *nourisher* (from τρέφ-ω); σπορ-άς, *scattered* (from σπερ-εῖν); λογ-άς, *chosen* (from λέγ-ω); δρομ-άς, *running* (from ΔΡΕΜ-Ω, comp. δραμ-εῖν); — (f) in all derivatives of the forms mentioned, e. g. in substantives in -αμος, adjectives in -ιμος, verbs in -άω, -έω, -ίω, -όω, -ύω, -εύω, -ίζω, e. g. πλόκ-αμος; τροφ-ιμος; φθον-έω (from φθόν-ος). δωμ-άω (from δόμ-ος, and this from δέμ-ω), etc.

REMARK. The change of *ε* into *α* (comp. § 16, 6) is found only in a few old poetic derivatives, e. g. τραφ-ερός.

REM. 2. Words derived from verbs are called *verbals*; those derived from substantives or adjectives, *denominatives*.

## A. DERIVATION.

### § 232. I. Verbs.

1. All derivative verbs end in -άω, -έω, -ίω, -όω, -ύω, -εύω, -άζω, -ίζω, -όζω, -ύζω; -αίνω, -ύνω, -αίρω, -είρω. All these verbs must be considered as denominatives; for though the stem-substantive for several verbs of this kind is not in use, yet the analogy of the other verbs requires that a substantive should be assumed as the stem of these also. Many of these derivative verbs, especially many in -έω and -άω, supply the place of obsolete primitives, e. g. φιλέω, τιμάω. — On the formation and signification of derivative verbs the following points are to be noted: —

(a) Verbs in -άω and -άζω, which are mostly derived from substantives of the first Dec., and those in -ίζω which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a *condition* or the *exercise of agency or activity*, e. g. τολμάω, *to be bold*, from τόλμα, *boldness*; χολάω, *to be angry*, from χολή, *gall*; γοάω, *to weep*, from γόος; δικάζω, *to judge*, from δίκη; ἐλπίζω, *to hope*, from ἐλπίς; ὀρίζω, *to limit*, from ὄρος; αἰτίζω, *to beg*, from αἷτης, *beggar*; sometimes those in -άω denote *fulness, abundance*, e. g. χολάω, *to be full of bile, have much bile*. — Verbs in -άζω and -ίζω formed from proper names, express the effort to resemble single individuals or whole nations, in custom, nature, language, sentiment.

Such verbs are called *Imitative verbs*, e. g. *δωριάζω*, to be a Dorian, i. e. to speak or think as a Dorian, *Δωριεύς*; *ἐλληνίζω*, to personate the custom or language of a Greek, to be a Greek in custom, etc.; *μηδίζω*, to be a Mede in sentiment.

REMARK 1. Verbs in *-ίζω* often signify to make something into that which the root denotes. See (c).

REM. 2. Verbs in *-όζω* and *-ύζω* are very rare, e. g. *ἀρμόζω*, to fit; *ἐρπύζω*, to creep. — By the ending *-άζω* also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called *Frequentative* and *Intensive verbs*, e. g. *ρίπτάζω*, to throw to and fro, jacto, from *ρίπτω*, jacio; *στενάζω*, to sigh much and deeply, from *στείνω*, to sigh; *εἰκάζω*, properly, to liken again and again, to compare on all sides; hence to infer, conjecture.

(b) Verbs in *-έω* and *-εύω* are derived from substantives and adjectives of all declensions, and commonly express the intransitive idea of the primitive, for the most part, the being in a condition, or the exercise of agency, the practising of that which is signified by the primitive; but they are sometimes transitive also. When the stem ends in *-ες*, which is the case, e. g. in adjectives in *-ης*, *-ες*, the *ες* is omitted, and when it ends in *-ευ*, the *ευ* is omitted before the ending *-εύω*, e. g. *φιλέω*, to be a friend, to love, from *φίλος*, *ἀτυχέω*, to be unfortunate, from *ἀτυχής* (stem *ἀτυχες*), *εὐδαιμονέω*, to be prosperous, from *εὐδαίμων* (stem *εὐδαιμον*), *ἀγορεύω*, to speak in public, from *ἀγορά*, market, *κοσμέω*, to adorn, from *κόσμος*, *βασιλεύω*, to be a king, from *βασιλεύς*.

(c) Verbs in *-όω*, which are mostly derived from substantives and adjectives of the second Dec., those in *-αίνω*, which are commonly derived from adjectives, more rarely from substantives, and those in *-ύνω*, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in *-ίζω*, see Rem. 1, e. g. *χρυσόω*, to make golden, to gild, from *χρυσός*, *δηλόω*, to make evident, from *δηλός*, *ἀγνίζω*, to make pure, from *ἀγνός*, *πλουτίζω*, to make rich, to enrich, from *πλούτος*, *κοιλαίνω*, to make hollow, from *κοῖλος*, *λευκαίνω*, to make white, from *λευκός*, *βαρύνω*, to burden, from *βαρὺς*.

REM. 3. From the Fut. of several verbs, are formed verbs in *-σείω*, which denote a desire for that which the primitive word signifies; these are called *Desiderative verbs*, e. g. *γελασείω*, to desire to laugh, from *γελάω*, to laugh, *πολεμῶ*, to desire to engage in war, from *πολεμίζω*, *παραδωσείω*, to be inclined to surrender. There are also other Desideratives in *-άω* and *-ίω*, e. g. *θανατάω*, to wish to die, *μαθητιάω*, to wish to become a disciple.

REM. 4. Some verbs in *-σκω* have an inceptive sense (beginning to be), and are called *Inceptive* or *Inchoative verbs*, e. g. *γηράσκω*, to begin to be old, to grow old; *γενειάσκω*, to begin to have a beard; *ἡβάσκω*, pubesco.

## § 233. II. Substantives.

Substantives are derived:—

1 From verbs and substantives, and express —

a. A concrete idea, i. e. the idea of an active person (concrete nouns):

(α) With the endings *-εύς* (Gen. *-έως*) for the Masc., *-ειᾶ* or *-ισσα* for the Fem.; *-της* [*-έτης*, *-ότης*, *-ίτης*, *-ώτης*] (Gen. *-ου*) (mostly Paroxytones), *-τήρ* and *-τωρ* (Paroxytones) for the Masc., *-τοιᾶ* (Proparoxytones), *-τρης*, *-τις*,



and *-is* (Gen. *-idos*), *-τειρᾶ* (Proparoxytone) for the Fem.; *-ων* for the Masc., *-αινᾶ* for the Fem.; *-ως* for the Masc., *-ωτς* and *-ωτνη* for the Fem., e. g. *ἱερεύς*, priest, Fem. *ἱέρεια*, from *ἱερός*; *αὐλητής* and *-ήρ*, flute-player, Fem. *αὐλήτρια*, *αὐλητρίς*, from *αὐλέω*; *σωτήρ*, deliverer, *σώτειρα*, from *σώζω*; *πολίτης*, citizen, *πολίτις*, from *πόλις*; *ρήτωρ*, orator, from *ῥε-Ω*; *δεράπων*, serpent, *δεράπαινα*, from *δέραψ*; *οἰκέτης*, a slave, from *οἶκος*; *δημότης*, one of the people, from *δῆμος*; *οπλίτης*, a hoplite, from *ὄπλον*; *στρατιώτης*, a soldier, from *στρατιά*.

(β) With the ending *-ός* (Gen. *-οῦ*), seldom, and only from verbs with the variable vowel [§ 231, 6 (c)], e. g. *πομπός*, attendant, from *πέμπω*; *δ ἡ τροφός*, nourisher, nurse, from *τρέφω*; *ἄρωγός*, an ally, from *ἀρήγω*.

b. They express the abstract idea of action, i. e. action or energy apart from the person who manifests it. These are abstract nouns:—

(a) From verbs:

(α) with the endings *-σις* (Gen. *-σεως*) and (more seldom) *-σία*, substantives which denote the transitive or active idea of the verb, e. g. *πράξις*, actio, an acting, from *πράττω*; *ποίησις*, a making, from *ποιέω*; *δοκιμασία*, a proving, from *δοκιμάζω*;

(β) with the ending *-μός* (Gen. *-οῦ*), such as denote the intransitive idea of the verb, e. g. *ὀδυρμός*, weeping, from *ὀδύρομαι*;

(γ) with the ending *-μα*, such as denote the effect or result of the transitive action of the verb, e. g. *πράγμα*, something done, *μῆμα*, monumentum, *ποίημα*,<sup>1</sup> the thing made or done;

(δ) with the endings *-μη*, *-η*, *-α* (all for the most part Oxytones), and (from verbs in *-εύω*), *-εία*, such as denote sometimes a transitive relation, and sometimes the effect of that relation, e. g. *τομή*, a cutting, from *τέμνω*; *ᾠδή*, song, from *αἰδω*, *φθορά*, destruction; *παιδεία*, education;

(ε) with the endings *-ος* (Gen. *-ου*), *-τος* (Gen. *-του*) and *-ως* (Gen. *-ως*) such as denote, generally, an intransitive relation, also a transitive, and partly the effect of the action of the verb, e. g. *λόγος*, word, from *λέγω*; *κακνέτης*, lamentation; *τὸ κῆδος*, care.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense):—

(α) with the endings *-ία*, from adjectives in *-ος*, and some in the third Dec., e. g. *σοφία*, wisdom (from *σοφός*); *εὐδαιμονία*, happiness (from *εὐδαίμων*, Gen. *-ον-ος*);

(β) *-ια* (Proparoxytones) from adjectives in *-ης* and *-ους*, whose stem ends in *ε* and *ο*, with which the *ι* of the ending coalesces and forms *ει* and *οι* (thus *-ειᾶ*, *-οιᾶ*), e. g. *ἀλήθεια*, truth (from *ἀληθής*, Gen. *-έ-ος*), *εὐνοία*, benevolence (from *εὖνο-ος*, *εὖνους*);

(γ) *-σύνη* mostly from adjectives in *-ων* (Gen. *-ονος*) and *-ος*, e. g. *σωφροσύνη*, modesty (from *σώφρων*, Gen. *-ον-ος*); *δικαιοσύνη*, justice (from *δίκαιος*);

(δ) *-της*, Gen. *-τητος* (commonly Paroxytones) from adjectives in *-ος* and

<sup>1</sup> Nouns derived from the first Pers. Perf. Pass. denote the result of the action of the verb, e. g. (*εὑρημαί*), *εὑρημα*, the thing found, the discovery; those from the second Pers., the abstract act, e. g. (*εὑρησαι*), *εὑρεσις*, the act of finding; those from the third Pers., the agent or doer, e. g. (*εὑρηται*), *εὑρετής*, the discoverer.

-us, e. g. ἰσότης, Gen. -ότητος, *equality* (from ἴσος); παχύτης, *thickness* (from παχύς);

(ε) -ος, Gen. -εος = -ους, from adjectives in -us and -ης, and such as have the forms of comparison in -ίων and -ιστος, e. g. τάχος, τό, Gen. τάχους, *swiftness* (from ταχύς), ψεύδος, τό, Gen. -ους, *falsehood* (from ψευδής), αἰσχος, τό, *baseness* (from αἰσχρός, αἰσχίων);

(ζ) -άς, -άδος (only in abstract numeral substantives) e. g. ἡ μονάς, *unity*; δυάς, *duality*; τριάς, *a triad*.

REMARK 1. In abstracts in -τία, which express both a transitive and intransitive relation, from compounds in -τος and -της (Gen. -ου), the τ is commonly changed into σ, e. g. ἀδελοφιλία and -σία (ἀδελοφίης), ἀθανασία (ἀθάνατος), ἀκαθαρσία, δξυβλεψία, etc. So also with adjectives in -ιος, e. g. Μιλήσιος (Μίλητος), ἐνιαύσιος (ἐνιαυτός). Comp. §§ 17, 6, and 234, Rem. 2.

REM. 2. The older Attic poetry sometimes makes the α long in the endings -εῖα and -οῖα, e. g. ἀναιδεία, προνοῖα.

2. From substantives alone, the following classes denoting the names of persons and things, are derived:—

(a) Gentile nouns, i. e. the names of persons derived from their country, in -εύς (Fem. -ίς, -ιδος), -ίτης (Fem. -ίτις), -άτης (Fem. -ατίς), -ήτης, -ώτης, e. g. Δωριεύς (*a Dorian, one from Doris*), Δωρίς, Συβαρίτης, -ίτις, Σπαρτιάτης, Αἰγυήτης, Ἑπειρώτης. Comp. § 234, 3 (g), etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings -ίδης (Fem. -ίς, Gen. -ίδος); also -ιδδης<sup>1</sup>; but substantives of the first Dec. in -ης and -ας, and many of the second and third Dec. whose stem ends in ι, and some others, have -άδης (Fem. -άς, Gen. -άδος); these endings are appended to the stem, and where the stem ends in ε, this ε and ι of the ending -ίδης combine and form a diphthong, as in Πηλείδης, e. g. Πριαμ-ίδης, Fem. Πριαμ-ίς from Πρίαμ-ος, Πηλείδης from Πηλεύς, Gen. Πηλέ-εος, Κεκροπίδης from Κέκροψ, Gen. -οπ-ος, Πανδοίδης from Πάνδοος, -ους; Τελαμων-ιάδης from Τελαμών, Αἰνεΐδης from Αἰνέας, Θεστιάδης, Fem. Θεστι-άς from Θέστιος.

(c) Diminutives (frequently with the accompanying idea of contempt) with the endings -ιον which is the most usual, -άριον [-άσιον] (seldom) and some few with the endings -ύλλιον, -υλλίς, -ύδριον, -ύφιον (-άφιον) (which belong mostly to the language of the common people and to comedy);— -ίς (Gen. -ίδος and -ιδος), -ίδιον (formed from -ίς);— -ίσκος, -ίσκη (-ίσκιον, -ίχνη, -ίχνιον);— -ιδεύς (but only of the young of animals), e. g. μεῖράκιον, *youth*, from μεῖραξ, -ακ-ος, παιδ-ιον, *a little child*, from παῖς, παιδ-ός;— παιδ-άριον; -άσιον instead of -άριον only in κοράσιον (from κόρα, *young woman*) on account of the preceding ρ; μεῖρακ-ύλλιον, ἀκανθ-υλλίς from ἀκανθα, *thorn*, νησ-ύδριον, *islet*; ζωφ-ιον, *little animal*; χρυσ-άφιον from χρυσός;— πινακ-ίς, *little tablet*, from τίναξ; ἀμαξίς, *little wagon*; νησ-ίδιον, *islet*, from νῆσος; κρεάδιον (instead of -άδιον) from κρέας, οἰκίδιον (instead of οἰκι-ίδιον) from οἰκία;— νεανί-σκος, νεανί-σκη from νεανίας; -ίσκιον seldom, e. g. κοτυλίσκιον from κοτύλη; -ίχνη

<sup>1</sup> This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since on a short syllable would stand between two long syllables; thus, Πηλεΐδης.

-ίχνιον only in πολίχνη, πολίχνιον from πόλις, κυλίχνη, κυλίχνιον from κύλιξ; — λαγ-ιδεύς, *young hare*, from λαγώς; αετ-ιδεύς, *young eagle*, from αετός.

(d) Designations of place, with the endings -ιον (in connection with the preceding vowels -αιον, -ειον, -ῶν) and -ειον, which denote the abode of the person designated by the primitive word, or a place consecrated to a divinity or hero; -ών (Gen. -ῶνος), seldom -εών, and -ωνιά, which denote the residence of persons or a place filled with plants, e. g. ἐργαστήριον, *workshop*, from ἐργαστήρ, and so others in -τήριον from -τήρ or -της; sometimes also this ending is used with reference to vessels, e. g. ποτήριον, *drinking vessel*; κουρείον, *barber's shop*, from κουρεύς, -έως (several in -ιον [-ειον] have another signification, e. g. τροφεῖον, *wages of a nurse*, from τροφεύς); Θησεῖον from Θησεύς, -έως, Ἀθηναῖον, Μουσεῖον; — ἀνδρών and γυναικών, *apartments for men and women*; ἵππων, *stable for horses*; ῥοδών and ῥοδωνιά, *bed of roses*; περιστερέων and περιστερών, *dore-cote*.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings -τρον and -τρα, e. g. ξύστρα, *curry-comb*; δ.δαστρον, *tuition-money*; λουτρον, *water for washing*; λουτρον, *bath*; also to designate place, e. g. ὀρχήστρα, *dancing-room*, instead of the ending -τήριον.

### § 234. III. *Adjectives*.

1. From verbs are derived adjectives with the following endings. —

(a) With the ending -ος, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive, or passive idea of the verb from which they are derived, e. g. φανός, *brilliant*, from φαίνω; λοιπός, *the remainder*, the verb-stem of many is not in use, e. g. κακός.

(b) With the endings -ικός, -ή, -όν, and -ιμος, -ον, -ιμος, -η, -ον or -σιμος, -ον, which denote *ability, fitness, aptness*. Of these, those in -ικός have a transitive signification, those in -ιμος both a transitive and passive, e. g. γραφ-ικός, *fit or able to paint*; τροφ-ιμος, *nutritive*; ἰα-σιμος, *curable*.

(c) A few with the ending -νός, -ή, -όν with an intransitive or passive signification, e. g. δει-νός, *frightful* (ΔΕΙΩ), σεμ-νός, *honored, honorable* (σέβομαι), στυγ-νός, *hated, hateful* (ΣΤΥΓΩ), ποθεινός (ποθέω), *desired*.

(d) A few with the ending -λός with a transitive signification, -ωλός, -ή, -όν and (from verbs in -άω) -ηλός, -ή, -όν with a transitive and intransitive signification, e. g. δει-λός, *timid*; ἔκπαγ-λος (instead of ἐκπλαγλός from ἐκπλήσσω), *frightful*; φειδ-ωλός, *sparing*; σιγηλός, *silent*; ἀπατηλός, *deceitful*.

(e) With the ending -ᾶρός, -ά, -όν (from verbs in -άω and -αίνω) with an intransitive signification, e. g. χαλᾶρός, *slack*; μιᾶρός, *stained*; also in φθονερός, *envious*; νοσηρός, *diseased*; οἰκτρός, *pitiabale*.

(f) With the ending -μων, -μον (Gen. -ονος) with an intransitive signification, e. g. μνή-μων, *mindful, memor* (ΜΝΑΩ), νοήμων, *intelligent* (νοέω).

(g) With the ending -ης, -ες (Gen. -εος), e. g. πλήρης, *plenus*.

(h) With the ending -άς (Gen. -άδος) with a transitive, intransitive, or passive signification, e. g. φορ-άς, *bearing* (φέρω); δρομάς, *running* (ΔΡΕΜΩ); λογάς, *chosen* (λέγω).

(i) With the endings *-τός*, *-τή*, *-τόν*, and *-τέος*, *-τέα*, *-τέον* (verbal adjectives); those in *-τός* denote either a completed action like the Perf. Pass. Part., e. g. *λεκτός* (from *λέγω*), *dictus*; or the idea of possibility = English termination *-ble*, which is their usual signification, e. g. *δρατός*, *capable of being seen, visible*. In their formation, most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τέος
τιμά-ω	τε-τίμη-ται	τιμη-τός
φωρά-ω	πε-φώρα-ται	φωρά-τέος
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	κέ-χϋ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τέος
λέγ-ω	λέ-λεκ-ται	λεκ-τός
στέλ-λ-ω	ἔ-σταλ-ται	σταλ-τέος
τείν-ω (TA-Ω)	τέ-τᾶ-ται	τα-τέος
δί-δω-μι (ΔΟ-Ω)	δέ-δο-ται	δο-τός, -τέος.

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus, for example, a considerable number followed the form of the first Aor. Pass., e. g. *αἰρέ-ω*, *ἡρέ-θην*, *αἰρε-τός*; *ταύ-ω*, *ἐ-παύ-σ-θην*, *πau-σ-τός*, *-τέος*; *χρά-ομαι*, *ἐ-χρή-σ-θην*, *χρη-σ-τός*, *-τέος*; *στρέφ-ω*, *ἐ-στρέφ-θην*, *στρεπ-τός*; *τρέπ-ω*, *ἐ-τρέφ-θην*, *τρεπ-τέος*; *τρέφ-ω*, *ἐ-θρέφ-θην*, *θρεπ-τέος*; *ἵστη-μι*, *ἑ-στά-θην*, *στα-τός*, *-τέος*; *ἐπαινέ-ω*, *ἐπηνέ-θην*, *ἐπαινε-τός*;—some the form of the second Aor. Act., e. g. *ἔχω*, *ἔ-σχε-τον*, *σχε-τός*; *αἰρέω*, *ἔ-λε-τον*, *ἐλε-τός*; *ἵημι*, *ἔ-τον* (commonly *ἔϊτον*), *ἄφ-ε-τέος*, *ἐν-ε-τός*; *τίθημι*, *ἔ-θε-τον*, *θε-τός*, *-τέος*;—some the form of the Pres. Act., e. g. *μένω*, *μέν-ετον*, *μενε-τός*, *-τέος*; *εἶμι*, *ἵ-τον*, *ἱ-τέος*; so *ἀπ-εύχε-τος* from *ἔΥΧΕ-ΤΟΝ* (*εὐχομαι*); *δυνα-τός* (*δύναμαι*); *φημί*, *φα-τόν*, *φα-τός*.

## 2. Adjectives are formed from substantives and adjectives :—

By the ending *-ιος* (in connection with the preceding vowel of the stem *-αιος*, *-ειος*, *-οιος*, *-φος*, *-υιος*) and *-ικός* (which, when *υ* precedes, becomes *-κός* and when *ι*, often *-ακός*). These adjectives have a very great variety of meanings. They frequently indicate the mode or manner of the adjective idea, often also in a very general manner, that which proceeds from an object and is connected with it or related to it, e. g. *οὐράν-ιος*, *heavenly, pertaining to heaven*; *καθάρ-ιος*, *cleanly* (but *καθαρός*, *clean*); *ἐλευθέριος*, *frank, liberal, liberalis* (but *ἐλεύθερος*, *liber*); *ἀγοραῖος*, *belonging to the market-place* (*ἀγορά*); *θέρειος*, *summer-like* (*θέρους*, *-ε-ος*), *αἰδοῖος* (*αἰδώς*, *-ό-ος*), *ἡρώος* and *ἡρώος*; *τριπλήχιος*; *δουλικός*; *δηλυκός*, *μανιακός*.

REM. 2. In some words the ending *-αῖος* also *-ιαῖος* occurs, e. g. *χερσαῖος*, *σκοταῖος* and *σκοτιαῖος*. In several words the ending *-σιος* (§ 17, 6) is used instead of *-τιος*, e. g. *φιλοτήσιος* (*φιλότης*, *-ητος*), *ἐκούσιος* (*ἐκών*, *-όντος*).

## 3. Adjectives are formed from substantives alone :—

(a) With the ending *-ειος* (mostly Paroxytones), which are formed from words denoting persons, especially from proper names; but in respect to their signification they are like adjectives in *-ικός*, e. g. *ἀνδρείος*, *belonging to a man*, *manly*, *γυναικεῖος*, *ἀνδρώπειος*, *Ὀμήρειος*.

(b) With the endings  $-\epsilon\omicron\varsigma = -\omicron\upsilon\varsigma$  and  $-\iota\nu\omicron\varsigma$ , which denote the material of which anything is made, like the English ending *-en*, e. g. χρύσ- $\epsilon\omicron\varsigma$  = χρυσ $\omicron\upsilon\varsigma$ , *golden*; χαλκε $\omicron\varsigma$  = χαλκο $\upsilon\varsigma$ , *brazen*; ξύλ- $\iota\nu\omicron\varsigma$ , *wooden*; σκύτι $\nu\omicron\varsigma$ , *made of leather, leathern*.

(c) With the ending  $-\iota\nu\acute{\omicron}\varsigma$  (seldom  $-\iota\nu\acute{\omicron}\varsigma$ ), derived from substantives. These express certain relations of time; sometimes, also, an abundance or fulness, e. g. ἑσπερ- $\iota\nu\acute{\omicron}\varsigma$ , *vespertinus*; χθες- $\iota\nu\acute{\omicron}\varsigma$ , *hesternus*; ὄρει $\nu\acute{\omicron}\varsigma$ , *mountainous* (ὄρος, Gen.  $-\epsilon\omicron\varsigma$ ).

(d) With the endings  $-\epsilon\iota\varsigma$ , Gen.  $-\epsilon\nu\tau\omicron\varsigma$  (always preceded by a vowel, η, when the substantive from which the Adj. is formed, is of the first Dec., and ε, when it is the first or second);  $-\rho\acute{\omicron}\varsigma$ ,  $-\epsilon\rho\acute{\omicron}\varsigma$ ,  $-\eta\rho\acute{\omicron}\varsigma$ ,  $-\alpha\lambda\acute{\epsilon}\omicron\varsigma$ , which denote fulness or abundance. e. g. ὑλή- $\epsilon\iota\varsigma$ , *woody*; πυρ- $\acute{\omicron}\varsigma$ , *fiery*; αἰσχ- $\rho\acute{\omicron}\varsigma$ , *base*; νοσ- $\epsilon\rho\acute{\omicron}\varsigma$ , and νοσ- $\eta\rho\acute{\omicron}\varsigma$ , *unhealthy*; ῥωμ- $\alpha\lambda\acute{\epsilon}\omicron\varsigma$ , *strong*. Exceptions to those in  $-\epsilon\iota\varsigma$ , are δενδρήεις from δένδρον, χαρίεις from χάρις.

(e) With the ending  $-\acute{\eta}\rho\iota\omicron\varsigma$ , which have the transitive sense of verbal substantives in  $-\eta\rho$  and  $-\eta\varsigma$ , e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending  $-\acute{\omega}\delta\eta\varsigma$ , Neut.  $-\acute{\omega}\delta\epsilon\varsigma$  (formed from  $-\omicron\epsilon\iota\delta\acute{\eta}\varsigma$  from εἶδος, *form, quality*). These adjectives denote a quality or resemblance, but often also a fulness or abundance, e. g. φλογώδης, *resembling flame, fiery*; ποιῶδης, *abounding in grass, grassy*.

(g) With the endings  $-\iota\omicron\varsigma$  (Fem.  $-\iota\acute{\alpha}$ ),  $-\kappa\acute{\omicron}\varsigma$ ,  $-\iota\kappa\acute{\omicron}\varsigma$  (Fem.  $-\kappa\acute{\eta}$ ,  $-\iota\kappa\acute{\eta}$ ),  $-\eta\nu\acute{\omicron}\varsigma$  (Fem.  $-\eta\nu\acute{\eta}$ ), and when  $\iota$  or  $\rho$  precedes,  $-\acute{\alpha}\nu\acute{\omicron}\varsigma$  (Fem.  $-\acute{\alpha}\nu\acute{\eta}$ ),  $-\iota\nu\omicron\varsigma$  (Fem.  $-\iota\nu\acute{\eta}$ ); these are Gentile adjectives, which are also frequently used as substantives, particularly those in  $-\eta\nu\acute{\omicron}\varsigma$ ,  $-\acute{\alpha}\nu\acute{\omicron}\varsigma$ ,  $-\iota\nu\omicron\varsigma$ , which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ- $\iota\omicron\varsigma$ ,  $-\iota\acute{\alpha}$ , Ἀθηναῖος,  $-\alpha\iota\acute{\alpha}$ , Χίος (instead of  $-\iota\iota\omicron\varsigma$  from Χίος), Ἀργεῖος (from Ἄρ-γος,  $-\epsilon\omicron\varsigma$ ); Λακεδαιμον- $\iota\kappa\acute{\omicron}\varsigma$ ; Κυζικ- $\eta\nu\acute{\omicron}\varsigma$ ,  $-\eta\nu\acute{\eta}$  (Κύζικος), Σαρδι- $\acute{\alpha}\nu\acute{\omicron}\varsigma$ ,  $-\acute{\alpha}\nu\acute{\eta}$  (Σάρδεις, Ion. Gen.  $-\iota\omega\nu$ ), Ἀγκυρανός (Ἀγκῦρα), Ταραντ- $\iota\nu\omicron\varsigma$ ,  $-\iota\nu\acute{\eta}$  (Τάρας,  $-\acute{\alpha}\nu\tau\omicron\varsigma$ ).

#### § 235. IV. Adverbs.

##### 1. Adverbs are formed from verbs:—

With the endings  $-\delta\eta\nu$  or, when the primitive has the variable  $\omicron$ ,  $-\acute{\alpha}\delta\eta\nu$ , which denote mode or manner, e. g. κρύβδην, *secretly* (κρύπτω); γράβδην, *by writing, scribendo* (γράφω); σπορ- $\acute{\alpha}\delta\eta\nu$ , *scatteredly, sparsim*.

##### 2. From verbs and substantives:—

With the ending  $-\delta\acute{\omicron}\nu$  or  $-\alpha\delta\acute{\omicron}\nu$ ,  $-\eta\delta\acute{\omicron}\nu$  (mostly from substantives). These also denote manner, or, when derived from substantives, the *external form*, e. g. ἀναφανδόν, *openly, aperte*; διακριδόν, *distinctly*; βοτρυδόν, *grape-like, in clusters* (βότρυς), ἱλαδόν, *in troops, catervatim*; ἀγεληδόν, *in herds, gregatim*; κυνηδόν, *like a dog*.

3. From substantives, pronouns, and adverbs, adverbs are formed to denote the three relations of place, viz., *whence, whither, and where*, by the endings  $-\theta\epsilon\nu$ ,  $-\theta\epsilon\iota$  ( $-\sigma\epsilon\iota$ ), and  $-\theta\iota$ , e. g. οὐρανό- $\theta\epsilon\nu$ , *from heaven*; οὐρανόν- $\theta\epsilon\iota$ , *into or to heaven*, οὐρανό- $\theta\iota$ , *in heaven*; ἄλλο- $\theta\epsilon\nu$ , *from another place, aliunde*, ἄλλο- $\sigma\epsilon\iota$ , *to another place, alio*, ἄλλο- $\theta\iota$ , *at another place, alibi*. — Rules in respect to the accent of those in  $-\theta\epsilon$

and -σι: (a) Dissyllables are either Paroxytones or Properispomena, e. g. πρόσθεν, γῆθεν, αἶσι; (b) polysyllables are Paroxytones, when the penult is short by nature, e. g. Λεσβόθεν from Λέσβος, Κυπρόθεν from Κύπρος, οὐρανόθεν, οὐρανόσι from οὐρανός; exceptions: οἰκοθεν, οἰκοδι, ἐνδοθεν, ἐνδοδι, πάντοθεν, ἅλλοθεν, ἐκάσταθεν, and some poetic words; (c) polysyllables whose penult is long by position, are without exception Proparoxytones, e. g. ἐντοσθεν, ὑπισθεν; (d) polysyllables whose penult is long by nature, are Proparoxytones, when the primitive was a Barytone, e. g. ἐξωθεν (ἐξω), ἐτέρωθεν (ἕτερος), Ἀθήνηθεν (Ἀθῆναι); but Properispomena, when the primitive was an Oxytone, e. g. Πυθῶθεν (Πυθώ), Θριῆθεν (Θριά). On the accent of those in -δε (-σε), see § 34, Rem. 3.

REMARK 1. Words of the first Dec. retain their α or η before -θεν; those of the second, their ο; and those of the third, the ο of the Gen. ending, e. g. Ὀλυμπίαθεν, Σπάρτη-θεν, οἰκο-θεν, ἅλλο-θεν; but the vowels α, η, and ο are often exchanged with each other, e. g. ῥιζό-θεν from ῥίζα; Μεγαρόθεν from Μέγαρα, τὰ.

REM. 2. Adverbs in -ω, and also others, append the endings to the unchanged vowels, e. g. ἄνω-θεν, κάτω-θεν, ἐξω-θεν, ἐκεί-θεν, ἐγγύ-σι, ἐνδο-θεν, ἐνδο-σι. Some forms of the comparative in -τερος lengthen ο into ω, e. g. ἀμφοτέρω-θεν. In some of the above forms, ω can be shortened into ο in poetry, and then rejected entirely, e. g. ἐξο-θεν, πρόσ-θεν (instead of ἐξωθεν, πρόσωθεν), and in imitation of Doric usage, σ is often omitted before σι, e. g. ὑπιθεν, ἐκτο-θεν (instead of ὑπισθεν, ἐκτοσθεν).

REM. 3. The ending -δε is commonly appended to substantives only, and to the unchanged form of the Acc., e. g. ἅλαδε, *to or into the sea* (ἅλς), Πυθῶδε (from Πυθώ), οἰκόνδε only Epic, elsewhere οἰκαδε (from the stem ὀϊξ), as φύγαδε (from Φύξ) instead of φυγήνδε which is not in use, Ἐλευσινάδε. In pronouns and adverbs, -σε is appended instead of -δε, e. g. ἐκεί-σε, ἅλλοσε, ἐτέρωσε, οὐδαμόσε, τηλόσε; more seldom in substantives, e. g. οἰκοσε. — In plural substantives in -ας, σδε becomes ζε, e. g. Ἀθήναζε, Θήβαζε; but some substantives in the singular, also, follow this analogy, e. g. Ὀλυμπίαζε; so the poetic adverbs, θύραζε, *to the door, foras*, ἔραζε, χαμᾶζε, *to the ground, humum* (from the obsolete substantives, ἔρα, χαμᾶ, *earth*).

REM. 4. Instead of -δε or -σε, the Epic dialect has -δισ also, e. g. χαμᾶδισ instead of χαμᾶζε, ἅλλυδισ instead of ἅλλοσε, and οἰκαδισ, *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable αχ, which is to be accounted for by the ending -ακis coming before the aspirated relative, e. g. πολλ-αχ-όθεν (from πολλάκis and ὅθεν), παντ-αχ-όσε; this occurs also in most pronominal adverbs of place in -η, -ου, -οι, e. g. ἅλλ-αχ-οῦ, αἰθί, πολλ-αχ-οῦ, παντ-αχ-ῇ, πολλ-αχ-ῇ, παντ-αχ-οῖ.

## § 236. B. COMPOUNDS.

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g. ναυ-μαχία, *sea-fight*, as is usual in English in composite words. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g. ναυ-μαχία is a substantive, ναυ-μαχεῖν a verb, ναυ-μάχος an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g. δεισιδαίμων, i. e. δέισας τοὺς δαίμονας.

2. Both words stand either in an *attributive* relation to each other (= a substantive qualified by an adjective or by another substantive in the Gen.), e. g. κακῆ ἐξι (= κακὴ ἐξι, *bad condition*); σκιαγραφία (= σκιᾶς γραφή), *painting in light and shade*; ἵππου-ουρίς (= ἵππου οὐρά), *horse-tailed*; or in an *objective* relation (= a verb, adjective, or substantive with the Case of a substantive in the relation of an object, or with an adverb in the same relation), e. g. ἵπποτροφεῖν (= ἵππους τρεφεῖν), ἵπποτρόφος; ναυμαχεῖν (i. e. ναυτὶ μάχεσθαι), ναυμάχος, ναυμαχία; εὐτυχεῖν, εὐτυχής; ἀνιστάναι, ἀνάστατος, ἀνάστασις.

3. The verb can be compounded with prepositions only, e. g. ἀπο-, ἐκ-, ὠτι-, προ-, ἐμ-, ὑπέρ-, κατα-, παρα-, προσ-βαίνειν; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. σωματο-φύλαξ, ἡδυ-λόγος; περί-στασις, διά-λεξις; εὐ-τυχής, ἀν-αίτιος; the adverb, with prepositions only, e. g. περι-σταδόν.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. εὐ-τυχεῖν and εὐ-τυχῶς from εὐ-τυχής.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. εὖ, *well*; πλὴν, *except*; ἅμα, *at the same time*; ἄγχι, *near*; ἔτι, *now, recently*; ἄγαν (ἀγα-), *very*; πάλιν, *again*; πάλαι, *long since*; δὲς from δύο, *bis*, or the same as δίχα, *dis, separately*; πᾶν, *wholly*; εὐτυχεῖν, εὐτυχής, *prosperous*; πλημμελής (πλὴν, μέλος), *violating harmony*; πλημμελεῖν, πλεμμέλησις; ἀματροχάω, *to run together*, ἀματροχία; ἀγχιβατεῖν, *to go near to*; ἀγχιθάλασσος, *πατριπρωπινγκις*; ἀρτιθαλής, *now blooming*; ἀγασθενής, ἀγάβροος, ἀγάννιφος, *very snowy*; καλὺμβλαστος, *that buds again*; παλαιφύτος, *planted long since*; διςχίλιοι, *two thousand*; δίφθογγος, *having a double sound*; πάνσοφος, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:—

(α) ἡμι-, *half, semi*, e. g. ἡμιφλεκτος, *half-burned*, semiustus.

(β) δυσ- expresses difficulty, adversity, or aversion, and is often the antithesis of εὖ, e. g. δυστυχεῖν and εὐτυχεῖν. δυσδαιμονία, *misfortune*;

(γ) α Privative (usually ἀν- before a vowel) has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. ἄσοφος, *unwise*; ἀτιμία, *dishonor*; ἄπαις, *childless*; ἀναίτιος, *innocent*.

(δ) α Collective and Intensive, like the Latin *con* in composition, expresses community, equality, or a collective idea, and hence also intensity, e. g. (community, especially in the names of kindred and companions) ἀδελφός, *brother*, from δελφός, *uomb*; (equality) ἀτάλαντος, *of the same weight*; ἔπεδος, *even*; (in a collective sense) ἀθρόος, *collected* (ἄρῶ, ἄρέομαι, *to cry aloud*), ἀολλής, *collected* (from ἀλής or ἀλής), ἀγείρω, ἀγέλη; (intensity) ἀτεινής, *intent, intentus*; ἄσκιος, *very shady*; ἔβρομος, *making a loud noise*.

REM. 4. The Euphonic α (§ 16, 10) must be distinguished from the Collective α, e. g. στάχυς and ἔσταχυς, *an ear of grain*; στεροπή and ἀστεροπή, *lightning*.

### § 237. Formation of Compounds.

1. When the first part of the compound is a verb (§ 236, Rem. 1), the pure (sometimes also the strengthened) stem of the verb remains unchanged, if the following word begins with a vowel, e. g. φερ-αυγής, παιδ-ἄρχεῖν; or the final vowels ε, ο, ι, also the syllables σι, εσ, εσι, σο, are annexed to the stem of the verb, if the following word begins with a consonant; σ also is annexed when



the following word begins with a vowel, e. g. δακ-έ-θυμος, λιπ-ο-τάκτης and λειπ-ο-τάκτης, τερπ-ι-κέραυνος, ἐγερ-σί-γελως, φερ-έ-σ-βιος, ταμ-εσί-χρως, ἐλκ-εσί-πεπλος, μιξοβάρβαρος (= μιγ-σο-β.), ρίψασπις (= ρίπ-σ-ασπις), πλήξιππος (= πλήγ-σ-σπος).

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. (first Dec.) νικη-φόρος, ἀγορα-νόμος; (second Dec.) λογο-γράφος, ἰσ-ήμερος (by Elision), κακούργος (by Crasis), λαγωβόλος (λαγώς); (third Dec.) ἀστυ-νόμος, ἡδυ-λόγος, βου-φορβός, ναυ-μαχία; πυρ-φόρος, μελαγ-χολία, πανήγυρις; in some, the union-vowel ο is annexed to the stem, e. g. σωματ-ο-φύλαξ, φυσι-ο-λόγος, δαδούχος (by Crasis, instead of δαδ-ό-εχος); in neuters in -ος, Gen. -ε-ος, the ε is elided before ο, e. g. ξιφ-ο-φόρος, or the declension-stem in -ες [§ 61, (b)] is retained, e. g. τελες-φόρος; so also in other neuters, e. g. κερας-βόλος, φως-φόρος.

REMARK 1. In the first Dec., however, the union-vowel ο is often found instead of the declension-stem, e. g. δικ-ο-γράφος (δίκη), λογχ-ο-φόρος; so also the ending -η or -α is annexed even to words of the second and third Dec., e. g. θανατη-φόρος, ἀσπιδη-φόρος; neuters in -ος (Gen. -εος, Pl. -η) frequently vary between the ο and η, e. g. ξιφοφόρος and ξιφηφόρος, σκευοφόρος and σκευηφόρος.

REM. 2. In some words of the third Dec., more seldom of the first and second, ι is annexed to the pure stem, as a union-vowel, e. g. πυρίπνους, αἰγι-βότης; μυστιπόλος (μυστής), μυρίπνους. In several words a euphonic σ (σι) is inserted, e. g. μογο-σ-τόκος, θεο-σ-εχθρία, together with the regular θεοεχθρία, ναυ-σί-πορος.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part of the compound, it is to be noted, that the words beginning with α, ε, ο, in composition regularly lengthen these vowels (if the last part of the compound is a simple) into η and ω, e. g. (α) εὐήνεμος from ἄνεμος, στρατηγός from ἄγω, εὐήνωρ from ἀνὴρ; (ε) δυσήρετος from ἔρετος, δυσήλατος from ἐλαύνω; (ο) ἀνωφελής from ὀφελος, πανώλεθρος from ὅλλυμι, ανώνυμος from ὄνομα.

5. In relation to the end of the word, the following points should be noted:—

A. In the Greek language, as has been seen (§ 236, 3), a verb can be compounded only with prepositions; but if it is necessary to compound a verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly -έω, is regularly appended to this compound word: e. g. from ἵππους τρέφειν, to keep horses, the derivative is not ἵπποτρέφειν, but by means of the compound substantive ἵπποτρόφος, it is ἵπποτροφέω; so θεοσεβέω from θεοσεβής, ναυμαχεῖν from ναυμάχος, εὐτυχεῖν from εὐτυχής.

B. The compound is an adjective or noun:—

a. The second part is derived from a verb, and has the following endings:

(α) Most frequently -ος, -ον, e. g. θηροτρόφος, nourishing wild beasts, θηρότροφος, nourished by wild beasts. See § 75, Rem. 4.

(β) -ης (-της) or -ας (Gen. -ου), -ηρ (-τηρ), -τωρ, commonly used as substantives with a transitive signification, e. g. εὐεργέτης, benefactor, νομοθέτης, legislator; μυροπώλης, ὀρνιθοθήρας, παιδολέτωρ;



(γ) -ης, -ες, commonly with a passive or intransitive signification, e. g. θεοφιλής, *beloved of God*; εὐμαδής, *quick to learn, docilis*; εὐπρεπής, *becoming*;

(δ) -ς (-ξ), e. g. ψευδόμαρτυς from ΜΑΡΤΥΡΩ, νομοφύλαξ.

b. Or the second part is a substantive:—

(a) An *attributive* relation exists between the two parts of the compound, the first containing a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g. δμόδουλος, *a fellow-slave*; βούλιμος, *excessive hunger, bulimy*; ἀκρόπολις, *citadel*.

(b) An *objective* relation exists between the two parts of the compound, the last denoting the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb, or of a preposition used as an adverb, e. g. δεισιδαίμων = ὁ τοὺς δαίμονας δείσας, ἐπιχαιρέκακος = ὁ τοῖς κακοῖς ἐπιχαίρων, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσέρως, *one who has an unhappy love*, ἐνθεός = ὁ τὸν θεὸν ἐν ἑαυτῷ ἔχων, ἀποικος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἀπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged,<sup>1</sup> where the substantive has a form which is appropriate for the Masc. or Fem. of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz. -ος (Gen. -ου), -ω (Gen. -ω), -ης (Gen. -ους), -ις (Gen. -ιδος), -ων and (when it ends in -υ) -ς, e. g. σύνδειπνος (δειπνον), *a fellow-guest*, εὐδύδικος (δίκη), ἀτιμος (τιμή), δεχήμερος (ἡμέρα), φιλοχρήματος (χρῆμα, χρήματα), ἔστομος (στόμα), εὐγεως (γῆ), *having a fertile soil*; λειπόνεως (ναῦς), *one who deserts the ship*; ἀνωφελής (τὸ ὄφελος), ἀνακίς (ἀλήκη), ἀχρήμων, ἄδακρυς, Gen. -υος (τὸ δάκρυ).

c. Or the second part is an adjective:—

The adjective retains its form, except that those in -υς commonly take the ending -ης; the first part consists either of a substantive or an adverb, e. g. ἀστυγείτων, *near the city, urbi vicinus*; πάνσοφος or πᾶσσοφος, -ον, *very wise*; ἀνέμοιος, -ον, *unlike*; πρόδηλος, -ον, ἀηδής from ἡδύς, ποδώκης from ὠκύς.

<sup>1</sup> For example, δεισιδαίμων is an adjective of two endings, the ending -ω being both Masc. and Fem., therefore the substantive δαίμων is not changed in composition; but σύνδειπνος takes a regular adjective termination, as the substantive δειπνον has neither a Masc. nor Fem. ending.

# SYNTAX

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## SECTION I

### SYNTAX OF THE SIMPLE SENTENCE.

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#### CHAPTER I.

#### Parts of a Simple Sentence.

! 238. *Nature of a Sentence. — Subject. — Predicate.*

1. SYNTAX treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ρόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related both to each other and to the speaker. The conceptions or ideas themselves are expressed by *Essential* words (§ 38, 4); their relations to each other, partly by inflection and partly by *Formal* words.

Thus, e. g. in the sentence *Τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ*, there are five essential words: *καλός, ρόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflection and partly by the Formal words *τό, ἐν, τῷ, τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate. The subject is that, of which something is affirmed; the predicate that, which is affirmed of the subject, e. g. in the sentences, *τὸ ρόδον θάλλει — ὁ ἄνθρωπος θνητός ἐστιν*, *τὸ ρόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be

expressed by a mere inflection-ending of the verb, e. g. *δίδω-μι*, (*I*) *give*.

4. The subject is a substantive or a word used as a substantive, viz. a substantive pronoun or numeral; an adjective or participle used as a substantive; an adverb which becomes a substantive by prefixing the article; a preposition with its Case; an infinitive; finally, every word, letter, syllable, and every combination of words can be considered as a substantive, and with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ ῥόδον θάλλει.—Ἐγὼ γράφω, σὺ γράφεις.—Τρεῖς ἦλθον.—Ὁ σοφὸς εὐδαίμων ἐστί.—Οἱ φθονοῦντες μισοῦνται.—Οἱ πάλαι ἀνδρεῖοι ἦσαν.—Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο.—X. Cy. 8. 3, 42. Οὗτοι οὕτως ἡδὺ ἐστί τὸ ἔχειν χρήματα, ὥς ἀνιάρδν τὸ ἀποβάλλειν.—Τὸ διδάσκειν καλὸν ἐστί.—X. R. L. 9, 2. ἔπεται τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ.—Τὸ εἰ σίνδεσμός ἐστί.—Τὸ ἦτα μακρόν ἐστί.—Τὸ γνῶθι σεαυτὸν καλὸν ἐστί.

REMARK 1. In the construction of the Accusative with the Infinitive, the subject is in the Acc., as will be seen § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition (*εἰς*, *περί*, *κατά*) with its Case, e. g. *Εἰς τέτταρας ἦλθον*, *as many as four came* (with round numbers *εἰς* also signifies *about*, *at most*). X. Cy. 8. 3, 9. ἔστασαν πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίουσ (about four thousand stood), ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, διςχίλιοι δὲ ἐκατέρωθεν τῶν πυλῶν. X. H. 6. 5, 10. ἔφυγον εἰς Λακεδαίμονα τῶν περὶ Στάσιππον Τεγεατῶν περὶ ὀκτακοσίους. So καὶ ἐκάστους, *each one singly, one by one, singuli*; κατὰ ἔθνη, *singulae gentes*.

5. In the following cases the subject is not expressed by any special word:—

- (a) When the subject is a personal pronoun and is not particularly emphatic, e. g. *Γράφω, γράφεις, γράφει*;
- (b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχοεῖ* in Hom. *οὐδ' οἶνοχόος*, *the cup-bearer pours out the wine*; *θύει* in Her. sc. *ὁ θυτήρ*. X. An. 3. 4, 36. *ἐπεὶ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε* (sc. *ὁ κήρυξ*) *τοῖς Ἕλλησι παρασκευάσασθαι*. So *σημαίνει τῇ σάλπιγγι, ἐσάλπιγξεν*, sc. *ὁ σαλπικτής* (*the signal is [was] given by the trumpet*). So we must explain words which denote the state of the weather or the phenomena of nature; as *θεί*, *it rains*; *νίφει*, *it snows*, *βροντᾷ*, *ἀστράπτει*, sc. *ὁ Ζεὺς*. Th. 4, 52. *ἔσεισε*, *there was an earthquake*. X. Cy. 4. 5, 5. *συσκοτάζει*, *it is dark*;
- (c) The subject is easily supplied from the context; thus, in designations of time, e. g. *ἦν ἐγγὺς ἡλίου δυσμῶν* (sc. *ἡ ἡμέρα*). *Ἦν ἀμφὶ ἀγορὰν πλήθουσιν* and the like; *παρέχει μοι*, sc. *καιρός*, *it is time, it is allowed, one can = licet*

e. g. Jer. 5, 73. ἡμῶν παρέξει ἀνασώσασθαι τὴν ἀρχήν. In this way the word ὁ θεός is very frequently omitted in certain phrases, e. g. προσήμαίνω, sc. ὁ θεός; προχωρεῖ μοι (sc. τὰ πράγματα), *things prosper to me, I succeed*, comp. Th. 1, 109. In such expressions as φασί, λέγουσι, etc., the subject ἄνθρωποι is regularly omitted, as it is readily apparent;

(d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. τὸν Ἰσθμὸν ἐτείχεον καὶ σφί τῇ πρὸς τέλει, sc. τὸ τεῖχος, *they walled the Isthmus, and the [wall] was*, etc. X. Cy. 2. 4, 24. πορεύσομαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνδίστηται, sc. ὁ βασιλεύς. So also other Cases as well as the Nom. are thus supplied, e. g. Pl. L. 864, d. παιδιᾷ χρώμενος, οὐδέν πω τῶν τοιοούτων (sc. παίδων) διαφέρων;

(e) With the third Pers. Sing. of the verb, in a subordinate clause containing a general idea, and in definitions, the indefinite pronoun τις is sometimes omitted. Pl. Criton. 49, c. οὔτε ἀνταδικεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὀτιοῦν πάσχη ὑπ' αὐτῶν, *not even if any one should suffer from them*; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1018. κούφως φέρειν χρή θνητὸν ὄντα συμφοράς, the participle must be considered as the subject.

REM. 2. Such expressions as δεῖ, χρή, δοκεῖ, πρέπει, ἔξεστι(ν), ἐνδέχεται (*it is possible*), καλῶς, εὖ ἔχει, ἔχει λόγον (*consentaneum est*), λέγεται (*it is said*), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs.

6. The predicate is a verb, an adjective, participle, adjective pronoun or numeral, or a substantive with the Formal word εἶναι; εἶναι, in this relation, is usually called the *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ ρόδον θάλλει. — Ὁ ἄνθρωπος θνητός ἐστιν. — Ἀθάνατοί εἰσιν οἱ θεοί. — Ἡ ἀρετὴ καλὴ ἐστίν. — Ἀγαθὴ παραιφασίς ἐστίν ἑταίρου. — Κύρος ἦν βασιλεύς. — Τοῦτο τὸ πρᾶγμά ἐστι τόδε. — Σὺ ἦσθα πάντων πρῶτος. — Οἱ ἄνδρες ἦσαν τρεῖς.

REM. 3. The finite verb denotes both the thing affirmed (*id quod praedicatur*) and the relation of the affirmation to the subject and speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses; e. g. the ending of the verb λέγω shows that its subject is in the first person; and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with εἶναι, the affirmation is denoted by the adjective or substantive, and its relation to the speaker by εἶναι, e. g. εὐδαίμων εἰμί = εὐδαιμονέ-ω, εὐδαίμων εἶ = εὐδαιμονέ-εις, εὐδαίμονες ἔσονται = εὐδαιμονή-σουσιν, though there is a difference between the two modes of expression.

REM. 4. It is necessary to distinguish between the use of εἶναι, as a Formal and as an Essential word; in the former relation, it is merely a copula, connecting the subject with the substantive or adjective, etc. (§ 238, 6); in the latter, it has the idea of *being* or *existence*, *being in a certain condition*, etc., e. g. ἔστι θεός = θεός ἐστιν ὢν (*there is a God, God exists*), as in Her. 3, 108. τοῦ θεοῦ ἡ προνοία ἐστὶ ἐοῦσα σοφή.

REM. 5. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula εἶναι. This mode of expression, however, is more usual in poetry, though it is found also in prose, particularly in Herodotus, comp. Rem. 3. Eur. C. 381. πῶς δὲ ταλαίπωρ, ἦτε πάσχοντες τάδε; Id. H. 117. ἦν σπεύδων. Her. 3, 99. ἀπαρνεόμενός ἐστι. Id. 9, 51. ἡ νῆσός ἐστι ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίου ἀπέχουσα. Pl. L. 860, c. εἰ ταῦτα οὕτως ἔχοντά ἐστιν. Dem. Ol. 3. (v. 1.) 11, 7. ταῦτ' ἂν ἐγνωκότες ἦσαν, *they would have been convinced of these things.*

REM. 6. The copula εἶναι is sometimes omitted, though commonly only in the Ind. Pres.; εἶναι is sometimes omitted, even when it is not a copula, but properly a verb. This ellipsis is most frequent in the following cases:—

- (a) In general propositions, observations, and proverbs. Eur. O. 330. ὁ μέγας δλβος οὐ μόνιμος ἐν βροτοῖς. X. Cy. 2. 4, 27. στρατιᾷ γὰρ ἡ βράστη (ὁδός) ταχίστη;
- (b) Very often with verbal adjectives in -τέος, as also with other expressions denoting *necessity* and *duty*, e. g. ἀνάγκη, χρεών, θέμις, εἰκός, also with καιρός, ὥρα and the like. Dem. Ph. 3, 129, 70. ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. Id. Cor. 296, 205. ἀτιμίας—ἐν δουλεύουσῃ τῇ πόλει φέρειν ἀνάγκη;
- (c) Often with certain adjectives, e. g. ἔτοιμος, πρόθυμος, οἶός τε, δυνατός, βράδιον, χαλεπόν, δῆλον, ἄξιον, etc. Pl. Phaedr. 252, a. (ἡ ψυχὴ) δουλεύειν ἐτοίμη. Dem. Ph. 1. 48, 29. ἐγὼ πάσχειν ὅτι οὖν ἔτοιμος. X. C. 1, 1, 5. δῆλον οὖν, ὅτι οὐκ ἂν (Σωκράτης) προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Comp. ib. 2, 34. Here belong also the expressions θαυμαστὸν ὅσον, *it is very wonderful* (= *mirum quantum*), ἀμήχανον ὅσον, *it is quite impossible, inconceivable* (= *immane quantum*), see § 332, Rem. 10. On οὐδεὶς ὅστις οὐ (= *nemo non*), see § 332, Rem. 12.

REM. 7. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. § 71, οὐκ ἐν μέσῳ (sc. ἦν) καὶ παρῆμεν τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν; the Ind. Pres. also is not very often omitted after conjunctions, e. g. ὅποτε, ἐπεὶ (comp. X. C. 1, 46); on the contrary, very frequently after ὅτι and ὥς (*that*), e. g. X. C. 1. 2, 52. λέγων, ὥς οὐδὲν ὄφελος. The subjunctive is but seldom omitted after the relative ὅς ἂν, and especially after conjunctions, e. g. Pl. Rp. 370, c. ὧν ἂν αὐτοῖς χρεῖα (sc. ᾗ). The ellipsis of the Opt. when ἂν belongs to it is more frequent, e. g. X. Cy. 1. 4, 12. τίς γὰρ ἂν, ἔφασαν, σοῦ γε ἰκανώτερος πεῖσαι (sc. εἴη); Ib. 2. 3, 2. ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοι ἂν ἡμέτεροι (sc. εἴησαν). The ellipsis of the Imp. is very rare, e. g. S. O. C. 1480. Ἰλαος, ὃ δαίμων. X. An. 3. 3, 14. τοῖς οὖν θεοῖς χάρις (sc. ἐστω), ὅτι οὐ σὺν πολλῇ βόμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον. The participle is very often omitted, especially after *verba intelligendi* and *declarandi*, e. g. X. S. 3, 7. δῆλόν γε, ὅτι φαῦλος (sc. ὢν) φανοῦμαι, but elsewhere also, e. g. X. C. 2. 3, 15. ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (sc. ὅσα), *et nullo modo tibi convenientia*; even in such cases as Th. 4, 135. χειμῶνος τελευτῶντος καὶ πρὸς ἕαρ ἤδη (sc. ὅντος). The Inf. is often omitted after δοκεῖν, ἡγεῖσθαι, νομίζειν and the like, e. g. Th. 7, 60. βουλευτέα ἐδόκει. X. Cy. 1. 6, 14. ἐπιόντα με ἐκέλευσας τοῖς στρατηγικοῖς (sc. εἶναι) νομιζομένοις ἀνδράσι διαλέγεσθαι.

### § 239. Comparison.—Attribute and Object.

1. When the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. Ὁ πατὴρ μείζων ἐστίν. ἢ ὁ υἱός.—Ὁ

σοφὸς μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν. And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, and commonly takes with it a partitive Genitive, e. g. Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν. — Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς.

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by ἔτι, *still, even, etiam*, e. g. μείζων ἔτι, *still greater*; (b) by μακρῶ, ὀλίγῳ, πολλῶ, ἔτι πολλῶ, ὅσῳ, τοσοῦτῳ; μέγα, ὀλίγον, πολύ, ὅσον, τοσοῦτο, which show how *much* more or less of the quality expressed by the adjective is intended, e. g. πολλῶ μείζων, *multo major, far greater*, πολλῶ ἔτι μείζωνες, *multo majores etiam*; (c) sometimes by μᾶλλον. Her. 1, 32. μᾶλλον ὀλβιώτερός ἐστι (*far*).

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by καί, *vel, even*, e. g. καὶ μάλιστα, *vel maxime, very greatly indeed*; (b) by words denoting measure or the degree of difference, viz. πολλῶ, μακρῶ, πολύ, παρὰ πολύ, ὅσῳ, τοσοῦτῳ, e. g. πολλῶ ἄριστος, *multo praestantissimus, the best by far*; μακρῶ ἄριστος, *longe praestantissimus*; (c) even by the Superlative: μάλιστα (πλείστον and μέγιστον *pret.*), e. g. S. O. C. 743. πλείστον ἀνθρώπων κάκιστος. Th. 7, 42. μάλισ-α δεινότητος; (d) by the relative: ὥς<sup>1</sup> (ὅπως), ὅτι and ἥ, οἷος (§ 343, Rem. 2), e. g. ὥς τάχιστα, *quam celerrime*, ὅτι μάλιστα, ἥ ἄριστον, e. g. Pl. Apol. 23, a. πολλαὶ μὲν ἀπέχθαι μοι γέγονασι καὶ οἶαι χαλεπώταται καὶ βαρύταται. X. An. 4. 8, 2. χωρίον οἶον χαλεπώτατον; (e) by εἷς, *unus*, e. g. Her. 6, 127. ἦλθε Σμινδυρίδης Συβαρίτης, ὃς ἐπὶ πλείστον δὴ χλιδῆς εἷς ἀνὴρ ἀπῖκετο. X. An. 1. 9, 22. δῶρα πλείστα εἷς γε ἀνὴρ ὧν ἐλάμβανε, *he received the most gifts, at least considering the fact that he was but a single individual* (C. Tusc. 2. 26, 64. *amplitudinem animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining ἐν τοῖς with it, in which case the Superlative must be repeated, e. g. Ὁ Ἔρως ἐν τοῖς πρεσβυτάτοισ ἐστι (i. e. ἐν τοῖς πρεσβυτάτοις οὖσι), *the oldest among those who are very old*. Her. 7, 137. τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι. Pl. Symp. 173, b. Σωκράτους ἐραστῆς ὧν ἐν τοῖς μάλιστα τῶν τότε. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (στάσις) ἐν τοῖς πρώτη ἐγένετο. Ib. 17. ἐν τοῖς πλείσται νῆες. In such instances, τοῖς must be considered as Neut. In like manner, the expression ὁμοία (ὁμοῖα Ion.) τοῖς was used with the Superlative. Her. 3, 8. σέβονται δὲ Ἀράβιοι πίστις ἀνθρώπων ὁμοῖα τοῖσι μάλιστα (sc. σεβομένοις), *like those who respect very much, ut qui maxime*. Th. 1, 25. χρημάτων δυνάμει ὄντες κατ' ἐκείνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις. The Superlative is also intensified by joining a positive with it, e. g. Ἀγαθῶν ἱππέων κράτιστος, *the best among the good horsemen = the very best*.

REM. 3. The Superlative relation is often expressed more emphatically by negative adjectives or adverbs in the Superlative, preceded by οὐ (*Litotes*), instead of positive adjectives or adverbs in the Superlative, e. g. οὐχ ἥκιστα, *not the least, especially*, οὐ κάκιστος, οὐκ ἐλάχιστος, stronger than μάλιστα, βέλτιστος, μέγιστος. Sometimes, also, it is expressed antithetically, e. g. οὐχ ἥκιστα, ἀλλὰ μάλιστα.

<sup>1</sup> Ὡς, ὅτι are not in themselves intensive particles, but merely connect some part of δύναναι understood, and in that way may be said to give intensity to the Superlative. Sometimes δύναναι is expressed. e. g. Εὐνοφῶν ἀνίσταται ἵσταλμένος ἐπὶ πόλεμον ὥς ἐδύνατο κάλλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. The word or words which define the subject more fully, is called an *attribute*, or *attributive*. The subject is more exactly described, therefore, (a) by the addition of an adjective (attributive<sup>1</sup> adjective), e. g. τὸ καλὸν ῥόδον; (b) by the Gen. of a substantive (attributive Gen.), e. g. ὁ τοῦ βασιλέως κήπος, *regis hortus* (= *regius hortus*); (c) by a substantive in the same Case as the word which is more definitely described, e. g. Κῦρος, ὁ βασιλεύς. The explanatory word is here said to be in apposition with the word explained, and may be called an *appositive* of that word. The predicate (which is termed the object), is more exactly described, (a) by a Case of a substantive; (b) by a preposition with a substantive; (c) by the Inf., (d) by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκέι. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπιέναι ἐπιθυμῶ. Καλῶς γράφεις.

#### § 240. *Agreement.*

1. The finite verb agrees with the subject in Person and Number; the adjective, participle, pronoun, and numeral, in Gender, Number, and Case. The substantive, as a predicate, agrees with the subject only in Case; in Gender, Number, and Case, only when it denotes a *person*, and hence either has a particular form for the Masc. and Fem., or is of common gender. The same principle applies to substantives in apposition (§ 266, 1). But when the substantive denotes a *thing*, it agrees with the subject only in Case, e. g.

Ἐγὼ γράφω, σὺ γράφεις, οὗτος γράφει. — Ὁ ἄνθρωπος θνητός ἐστιν. — Ἡ ἀρετὴ καλὴ ἐστιν. — Τὸ πρᾶγμα αἰσχρόν ἐστιν. — Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. — Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. — Ἐγενέσθην τῷ ἄνδρι τοῦτω (Κριτίας καὶ Ἀλκιβιάδης) φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, X. C. 1. 2, 14. — Κῦρος ἦν βασιλεύς. — Τόμυρις ἦν βασίλεια. — Κῦρος, ὁ βασιλεύς, Τόμυρις, ἡ βασίλεια. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν (*his daughter a wonder in beauty and size*), X. Cy. 5. 2, 7.

<sup>1</sup> When the adjective merely ascribes some quality to the substantive with which it agrees, it is called an *attributive* adjective, but when it belongs to the predicate and is used in describing what is said of the subject, it is called a *predicative* adjective, e. g. in the expression ὁ ἀγαθὸς ἀνὴρ (*the good man*), ἀγαθός is attributive, but in ὁ ἀνὴρ ἐστὶ ἀγαθός (*the man is good*), it is predicative.

2. The predicative adjective or substantive agrees with the subject as above stated, when the following and other similar verbs, which do not of themselves express a complete predicate sense, have chiefly the force of the copula:—

- (a) The verb *ὑπάρχειν*, *to be the cause of, to be, to exist*;
- (b) Verbs signifying *to become, to increase, to grow*, e. g. *γίγνομαι, ἔφιν, αὐξάνομαι*;
- (c) The verbs *μένω, to remain*, and *κατέστην, to be established, appointed, to stand*;
- (d) Verbs signifying *to seem, appear shew one's self*, e. g. *ἔοικα, φαίνομαι, δηλοῦμαι*;
- (e) Verbs signifying *to be named*, e. g. *καλοῦμαι, ὀνομάζομαι, λέγομαι, ἀκούω, to be called (like audire)*;
- (f) Verbs signifying *to be appointed to something, to be chosen to be named*, e. g. *αἰροῦμαι, ἀποδείκνυμαι*;
- (g) Verbs signifying *to be regarded as something, to be recognized as something, to be supposed*, e. g. *νομίζομαι, κρίνομαι, ὑπολαμβάνομαι*;
- (h) Verbs signifying *to be given as something, to be received as something, to be abandoned, cast off*, and the like, e. g.

*Kûros ἐγένετο βασιλεὺς τῶν Περσῶν. — Τούτοις δὲ Φίλιππος μέγας ηὐξήθη (Dem.). — Ἀλκιβιάδης ἤρעדη στρατηγός. — Ἀντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοῖς ἐχθροὶ ἀκούουσιν (audiunt), they hear themselves culled flatterers, etc., Dem. Cor. 241.*

REMARK 1. When the verbs mentioned under (c), (f), (g), (h), have the active form, they take two accusatives (§ 280, 4).

REM. 2. Several of the verbs above named, are also joined with adverbs, but they then express a complete predicate sense; e. g. *Σωκράτης ἦν (lived) ἀεὶ σὺν τοῖς νέοις. Καλῶς, κακῶς ἐστίν (it is well, etc.). Δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι (diligenter versabantur in custodia), Her. 3, 152. Μάτην εἶναι, to be in vain. Εἶναι, as well as the verbs *γίγνεσθαι* and *πεφυκέναι*, is very often connected with adverbs of place and degree, of which the corresponding adjective-forms are not in use, as *δίχα, χωρίς, ἐκός, μακρόν, πόρρω, ἐγγύς, πλησίον, ὁμοῦ, ἅλις, μᾶλλον, μάλιστα*, e. g. *Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἰγνώμαι (sententiae in diversas partes discedebant), Her. 6, 109.**

3. When a Demonstrative, Relative, or Interrogative pronoun, either as a subject or predicate, is connected with a substantive by the copula *εἶναι*, or one of the verbs mentioned in No. 2, the Greek commonly, as the Latin regularly, put the pronoun by means of *attraction*, in the same gender and number with



the substantive to which it belongs. So too, when the pronoun is in the Acc. and depends on a verb of *naming*, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. — Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. — Οὗτοι δὲ Ἀθηναῖοί γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν, Pl. Eutyphr. princ — Παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία, X. Cy. 8. 7, 24. — Τίς ἐστὶ πηγὴ τῆς ἀρετῆς; — Πάντες οὗτοι νόμοι εἰσὶν, οὗς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγραψε, X. C. 1. 2, 42. — Ἐάν τις φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί (*this is my means of life, hic mihi est victus*) 3. 11, 4.

REM. 3. Yet the Greeks not unfrequently put the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς, Pl. Rp. 344, a, where in Lat. it would be, *Est autem haec tyrannis*. Τοῦτό ἐστιν ἡ δικαιοσύνη, ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως, Phaedr. 245, c. The Neut. Pl. is sometimes used instead of the Neut. Sing. Ἐγωγε φημι ταῦτα μὲν φλυαρίας εἶναι, X. An. 1. 3, 18. See § 241, Rem. 3. The *neuter* pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστὶ φθόνος; *quid est invidia?* (*what is its nature?*) and τίς ἐστὶ φθόνος; *quae est invidia?* (*what is envy?*) The *neuter* demonstrative is also always used, when it is more fully explained by a word in apposition, e. g. Οὐ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγὴ, Pl. Gorg. 478, c

## § 241. *Exceptions to the general rules of Agreement.*

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Constructio κατὰ σύνεσιν*). Hence, after a collective noun in the Singular, when it is used of persons, as well as after the names of cities and countries, used for the *inhabitants*, and also with abstracts which stand for concretes, the *Plural* is used, and such a *gender* as belongs to the persons denoted by these words.

Hec. 9, 23. τὸ πλῆθος ἐπεβοήθησαν. Th. 4, 32. ὁ ἄλλος στρατὸς ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21. παντὶ τρόπῳ ἀνηρέδιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. χ, 84. φίλε τέκνον (Hector); but it is very common in prose with a Part. which stands in a remote attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον ἐν πολλῇ ταραχῇ αἱ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὦ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἴχη δὲ ἀπολιπὼν ἡμᾶς. X. H. 1. 4, 13. ὁ ἐκ τοῦ ἄστεος ὄχλος ἠθροίσθη πρὸς τὰς ναῦς, θαυμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεύγει ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαῦτα. Also with the relative pronoun; see on adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate is commonly in the Pl., being conformed to the attributive genitive; the predicative adjective or participle takes the gender of the attributive genitive. S. Ph. 497. τὰ τῶν διακόνων τὸν οἶκαδ' ἡπειγον στόλον (ἡπειγον which has the Neut. Pl. τὰ for its subject would regularly have been in the Sing. according to No. 4, but is conformed to the plurality in διακόνων). Pl. Rp. 8. 563, c. τὸ τῶν θηρίων ἐλευθερώτερα ἐστίν (the Sing. ἐστίν is used on account of the Neut. Pl. ἐλευθερώτερα, according to No. 4, while ἐλευθερώτερα is conformed to the idea of θηρία contained in θηρίων).

REM. 2. Closely related to the construction just stated, is the following. When a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, as ψυχὴ Τειρεσίαο, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. λ, 90. ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο χρύσειον σκῆπτρον ἔχων, the shade of the Theban Teiresias came, having a golden sceptre (here ἔχων agrees in number with ψυχῇ, but in gender with Τειρεσίαο). Il. β, 459, ὀρνίθων πετεηνῶν ἔθνεα πολλὰ, ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσιν.

2. When the subject is expressed, not as a special and definite object, but as a general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject.

(The English sometimes uses the words *thing*, or *something*. Sometimes the pronoun *it*, or the substantives *χρῆμα*, *πᾶγμα*, are connected with the adjective. When the adjective is in the Superlative, the English uses the article *the*).

Il. β, 204. οὐκ ἀγαθὸν πολυκοιρανίη (a multiplicity of rulers is not a good thing): εἷς κοίρανος ἔστω. Eur. O. 760. δεινὸν οἱ πολλοί, κακούργους ὄντων ἔχουσι προστάτας. Id. M. 329. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις. Id. H. F. 1295. αἱ μεταβολαὶ λυπηρόν. Her. 3, 82. ἡ μοναρχίη κράτιστον (a monarchy is the best thing, or most desirable). Pl. Rp. 2. 364, a. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον. Also in abbreviated adjective sentences, e. g. Her. 3, 108. ἡ λέαινα, ἔδν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τίκτει ἓν. Pl. Rp. 4, 420, c. οἱ ὀφθαλμοί, κάλλιστον ὄν, οὐκ ὁστρεῖω ἐναλημιμένοι εἰσίν. Her. 3, 53. τυραννὶς χρῆμα σφαλερόν. Pl. Th. 122, b. συμβουλὴ ἰερὸν χρῆμα. Dem. Ol. 1. 21, 12. ἅπας μὲν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually put the predicative adjective in the Neut. Pl. instead of the Sing., where the English uses the pronoun *it*. e. g. *it is pleasant to see the sun*. This occurs most frequently with verbal adjectives in -τός and -τέος; with those in τέος and many in -τός, the Inf. is implied in the word itself e. g.

ἀμυντέα ἐστί τινι, *some one is to be helped*; πιστά ἐστι τοῖς φίλοις, *friends are to be trusted*.

Her. 1, 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι (*it is impossible*) ἀποφυγεῖν καὶ θεῶ. 3, 83. δῆλα, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλέα γενέσθαι. Th. 1, 86. οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει. 1, 1. ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τάδε (sometimes also ἐκεῖνα), to express an idea in its whole extent or in the most general manner, the plural bringing before the mind all the particulars involved in the idea. Th. 6, 77. οὐκ Ἴωνες τὰδε εἰσίν, οὐδ' Ἑλλησπόντιοι, ἀλλὰ Δωριῆς, *it (this) is not Ionians, etc.* Aeschin. Ctes. p. 55. οὐκ ἐστι ταῦτα ἀρχή (*this is not an office*). Id. Leg. p. 50. ταῦτ' ἐστὶν ὁ προδότης, *this is the traitor*. Pl. Phaedon. 62, d. ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου. In the English these plurals are generally translated by the singular, as *this, that*.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., inasmuch as a plurality of objects in the neuter, was regarded by the Greeks as one connected *whole*, the individuality being lost sight of.

Τὰ ζῶα τρέχει. — Τὰ πράγματα ἐστὶ καλὰ. X. Ven. 12, 11 σὺν τῇ πόλει σώζεται καὶ ἀπόλλυται τὰ οἰκεῖα ἐκάστου. Eur. M. 618. κακοῦ γὰρ ἀνδρὸς δῶρ' ὕνησιν οὐκ ἔχει.

REM. 4. Also in adverbial participial phrases, a neuter plural is joined with a participle in the singular, e. g. δόξαν ταῦτα, *quum haec visa, decreta essent*. X. An. 4. 1, 13. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν, *when these things had been agreed upon, orders were given, etc.* Yet, X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περὶ ἀνδέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; most of them may be referred to the following cases:—

- (a) When the subject in the Neut. Pl. denotes persons or living creatures, the verb is very often put in the Pl. in accordance with the *Constructio κατά σύνεσιν*. Th. 4, 88. τὰ τέλη (*the magistrates*) τῶν Λακεδαιμονίων δμόσαντα Βρασίδαν ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον. Pl. Lach. 180, c. τὰ μεῖράκια διαλεγόμενοι ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.
- (b) When the objects contained in the plural are to be represented *individually* rather than *collectively*, or when the idea of plurality composed of several parts (which may also have relation to different times and places) is to be made prominent,<sup>1</sup> e. g. X. An. 1. 7, 17. ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ᾗσαν καὶ ἵππων καὶ ἀνδράπων ἵχνη πολλά (*many tracks here and there*). Cy. 5. 1, 14. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἐστὶ, κἄπειτα ἔρωτα αἰτί.

<sup>1</sup> It will often, therefore, depend upon the view in the speaker's mind, whether the Sing. or Pl. is to be used.

ὄνται, the singular ἐστὶ is used here because mankind is referred to as a class, but the plural αἰτιῶνται, to denote that each individual blames love, the charge being made too, in a different manner and at different times. Th. 5, 26. ἔξω (praeter) τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδάυριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγένοντο, mistakes of each of the two, at various points and times. X. An. 1. 4, 4. ἦσαν δὲ ταῦτα δύο τείχη.

'c) The non-Attic poets from Homer down, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. μελιγάρυες ὕμνο. ὁσπερὶν ἀρχαὶ λόγων τέλλεται. This construction is very limited in prose-writers; it occurs with ἐστί and ἦν, but only at the beginning of a sentence (comp. *il est cent usages*), which then assume the character of impersonal expressions. Her. 1, 26. ἐστί καὶ μεταξύ τῆς τε παλαιῆς πόλιος καὶ τοῦ νηοῦ ἐπτά στάδιοι. Pl. Rp. 5, 462, c. ἐστί καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος. In like manner the Greeks regularly say ἐστίν, οἷ, sunt, qui. See § 331, Rem. 4. The construction mentioned § 242, Rem. 2, is very different from this.

5. A subject in the Dual, as well as two subjects in the Singular, very often have a predicate in the Pl., e. g. Δύω στρατὰ ἀνεχώρησαν. Τῶν αὐτῶν δέονται καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ. The rule seems to be, that when the affirmation is made of each of the two separately, the Dual is used, but when of both together, the Plural, e. g. Μίνως καὶ Λυκοῦργος νόμους ἔθετην (*each gave laws*); ἡδονὴ σοι καὶ λύπη ἐν τῇ πόλει βασιλεύσετον.

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. πόδε, χεῖρε, ὦτε, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual very often interchanges with the Pl., especially in participles, e. g. Il. λ, 621. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων σπάντε ποτὶ πνοίην. Pl. Euthyd. 273, d. ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλω.

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs, are spoken of, e. g. Il. δ, 452, sqq. ὥς δ' ὅτε χεῖμα ῥοῖ ποταμοί, κατ' ὕρεσφι ῥέοντες, ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ, . . ὥς τῶν μισγομένων γέμετο ἰαχὴ τε φόβος τε (two streams running on opposite sides are compared with two hostile parties). Il. θ, 185, sqq. Ἐάνδε τε καὶ σὺ Πόδαργε, καὶ Αἰῶν Λάμπε τε διέ, νῦν μοι τὴν κομιδὴν ἀποτίνετον, — 191. ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον (*two pairs*).

REM. 10. The following points also are to be noted in respect to the Dual:—

- (a) A substantive in the Pl. is very often connected with the Duals δύω, δύο, but seldom with δυοῖν. Il. ε, 10. δύω νιέες. Il. ι, 4. ἄνεμοι δύο. Aesch. Ag. 1395. δυοῖν οἰμώγμασιν. Pl. Soph. 244, b. πρὸς χρώμενοι δυοῖν ὀνόμασιν. Pl. Rep. 614, c. δύο χάσματα ἐχομένω ἀλλήλοιν;
- (b) The Duals τῶ, τοῖν, τῶδε, τοῖνδε, τούτῳ, τούτοιν, αὐτῶ, αὐτοῖν, ὦ, οἷν, in prose are used both as masculine and feminine (i. e. they are of common gender), e. g. ἄμφω τῶ πόλεε — τῶ γυναικε — ἄμφω τούτῳ τῶ ἡμέρα — τοῖς γενεσέοι — τούτῳ τῶ τέχνα — τούτοις τοῖν κινήσειν — τῶ ὁδῶ. The Fem

form of the article τὰ, is extremely rare, e. g. τὰ δ' οὖν κόρα, S. Ant. 769; oftener the form ταῖν, X. II. 6, 4. 17. Pl. Tim. 79, d; so ἐκ ταῖνδε δ' οὖσαιν παρθένοι, S. O. C. 445. Ταῦτα occurs An. Pac. 847, but ταύταιν is more frequent, e. g. ταύταιν μόλαιν, S. O. C. 859; ἐκ ταύταιν, 1149; ταύταιν δὲ ταῖν διαθήκαιν, Isae. 5, 15. Ἀὕτα, S. Ant. 570. Besides the pronouns mentioned, sometimes other attributives also in the Dual are used as of common gender; the participle but seldom. Pl. Phaedr. 237, d. ἡμῶν ἐν ἐκάστῳ δύο τινέ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα—· τούτῳ δέ κ. τ. λ.

6. When the predicate is a substantive connected to the subject by εἶναι or any other verb having the character of a copula (§ 240, 2), the verb often agrees by means of attraction, as commonly in Latin, with the nearest predicative substantive.

Her. 3, 60. τὸ μῆκος τοῦ ὀρύγματος ἐπὶ στάδιοι εἰσι. 2, 15. αἱ Θῆβαι Αἴγυπτος ἐκαλέετο. Th. 3, 112. ἐστὸν δὺν λόφῳ ἡ Ἰδομένη ὑψηλή. 4, 102. τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἑννέα ὁδοὶ ἐκαλοῦντο. Isocr. Paneg. 51, b. ἔστι ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θρᾶκες καὶ Πέρσαι. So also in the participial construction, e. g. Th. 5, 4. καταλαμβάνουσι καὶ βρικινίας, ὃν ἔρυμα ἐν τῇ Λεοντίῃ. Pl. L. 735, e. τοὺς μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως, ἀπαλλάττειν εἴωθεν (instead of ὄντας). So also Her. 3, 108. ἡ λέαινα, ἔδν ἰσχυρότατον καὶ θρασύτατον, ἅπαξ ἐν τῷ βίῳ τίκτει ἐν, instead of ἐοῦσα. Comp. No. 2. A similar attraction occurs sometimes in sentences denoting comparison, e. g. τῶν κοινῶν τι ἄρα διενούμην, ὧν οὐδὲν σὺ μᾶλλον, ἢ τις ἄλλος ἔχει, Pl. Theaet. 209. a. (ἔχει here agreeing with τις instead of σύ) In Latin this is much more frequent.

7. A superlative connected with a partitive Gen. commonly takes the gender of the subject, more rarely that of the partitive Gen.

Il. φ, 253. (αἰετοῦ) ὅςδ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν. χ, 139. κίρκος, ἐλαφρότατος πετεηνῶν. Her. 4, 85. ὁ Πόντος πελαγέων ἀπάντων πέφυκε θωυμασιώτατος. Menandr. p. 193. (Mein.) νόσων χαλεπώτατος φθόνος. X. C. 4. 7, 7. ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει. Pl. Tim. 29, a. ὁ κόσμος κάλλιστος τῶν γεγόντων. Plutarch. Consol. 102. c. ἡ λύπη χαλεπωτάτη παθῶν. On the contrary, Isocr. ad Nicocl. extr. σύμβουλος ἀγαθὸς χρησιμώτατος καὶ τυραννικώτατος ἀπάντων κτημάτων ἐστί (the Superlative here taking the gender of the partitive Gen. κτημάτων).

REM. 11. When the idea of personality in general is to be expressed, the Masc. form may be used, referring to words denoting females; (in this and other similar irregularities, less regard is had to strict grammatical principles than to the general idea to be expressed,) e. g. Συνεληλύθασιν ὥς ἐμὲ καταλελειμμένοι ἀδελφαί τε καὶ ἀδελφίδαὶ καὶ ἀνεψιαί τοσαύται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεςκαίδεκα τοὺς ἐλευθέρους (free men). X. C. 2. 7, 2. Ἡ στεῖρος οὖσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτῇ τέκνα, she cannot endure

that other persons (Masc.) should bring forth young, Eur. Andr. 711. So also the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391 (Electra says of herself) *πесοόμεθ', εἰ χρή, πατρὶ τιμωρούμενοι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl is used, for the sake of modesty, instead of the Sing., the speaker representing his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ὡς Ἀλκιβιάδῃ, καὶ ἡμεῖς τηλικούτοι ὄντες δεινοὶ τὰ τοιαῦτα ἦμεν (*I also was at that age sharp in these matters*), X. C. 1. 2, 46. Ἐννοιά ποθ' ἡμῖν ἐγένετο (*the thought once occurred to me*), Cy. 1. 1, 1. Περὶ μὲν οὖν τῶν πραχθέντων ἐν τῷ παρόντι ταῦτ' εἶχομεν εἰπεῖν. Among the poets, particularly the Tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often occurs, e. g. Eur. H. F. 858. Ἥλιον μαρτυρόμεσθα δρῶσ', & δρᾶν οὐ βούλομαι. Hipp. 244. αἰδοόμεθα γὰρ τὰ λελεγμένα μοι.

REM. 13. In an address directed to several persons, the Greek has several peculiar idioms:—

- (a) The Imp. Sing. εἰπέ and some others, which denote an exhortation or animating call, e. g. ἄγε, φέρε, ἰδέ, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι. Dem. Chers. 108, 74. εἰπέ μοι, βουλεύεσθε.
- (b) In an address directed to several persons, the predicate in the Pl. often refers to a Voc. which denotes only one of the persons addressed; this is done for the purpose of making the principal person prominent. Od. β, 310. Ἀντίνο', οὕτως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι. μ, 82. νῆα ἰθύνετε, φαίδιμ' Ὀδυσσεῦ. X. II. 4. 1, 11. Ἰτ', ἔφη, ὑμεῖς, ὦ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουληθῆναι ἅπερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. An interchange of the Sing. and Pl. often occurs among the Tragedians, when the chorus is either addressed by others, or speaks of itself, the poet having in mind, at one moment, the whole chorus, at another their leader, e. g. S. O. C. 167. ξεῖνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας.
- (c) The second Pers. Imp. instead of the third, is sometimes connected with the indefinite pronoun τις or πᾶς τις, or even with a substantive and τις; this idiom, which is not common, occurs mostly in the Attic dialogue, e. g. Ar. Av. 1186. χώρει (instead of χωρείτω) δεῦρο πᾶς ὑπηρέτης (*every servant come hither*): τόξευε (instead of τοξευέτω) πᾶς τις (*every one use his bow*). Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) στείχετω τις ὡς τάχος, ἐλθὼν δὲ δάκους τοῦσδ', ἵν' οἰωνοσκοπεῖ, μοχλοῖς τριαίνου κἀνάτρεψον ἔμπαλιν, καὶ — μέδεσ. Comp. Larger Grammar, § 430, 2 (γ).

## § 242. Agreement when there are several subjects.

1. When there are two or more subjects connected together there is a double relation to be distinguished:—

- (a) The subjects are regarded as expressing *multitude*, and the predicate is referred to all the subjects *equally*; then the predicate is in the Plural, and when there are but two subjects, in the Dual or even in the Plural (comp. § 241.

5); the gender of the predicative adjective is determined according to the following rules:—

- (α) With words of like gender denoting persons, the adjective has the same gender; with words of different gender denoting persons, the gender of the adjective is conformed to the masculine subject rather than to the feminine or neuter, and to the feminine rather than the neuter; in both cases the adjective and verb are plural.
- (β) With words of like gender denoting things, the adjective is either in the same gender and in the plural, or is in the neuter plural; with words of different gender denoting things, the adjective is in the neuter plural.
- (γ) When words denoting persons and things stand in connection, the adjective is plural and takes the gender of the words denoting persons, when the persons are to be considered as the more prominent idea, or the things are to be viewed *personally*; but when both are to be viewed merely as things, the adjective is in the neuter plural.

Καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν, X. C. 3. 12, 6. Σακράτει ὁμιλητὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποίησάτην, ib. 1. 2, 12. Ἡρακλῆς καὶ Θησεὺς μόνοι τῶν προγεγενημένων ὑπὲρ τοῦ βίου τοῦ τῶν ἀνθρώπων ἀθληταὶ κατέστησαν, Isocr. Pan. 212. Καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσιν, Pl. Men. 73. Αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα εἶατ' ἐν μεγάροις ποτιδέγμεναι, Il. β, 137. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἐαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν, X. Cy. 3. 1, 7. Ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰς κακά. — Σώματος κάλλος καὶ ἰσχύς δειλὴ καὶ κακῇ ξυνοικοῦντα πρέποντα φαίνεται, Pl. Menex. 246, c. Εὐγένειά τε καὶ δυνάμεις καὶ τιμαὶ δὴλὰ ἐστὶν ἀγαθὰ ὄντα, Pl. Ἦν ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα, Her. 3, 57. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν, X. C. 3. 1, 7. Ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι, Aesch. Ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν, οὐρανὸς τε καὶ τύραννος, Pl. Rp. 562, a.

- (b) Each subject is considered *separately* and *by itself*; then the predicate is confined to one of the subjects and

agrees with it. This construction is also used, when one of the subjects is to be represented as more prominent than the others. There are here three positions of the predicate: (a) before all the subjects; (b) after all the subjects; (c) after the first subject.

Pl. Lys. 207, d. φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ. Her. 5, 21. εἴπετό σφι καὶ ὀχήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή. X. R. Ath. 1, 2. οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει. Pl. Symp. 109, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζεται. Th. 8, 63. οἱ ἐν τῇ Μιλήτῳ καὶ ὁ Ἀστύοχος . . . ἐθάρσησε. Th. 3, 5. Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμειώνδας Θηβαῖος. X. An. 2. 2, 1. Φαλῖνος ᾤχετο καὶ οἱ σὺν αὐτῷ.

REMARK 1. Sometimes the verb, though it follows different subjects, agrees with the first subject, the remaining subjects being then represented as subordinate, e. g. X. An. 1. 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει. So also with the attributive adjective, e. g. X. An. 1. 5, 6. ἐπὶ δόλοῦς καὶ ἡμιοβόλιον Ἀττικούς (the adjective here agreeing with δόλους rather than ἡμιοβόλιον). Th. 8, 63. Ἀστύοχος ἐπύθετο τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα.

REM. 2. The verb sometimes stands in the Sing., if several nouns in the Pl. denoting things precede, when it is intended to represent those nouns as making up *one* whole, as a condition, state, etc., e. g. Pl. S. 188, b. καὶ πᾶχναι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλληλα τῶν τοιούτων γίγνεται ἐρωτικῶν.

REM. 3. When the subjects are connected by *ή — ή, aut — aut, καί — και, et — et, οὕτε — οὕτε, neque — neque*, the predicate agrees with the subject standing nearest to it, if each subject is to be regarded *separately* and *by itself*, e. g. *ή οὗτος, ή εκείνος ἀληθῆ λέγει*, aut hic, aut ille vera dicit; but when the subjects are not considered separately or as independent of each other, but as expressing plurality, the predicate is in the Pl., e. g. Dem. Aph. 817, 12. *Ἄ Δημοφῶν ή Θηριππίδης ἔχουσιν*.

REM. 4. The attributive adjective commonly agrees with the substantive nearest to it, e. g. Ἀμφοτέροις οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία κατέστη, Th. But where perspicuity or emphasis requires it, the adjective is repeated with each substantive, e. g. πάντες ἄνδρες καὶ πᾶσαι γυναῖκες; or the constructions stated under No. 1 are observed, e. g. Ἡρακλῆς καὶ Θησεὺς μόνοι. Πατήρ καὶ μήτηρ καὶ ἀδελφοὶ αἰχμαλῶται γεγεννημένοι, etc. See examples under No. 1.

2. When several subjects of different persons have a common predicate, the verb (which is commonly plural) is in the first person rather than the second or third, and in the second rather than the third.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*. — Ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*. — Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*. — Σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*. — Ἐγὼ καὶ ἐκεῖνοι γράφομεν. — Σὺ καὶ ἐκεῖνοι γράφετε. — Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. — Ὑμεῖς καὶ ἐκεῖνος γράφετε.

REM. 5. Sometimes also for the sake of a more forcible contrast, the person of the verb agrees with the subject nearest to it, e. g. X. C. 4. 4. 7. περὶ τοῦ



δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς δ' οὔτε σὺ οὔτ' ἄν ἄλλος οὐδεὶς δύ-  
ναιτ' ἀντειπεῖν. Pl. Phaedon. 77, d. ὁμῶς δέ μοι δοκεῖς σὺ τε καὶ Σιμμίας  
ἡδέως ἄν καὶ τοῦτον διαπραγματεύσασθαι (*pertractare*) τὸν λόγον. X. An. 2. 1,  
18. σὺ τε γὰρ Ἑλλήν ἐῖ καὶ ἡμεῖς. Comp. Rem. 4.

### § 243. *Remarks on certain Peculiarities in the use of Number.*

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets: δάκρυον, ἀκτίς, σταγών, στάχυς, *harvest*, etc.; in prose: κύμα, ἐσθῆς (like *vestis*), λίθος, πλίνθος, ἄμπελος, ἡ ἱπ-  
πος, *cavalry*, ἡ ἀσπίς, *a body of troops*, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing., e. g. ὁ Πέρσης, *the Persians*, ὁ Ἀράβιος, ὁ Λυδός, ὁ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἑλληνα φίλον προσδέσθαι, Her. 1, 69. Also the words στρατιώτης, πολέμιος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, nor to the names of materials, nor to abstracts; still, even such nouns in certain relations take the Pl., namely, when they express the idea of a common noun:—

(1) Proper names: (a) to denote several individuals of the same name, e. g. δύο Κατύλοι; (b) to denote persons that possess the nature or the qualities of the individual named, e. g. Pl. Theæt. 169, b. οἱ Ἡρακλέες τε καὶ Θεσέες, *men like Hercules and Theseus*.

(2) Names of materials occur not seldom in the Pl., since either the single parts, which make up the material, or the different kinds of a given material, are contemplated, e. g. ἅλας, *salt*; ψάμαθοι, *sand*; πυροὶ καὶ κριθαί; ἄνεμος καὶ ὕδατα, οἶνοι πολυτελεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθος, etc.

(3) Abstracts in the plural have a concrete signification, since the plural is used when the separate kinds or circumstances or relations of the abstract idea, are denoted, or the manifestation of the abstract action, as repeated in different places or times; hence also when the abstract idea relates to several persons, e. g. Herod. 7, 158. ὑμῖν μεγάλαι ὠφελίαι τε καὶ ἐπαυρέσεις γέγονασι. 3, 40. ἐμοὶ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι. So ἐχθρῆ, *inimicitiae*; στάσεις, *seditiones*; φιλίαι, *talai-pwriai*, *acuminae*; θάνατοι, *mortes*; ψύχη καὶ θάλαπη, *θυμοί*, *animi*; φόβοι, φρονήσεις, *reflections*; ἀπέχθειαι, ἀνδρίαι, *brave deeds*; ὑγίειαι καὶ εὐεξίαι τῶν σωμάτων, like *valetudines*, etc.; πιστεῖς, *testimonia*; εὐνοίας δοῦναι, *to show acts of kindness*; χάριτες, *presents*; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτος, *treasures, divitiae* (πλοῦτος, *riches*, abstract); γάμοι, *nuptiae*; νύκτες, *the hours or watches of the night, horae nocturnae*; ταφαί, *funera*, etc. So, e. g. in English, *How long these nights are?* when *one night* is meant.

REMARK. The Greeks commonly use the Pl. of Abstracts as well as Concretes, when they refer to a Pl. Adj., the idea contained in the abstract term

being then applicable to several persons, e. g. *κακοὶ τὰς ψυχὰς; καλοὶ τὰ σώματα; ἄριστοι τὰς φύσεις; καὶ ταῖς γνώμας καὶ τοῖς σώμασι σφαλλόμενοι*, X. Cy. 1. 3, 10.

4. When neuter adjectives, pronouns, and numerals are used as substantives, the Greek, like the Latin, always employs the Pl., when several individual things, individual relations or circumstances, a whole which is represented as consisting of single parts, are to be understood by these words; the English often uses the singular here, as *this, that* (*ταῦτα, ἐκεῖνα*). Comp. § 241, Rem. 3. The Sing. of adjectives used substantively is put in the Neut., when an abstract idea, a whole as such, is to be expressed, e. g. *τὸ καλόν, the beautiful* in the abstract, *τὸ κακόν, the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. *τὰ καλὰ, res pulchrae; τὰ κακὰ, mala, the evil deeds, things, etc.*

#### § 244. THE ARTICLE.

1. The subject as well as every substantive, takes the article, when the speaker wishes to represent an object as a *definite* one, and to distinguish it from other objects of the same kind. The substantive without the article denotes either an indefinite individual, or it represents an abstract idea in the most general manner, without any limitation.

*Ἄνθρωπος*: (a) *a man, as an individual*, i. e. some one of the race of men; (b) *man, a man, as a species*; *ὁ ἄνθρωπος*: (a) *the man, as an individual*, the man whom I have in view and consider as an individual distinguished from other men; (b) *the man, as a class or species*, as I think of him as something definite and limited in respect to his entire nature or constitution; — *γάλα*, *milk*; *τὸ γάλα*, *the milk (as a particular substance)*; *σοφία*, *wisdom*, *ἡ σοφία*, *the wisdom (viewed as a definite property or particular kind of wisdom)*; *φιλοσοφία*, *philosophy in general*, *ἡ φιλοσοφία*, *as a particular science or a particular branch of philosophy*. When the Inf. is to be considered as an abstract substantive, it has the article, e. g. *τὸ γράφειν*. But the abstract noun takes the article when it expresses a concrete idea, e. g. *ἡ στάσις*, *the (particular) sedition*; *τὸ πρᾶγμα*, *the (particular) deed*; hence also the Pl. *αἱ στάσεις, τὰ πρᾶγματα*.

REMARK 1. From what has been said, it follows: (a) That the substantive, as the subject of a sentence, may stand with or without the article, according as it is intended to be represented, either as a definite or an indefinite object; (b) on the contrary, that the substantive, as a predicate, must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. *νύξ ἡ ἡμέρα ἐγένετο*, *the day became night*. Isocr. Nicocl. 28, a. *λόγος ἀληθής καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλόν ἐστι*. But when the predicate denotes a definite, a before-mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι*, *he concluded that this was the Orestes, namely, the one before-mentioned*. 5, 77. *οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες*, *the rich bore the name of (before-mentioned) ἱπποβόται*. If

passages like X. Cy. 3. 3, 4. ὁ μὲν ταῦτα εἰπὼν παρήλασεν· ὁ δὲ Ἀρμένιος συμ-  
προῦπεμπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν  
ἄνδρα τὸν ἀγαθόν. An. 6. 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν  
ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, the article  
denotes, that the ideas expressed by *benefactor*, *honest man*, *traitor*, point to a  
definite action either before named, or well-known. — When the predicate is a  
superlative or a substantive with a superlative, the article is not used in Greek;  
the English, however, uses it here. Οἱ Φασηλίται εἰσι πονηρότατοι ἀνθρώπων  
καὶ ἀδικώτατοι (*the most wicked*, etc.), Dem. 25, 2. Ἄνδρὶ καλῷ καὶ ἀγαθῷ ἐργα-  
σία κρατίστη ἐστὶ γεωργία, X. Oec. 6, 8. Comp. § 241, 7.

2. Hence the article is used to denote the whole compass of  
the idea, everything which can be included under the term  
used; one object is here considered as a representative of the  
whole class.

Ὁ ἄνθρωπος θνητός ἐστι, πικρὸν (i. e. all men) is mortal. Χρῆ-ς αὐτὸ φθέρ-  
γεσθαι τὸν ῥήτορα καὶ τὸν νόμον, Aesch. Ctes. 16. Ἡ ἀνδρεία καλή  
ἐστίν, i. e. everything which is understood by the idea of ἀνδρεία. Τὸ γάλα  
ἡδύ ἐστίν.

REM. 2. Where the English uses the indefinite article *a* or *an*, denoting  
merely a class, as *a man*, or an individual of a class who is not distinguished  
from the others, as *some man*, it not being determined what man, the Greek  
omits the article; hence ἄνθρωπος in both instances.

REM. 3. Common nouns sometimes omit the article, where, according to the  
statement in No. 1, it would be inserted. This is the case: (a) In appellations  
denoting *kindred* and the like, where the particular relation is obvious of itself,  
or is sufficiently definite from the connection or the context, e. g. πατήρ, μήτηρ,  
υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expres-  
sions, *Father has said it*, *Mother comes*; (b) When two or more independent sub-  
stantives are united, forming one whole, e. g. παῖδες καὶ γυναῖκες (like English  
*wife and child*, *horse and rider*), πόλις καὶ οἰκίαι (*city and houses*), Th. 2, 72; (c)  
When common nouns are, at the same time, used as proper nouns; these being  
definite from their nature or from usage, do not need the article, e. g. ἥλιος, οὐραν-  
ός, ἄστυ, used of Athens, πόλις, of a particular city, known from the context.  
γῆ, of a particular country, βασιλεὺς, of a particular king, commonly the king of  
Persia, etc.; other like expressions are ἄνεμος, θάλασσα, etc. The article is  
often omitted also with words denoting time, though this is generally the case  
only in connection with prepositions, e. g. ἀφ' ἡμέρας, μέχρι νυκτός, ἅμα ὕδρῳ,  
περὶ ἡλίου δυσμᾶς, μετὰ Ἰλίου ἄλωσιν. The omission of the article is altogether  
natural when a common noun has an abstract signification, or expresses an  
action, or the manner of an action, most frequently in connection with prepo-  
sitions, e. g. ἡγεῖσθαι θεούς, to believe in gods. Ἐπὶ δεῖπνον ἐλθεῖν, to come to  
supper, to a feast, X. C. 1. 3, 6. Ἐφ' ἵππου ἵεναι, horse-back. Ἐπὶ θήραν ἐξίεναι  
(i. e. *ad venandum*), X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος  
λαβεῖν κρεῖττον, ἢ μὴ ἐπιστάμενον (*ad vehendum*), X. C. 1. 1, 9. Ἐπὶ ὕδωρ ἵεναι  
(*aquatum ire*), Her. 3, 14.

REM. 4. The names of the arts and sciences, of the virtues and vices, often  
omit the article, even where they occur in a definite relation, since, as well-  
known appellatives, they have come to be used as a kind of proper names, e. g.  
Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ  
σωφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ  
ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πάρε  
ἀρετὴ σοφία ἐστὶ, 3. 9, 5. Ἐπιστήμη ἄρα σοφία ἐστίν, 4. 6, 7. Μάλιστα γὰρ

ἡμεμηλήκει αὐτῷ ἱππικῆς, Cy. 8. 3, 25. The omission of the article is natural also, when an abstract is to be represented *actively*, e. g. Ἐν φιλοσοφίᾳ ζῶσιν, *in philosophizing* (*in philosophando*), Pl. Phaed. 68, c. But where a particular art or science, etc. is to be distinguished from another, the article is used, e. g. ἡ ῥητορική, ἡ ἀριθμητική. The substantives μέγεθος, πλῆθος, ὕψος, εὖρος, βάθος, γένος and the like, are very often found in the Acc. or Dat. without the article, as they are to be received as a kind of adverbial expression, e. g. ποταμὸς Κύδνος ὕνομα, εὖρος δύο πλέθρων, *two plethra wide*, X. An. 1. 2, 23.

3. The article is very often used with common nouns to denote what belongs to an object or is requisite for it, what is due to it.

X. Cy. 3. 3, 6. Ἐνομίζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξίεπαινον ποιήσκει, τὸ δλον αὐτῷ καλῶς ἔχειν (*partem, cui praeest; centuriam suam*). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἐκάστῳ τῶν ἡγεμόνων, ἐκέλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους (*partem debitam*). An. 7. 6, 23. ἀλλά, φαίητε ἔν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδὲ εἰ ἐβούλετο ἐδύνατο ἂν ταῦτα ἐξαπατᾶν (*the measures requisite to guard against deception*). 5. 6, 34. οἱ στρατιῶται ἠπεύλουν αὐτῷ εἰ λήφονται ἀποδιδράσκοντα, ὅτι τὴν δίκην ἐπιδήσοιεν (*the due, deserved punishment*).

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα στέργουσιν (*parents love THEIR children*). Ὁ στρατηγὸς τοὺς στρατιώτας ἐπὶ τοὺς πολεμίους ἄγει (*leads HIS soldiers*). Κύρος τε καταπηδήσας ἀπὸ τοῦ ἔρματος τὸν θώρακα ἐνέδυν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, X. An. 1. 8, 3.

5. As the article may make one object prominent, by individualizing it and presenting it apart from others, it is often used, when an object is to be represented in a *distributive* relation to the predicate of the sentence.

Προσαιτούσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται δώσειν ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ (*singulis mensibus singulis militibus, three half-Darics a month to each soldier*, comp. English *so much the pound*), X. An. 1. 3, 21. (comp. 5. 6, 23.) Δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν (*each of you shall receive a Daric each month*), 7. 6, 7. Ὁ δὲ συνεδισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὕψῳ προπέμπειν, ὅτε μὴ παρείη πολλά, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρῆσθαι (*singula panis frustra, to dip each morsel into the different sauces*), Id. C. 3. 14, 6.

6. The article is properly and originally a demonstrative pronoun, and is still often used in a demonstrative sense. This

is particularly the case in Homer, where the article almost uniformly has a pronominal relation. Comp. § 247.

The simplest use of the article as a demonstrative, is as follows: An object not before described or referred to, when it is first mentioned as an indefinite individual, does not take the article; but when it is repeated, it takes the article, because it has been already referred to and is known, e. g. Εἶδον ἄνδρα · ὁ δὲ ἄνθρωπος μοι ἔλεξεν. Hence the article is also used when the speaker *points to* an object, e. g. Φέρε μοι, ὦ παῖ, τὸ βιβλίον (*the book = this or that book*). In this relation, the article may be used with material nouns, e. g. Δός μοι τὸ γάλα (*the milk, which had been pointed out*); and even when a part only of the material is referred to, the article is employed, though material nouns elsewhere are always without the article, as they contain no idea of individuality, e. g. Πίνω τοῦ οἴνου (*of this wine*). The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. ὁ καλὸς παῖς, *that beautiful boy*; this is very frequent with proper names. See No. 7. Ὅτε Πέρξης ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἤλθεν ἐπὶ τὴν Ἑλλάδα (*that numberless host*), X. An. 3. 2, 13.

7. Personal proper names as such, i. e. so far as they in themselves denote merely individuals, do not take the article. But they take it, when they have been already mentioned, and are afterwards referred to (No. 6); or even when they have not been before named, if it is intended to designate them as well-known and distinguished (No. 6). Plural names of nations, and also the names of countries, districts, and festivals, are both with and without the article.

Σωκράτης ἔφη. So also where an adjective is joined with a proper name, e. g. σοφὸς Σωκράτης, *the wise Socrates*. Ἐνίκησαν Θηβαῖοι Λακεδαιμόνιους. Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, X. An. 1. 4, 5. Κῦρον δὲ μεταπέμπεται (Δαρείος) .. ἀναβαίνει οὖν ὁ Κῦρος, X. An. 1. 1, 2. Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρεΐθυιαν ἀρπάσαι, Pl. Phaedr. 229, b (*as well-known names*).

REM. 5. When a noun in apposition, accompanied by the article, follows a personal proper name, the proper name does not take the article, e. g. Κροῖσος, ὁ τῶν Λυδῶν βασιλεύς. But yet when the article is used, e. g. ὁ Κροῖσος, ὁ τῶν Λυδῶν βασιλεύς, it has a demonstrative sense, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when it serves to distinguish the person or thing mentioned from others of the same kind, or when the person or thing named is to be pointed out as one known. e. g. Σωκράτης, ὁ φιλόσοφος; Σωκράτης, ὁ Ἀθηναῖος, *Socrates, the philosopher, the Athenian*; Χειρίσοφος, ὁ Λακεδαιμόνιος; on the contrary, the noun in apposition does not take the article, when it expresses merely an adjective attributive, e. g. Her. 1, 1. Ἡρόδοτος Ἀλικαρνασσεύς, *Herodotus of Halicarnassus*. Th. 1, 1. Θουκυδίδης Ἀθηναῖος, *Thucydides an Athenian, or of Athens*. Κλεόνορ Ὀρχομένιος, *Cleanor of Orchomenus*, X. An. 3. 2, 4. The names of rivers are

commonly placed as adjectives between the article and the word ποταμός, e. g. ὁ Ἄλυσ ποταμός (*the river Halys*), Her. 1, 72. ὁ Ἀχελῷος ποταμός, Th. 2, 102. ἐπὶ τὸν Σάρον ποταμόν, ἐπὶ τὸν Πύραμον ποταμόν, X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην ποταμόν, 11. πρὸς τὸν Ἀράξην ποταμόν, 19. Examples like the following are more seldom: ἐπὶ τῷ ποταμῷ Κακυπάρει, Th. 7, 80. ἐπὶ τὸν ποταμόν τὸν Ἑρινεόν, ib. 82. Sometimes the article is wanting: ἐπὶ Ψάρον ποταμόν (according to the best MSS.), X. An. 1. 4, 1; ἐπὶ Ἀρπασον ποταμόν (according to the best MSS.), ib. 4. 7, 18; ποταμὸς Σελινούς, 5. 3, 8. The names of mountains, islands, seas, cities, etc., are also placed between the article and the noun, when they are of the same gender or, at least, of the same declension as the nouns to which they belong, viz. γῆ, ἄκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κώμην, Th. 4, 43; τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος; τοῦ Σκόμβρου ὄρους, Th. 2, 96; τοῦ Αἴμου ὄρους, Th. 2, 96 (ὁ Αἴμος); ἡ Βόλβη λίμνη, Th. 1, 58. 4, 103; ἡ Μένδη πόλις, Th. 4, 130. But if the gender (or declension) is not the same, they must be regarded as in apposition with the nouns to which they belong, and are placed before or after them, e. g. τῷ ὕρει τῇ Γερανείᾳ, Th. 4, 70; τὴν ἄκραν τὸ Κυνὸς σῆμα, 8. 105; τῆς Ἰδης τοῦ ὕρους, 108; ἡ Λήκυθος τὸ φρούριον, 4, 113; τὸ χωρίον αἱ Ἑννέα ὁδοί, 1, 100; τὴν πόλιν τοὺς Ταρσοὺς, X. An. 1. 2, 26. The article is seldom omitted, e. g. ἀπὸ Ἀβδηρῶν πόλεως, Th. 2, 97.

8. When adjectives or participles are used as substantives, they regularly (according to No. 2) take the article. The English here either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker* (= *the one speaking*); or resolves the participle by *he who, they who, that which* (= to the Lat. *is, qui*). This usage is very frequent in Greek with all the participles.

Ὁ σοφός, *the wise (man)*, α *wise (man)*, οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες (*those who judge*), *the judges*; οἱ λέγοντες, *the orators*; τὸ ἀγαθόν, τὸ καλόν, τὰ καλὰ, ὁ βουλόμενος, *quivis*; ὁ τυχών, *whoever happens*. Ὁ πλεῖστα ὠφελῶν τὸ κοινὸν μεγίστων τιμῶν ἀξιούται. Ὁ πλεῖστα ὠφελήσας τὸ κ. μ. τ. ἀξιούται. Ὁ πλεῖστα ὠφελήσων τ. κ. μ. τ. ἀξιοῦνται. — Ὁ ἀρετὴν ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων, X. An. 7. 7, 42. But when the adjectives and participles are designed to express only a part of a whole, the article is omitted, e. g. ἀγαθοί, *good men*; φιλοσοφούντες, μαθόντες; κακὰ καὶ αἰσχρὰ ἔπραξεν.

9. Participles also take the article, when definite individuals are spoken of, in the sense of *those, who*; a participle with the article is very often appended to a preceding substantive, in the form of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *cum, cum, id dico, qui, quae, quod*, or *et is quidem, qui*.

Her. 9, 70. πρῶτοι ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες (*and these are they that rolled, etc.*). X. C. 2. 6, 18 οὐ μόνον οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελούμεναι, καὶ τὰ αἰσχρὰ ἔκιστα προσιέμεναι πολλάκις πολεμικῶς.

ἔχουσι πρὸς ἀλλήλας. 3. 5, 4. Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἔνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν.

10. The Greek may convert adverbs of place and time, more seldom of quality, into adjectives or substantives by prefixing the article. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

Ἡ ἄνω πόλις, *the upper city*. Ὁ μεταξὺ τόπος, *the intervening place*. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ νῦν βασιλεύς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε, *the men of that time*. Ἡ αὔριον (sc. ἡμέρα). Ἡ ἐξαίφης μετὰστασις. Ὁ αἰεὶ, *an immortal*. So τὸ and τὰ νῦν, *now*, i. e. *at the present time*; τὸ πάλαι, *formerly*, in *the former time*; τὸ πρῖν, τὸ αὐτίκα, *immediately*. Οἱ πάνυ τῶν στρατιωτῶν, *the best of the soldiers*. Τὸ κάρτα ψῦχος. Ἡ ἔγαν ἀμέλεια. Ὁ ὁμολογουμένως δοῦλος. Th 6, 80. τὴν ἀκινδύνως δουλείαν. So also τὸ πάμπαν and τὸ παράπαν, *omnino*, τὸ κάρτα, τὸ παραπολύ used adverbially. Even: Ἡ τῶν γεφυρῶν οὐ διάλυσις, *the not destroying of the bridges*. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίαν, *the philosophers*. Οἱ ἐν ἔστει. Ἡ ἐν Χερρόνησφ τυραννίς.

11. The neuter article τό, may be placed before every word or part of speech, when the word is not considered in relation to its meaning, but is used only as a form of speech, or when a preceding word is repeated, without regard to the structure of the sentence in which it is repeated. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τύπτω, τὸ τύπτεις. Dem. Cor. 255, 4. ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ ὅ ὑμεῖς δταν εἶπω, τὴν πόλιν λέγω. Pl. Rp. 352, d. οὐ περὶ τοῦ ἐπιτυχόντος (*de plevi*) ὁ λόγος (ἐστίν), ἔλλα περὶ τοῦ ὅντινα τρόπον χρῆ ζῆν.

### § 245. *Position of the Article.*

1. The article is sometimes separated from its substantive by intervening particles, e. g. μὲν, δέ, γέ, τέ, γάρ, δή; by the indefinite pronoun τίς (in Herodotus very often), and by αὐτὸς ἑαυτοῦ.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα. When a preposition stands before the article, the prose-writers say either: πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ, but not πρὸς τὸν δὲ ἄνδρα. — Τῶν τις Περσέων, Her. 1, 85. Τοῖς αὐτὸς αὐτοῦ πῆμασι βαρύνεται, Aeschyl. Ag. 845.

2. When several substantives are connected by καί or τε — καί, there are two Cases: (1) the article is *repeated* with each, then the separate ideas expressed by the substantives are con



sidered independent of each other, or they stand in contrast or (2) the article is *not repeated*; then the separate ideas are considered as forming one single conception.

Σωκράτης πάντα ἡγεῖτο θεοὺς εἶδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα (the first two members form a whole, but the last is contrasted with them), X. C. 1. 1, 19. Αἱ βραδουργίαι καὶ ἐκ τοῦ παραχρήμα ἡδοναί, 2. 1, 20. Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων, ib. Τὰ τε συμφέροντα καὶ κεχαρισμένα, 2. 2, 5. Οἱ στρατηγοὶ καὶ λοχαγοί, An. 7. 3, 21. Τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον (here the first two and also the last two form one single conception), X. C. 3. 10, 5. Τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας, Th. 2, 13. Οἱ παῖδές τε καὶ γυναῖκες (so many MSS.), Pl. Rp. 557, c.

3. When a substantive having the article has attributive expletives joined with it, viz., an adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case (§ 244, 10), then the article has a different position according to the idea to be expressed, as will be seen from the two following cases:—

(a) The attributive is joined with its substantive to express a single idea, as *the wise man* = *the sage*, and is designed to contrast the object denoted by its substantive with other objects of the same kind. In this case, the attributive stands either between the article and the substantive, or after the substantive with the article repeated; or the substantive stands first without the article, and the attributive follows<sup>1</sup> with the article.

Ο ἀγαθὸς ἀνὴρ or δ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man). See Rem. 1. Οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens). Ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμός. Οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς. Ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians in contrast with another people). Οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν. Ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (literally *the against the Persians war*, i. e. *the war against the Persians*, in contrast with other wars). Ἀπὸ θαλάσσης τῆς Ἰώνων. Τυραννὶς ἢ ἐν Χερρονήσῳ. Ἡ ἐν Σαλαμῖνι πρὸς τὸν Πέρσῃν ναυμαχία, *the in*

<sup>1</sup> Where the attributive expletive consists of several words, or where the expletive is itself qualified by another expletive, it is usually placed after its substantive, otherwise too long a phrase would intervene between the article and its substantive; such expletives involved the idea of some such phrase as, *I mean*, etc., e. g. ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν (*they encamped in the villages [I mean] those above, etc.*). Here κώμαις is qualified by ὑπὲρ πεδίου, and this by παρὰ Κεντρίτην, etc., X. An. 4. 3, 1. Τρίτος μαστὸς λοιπὸς ἦν, . . . ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐδελόντων, here ὁ ὑπὲρ and what follows qualifies the word μαστός, X. An. 4. 2, 14.



*Salamis against the Persian sea-fight*, i. e. *the sea-fight in Salamis against*, etc. These last examples show that a substantive with its Case has an adjective force.

REMARK 1. In the first position (*ὁ ἀγαθὸς ἀνὴρ*), the emphasis is on the attributive, e. g. *Δεῖ παιδείας κοινωνεῖν τὸ θῆλυ γένος ἡμῖν τῷ τῶν ἀρρένων (γένει)*, Pl. L. 805, d. But in the second position (*ὁ ἀνὴρ ὁ ἀγαθός*), the idea expressed by the substantive is represented as a definite one or one already mentioned, or is contrasted with that of another substantive; in the third position (*ἀνὴρ ὁ ἀγαθός*), the idea expressed by the substantive is represented as indefinite, but in contrast with another. *Τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου*, X. C. 4. 5, 11. *Ἡ ἀρετὴ σύνεστι μὲν θεοῖς, σύνεστι δὲ ἀνθρώποις τοῖς ἀγαθοῖς*, 2. 1, 32. *Τὸ ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν*, Pl. P. 294, a. *Διοικοῦνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφεστηκότων, αἱ δὲ πόλεις (republics) αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις*, Aeschin. 3, 6. *Τὸ ἱππικὸν τὸ ἐκείνων (sc. τῶν Σκυθῶν) οὕτω μάχεται, τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω*, Pl. Lach. 191, b. *Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημὶ οὐ μόνον τῶν σωματῶν τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ξυμπάντων, τῶν ἐν τῇδε τῇ ἡπείρῳ*, Pl. Menex. 240, c. *Διεξέρχονται τὰς τε συμφορὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγεννημένας καὶ τὰς ὀφείλειας τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνον ἐσομένας*, Isocr. Paneg. 43, 15. Sometimes the position varies in the same sentence, e. g. *Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἡ πειρὰ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται* (*great pleasures and advantages*), X. Cy. 3. 3, 8. *Πῶς ποτε ἡ ἀκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατον ἔχει*; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. With a verbal substantive, the attributive expressed by a preposition and its Case, is often placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the substantive: *Ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ*, Th. 2, 52. *Ἡ νῦν ὑμετέρα ὀργὴ ἐς Μιτυληναίους*, 3, 44. *Τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἄνδρας*, X. Hier. 3, 4. Also the more definite expletives of an Inf., Part. or adjective, frequently are not placed between the article and these words: *Τὴν σοφίαν τοὺς ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ἀποκαλοῦσιν*, X. C. 1. 6, 13 (instead of *τοὺς τὴν σοφίαν . . . πωλοῦντας*, in order to make prominent the idea in *τὴν σοφίαν*).

(b) The attributive is joined with its substantive not to express a single idea, but is to be regarded as the predicate of an abridged subordinate clause; then the attributive is not contrasted with another object of the same kind, but with itself; it being designed to show that the object to which the attributive belongs, is to be considered, in respect to a certain property, by itself, without reference to another. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

*Ὁ ἀνὴρ ἀγαθός* or *ἀγαθὸς ὁ ἀνὴρ*, a good man (= *ἀγαθὸς ὢν*, the man who is good, inasmuch as, because, if he is good). *Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν* or *κακὸν τὸν ἄνδρα*, they hate the bad man, i. e. they hate the man, inasmuch as, because, if he is bad. (On the contrary, *τὸν κακὸν ἄνδρα* or *τὸν ἄνδρα τὸν κακόν*, the bad man, in distinction from the good; hence, *τοὺς μὲν ἀγαθοὺς ἄν*

ἄνθρωπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν.) 'Ο βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens*, i. e. *if or because they are good* (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens). 'Ο θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν (*as soul, as it is the most excellent*), X. C. 1. 4, 13. Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν (*a blacker skin*; the blackness of the skin is the consequence of the καταλάμπεσθαι ὑπὸ τοῦ ἡλίου), 4. 7, 7. 'Ενέπρησάν τε τὰς σκιὰς ἐρημοὺς καὶ τὰ χρήματα διήρπασαν (*quia deserta erant*), Th. 1, 49. 'Αξιῶ (*postulo*) τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι (= ὥστε αὐτὰ ἄφθονα εἶναι), X. C. 2. 1, 9.

REM. 3. If a substantive having the article has a Gen. or a preposition and its Case connected with it, the position under (a) occurs, only when the substantive with its Gen., etc. forms a contrast with another object of the same kind, e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians in contrast with another people); the emphasis here is on the Gen., e. g. Οὐκ ἀλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, ἀναμιμνήσκειται δὲ καὶ τὰς τῶν προγόνων τῶν ἑαυτοῦ εἰς τοὺς Θηβαίους προγόνους εὐεργεσίας, Dem. (Psephism.) 18, 186. 'Εθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελεῶν, X. An. 2. 6, 4. On the contrary, the Gen. without the article, is placed either before or after the other substantive, when that substantive denotes only a part of that expressed in the genitive; the emphasis is then on the governing substantive, e. g. ὁ δῆμος Ἀθηναίων, or Ἀθηναίων ὁ δῆμος, the people and not the nobles. Hence, with this position, a partitive and not an attributive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz., the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. the philosophy of SOCRATES, the SOCRATIC philosophy, in contrast with the philosophy of another, e. g. Plato's, the Platonic, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φιλοσοφία, i. e. the PHILOSOPHY of Socrates and not something else of his, e. g. his life. Ὡς περ οἰκίας τὰ κατώθιεν (*domus infimas partes*) ισχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποδέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει, Dem. 2. 10. Τοῦτον εὖ ἔδρεψε καὶ ἐπαίδευσεν, ὥς δοκεῖ Ἀθηναίων τῷ πλήθει, *to the multitude, not to the intelligent*, Pl. Menon. 90, b. Τὸ εἶδος τοῦ παιδός (contrasted with τοῦνομα τοῦ παιδός), Pl. Lysid. 204, c.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἑαυτοῦ, σεαυτοῦ, etc. are placed according to (a), e. g. τὸν ἑαυτοῦ πατέρα or τὸν πατέρα τὸν ἑαυτοῦ, etc.; but the simple personal pronouns μου, σου, etc. stand without the article, either after or before the substantive with the article, e. g. ὁ πατήρ μου or μου ὁ πατήρ, ὁ πατήρ σου or σου ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, νῶν, αὐτῶν, or ἡμῶν, ὑμῶν, νῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. But when the substantive has another attributive joined with it, these pronouns can stand between the substantive and that attributive, e. g. Ἡ πάλαι ἡμῶν φύσις. In the Sing. and Dual, the enclitic forms are always used; these never stand at the beginning of a sentence; but in connected discourse they can stand before the substantive which has the article. The Gen. of demonstrative and also of reciprocal pronouns, have the position of (a), e. g. ὁ τούτου (ἐκείνου) πατήρ or ὁ πατήρ ὁ τούτου (ἐκείνου). Τῇ ἀλλήλων εὐνοίᾳ. The demonstratives are sometimes also found without the article after the substantive with the article, e. g. Οἱ ἀναγκαῖοι ἐκείνου, Isae. 9. 10. Τὰ ἱερὰ ἐκείνου, ib. 36. Τοῦ πατρὸς τούτων, 1C 3. Τῇ νῦν ὕβρει τούτου, Dem. 4, 3.

REM. 5. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἔσχατος. When the position mentioned

under (a) occurs, the substantive with its attributive forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις or πόλις ἡ μέση, *the MIDDLE city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, *the MOST REMOTE island*, in contrast with other islands. Ἐς τὸ ἐσχατον ἔρυμα τῆς νήσου (in contrast with other ἐρύμασι), Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, the attributive then only defining it more fully. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain* (properly on the mountain where it is the highest); ἐν μέσῃ τῇ πόλει (seldom ἐν τῇ πόλει μέσῃ), *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολεμίοις ἀπέθανε, X. H. 5. 4, 33. Κατὰ μέσον τὸν κύκλον, Cy. 2. 2, 3. Οἱ Πέρσαι περὶ ἄκραις ταῖς χερσὶ χειρίδας δασείας ἔχουσιν, 8. 8, 17.

REM. 6. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ μόνος παῖς, *the ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνην τῶν ἀνδράπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρδρουῖν τὴν φωνήν, i. e. ἡ τῶν ἀνδρ. γλῶττα μόνη ἐστίν, ἣν ἐποίησαν οἷαν κ. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1. 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other (§ 264, 2), one position may be as an English, e. g. Οἱ ἄλλοι ἀγαθοὶ ἄνθρωποι, *the other good men*; or the limiting attributive with the article either stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Ὁ ναυτικὸς δὲ τῶν βαρβάρων στρατός. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις, Lys. 281. (When ὁ ἄλλος is joined with an adjective used substantively, the article is commonly repeated, e. g. τὰλλα τὰ πολιτικά, X. Hier. 9, 5. Οἱ ἄλλοι οἱ παρατυγχάνοντες, X. Apol. 11.) Ἡ οὐχ ἥκιστα βλάβασα ἡ λοιμώδης νόσος, Th. 1, 23. Ἐν τῇ τοῦ Διδος τῇ μεγίστῃ ἐορτῇ, Th. 1, 126. Ἐς αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λιμένος τὸν ἕτερον πύργον, 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ, Pl. Cratyl. 398, b. Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διδος ἱερόν, Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive, in this case the article is used before each of the three parts, e. g. τὰ τείχη τὰ ἐαυτῶν τὰ μακρὰ ἀπετέλεσαν, Th. 1, 108. (But the article is omitted with a limiting demonstrative standing between the substantive and the limited attributive, e. g. Τὴν τούτου ταυτηνὴ τὴν θαυμαστὴν κεφαλὴν, Pl. Symp. 213, e.) Finally, if the limiting attributive with the article is placed first, the limited substantive and its attributive follow, both without the article, e. g. Πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας, Eur. Hel. 476. Τάλας ἐγὼ τῆς ἐν μαχῇ ξυμβολῆς βαρείας, Ar. Acharn. 1210. Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων, X. H. 4. 3, 15. Τὰς ὑπὸ τῇ Θράκῃ οἰκούσας πόλεις Ἑλληνίδας, 4. 8, 26.

REM. 8. When an attributive participle has a more definite expletive belonging to it, their relative position is as follows:—

(a) Ὁ πρὸς τὸν πόλεμον αἰρεθεὶς στρατηγός.

(b) Ὁ στρατηγὸς δὲ πρὸς τὸν πόλεμον αἰρεθείς.

When there are two of these more definite expletives, one stands either after the substantive or after the participle, e. g. Τὴν πρὸς Εὐβουλον γενομένην πίστιν ὑμῖν, Aeschin. 3, 25. Τῶν καθ' ὑμᾶς πεπραγμένων καλῶν τῇ πόλει, Dem. 18, 95. Τῆς νῦν ὑπαρχούσης αὐτῷ δυνάμεως, 4, 4. Τὰς παρ' ὑμῶν ὑπαρχούσας αὐτῷ τιμὰς, 20, 83.

- (c) Ὁ αἰρεθεὶς πρὸς τὸν πόλεμον στρατηγός. Τὴν ὑπάρχουσαν τῇ πόλει δυναμιν, Dem. 8, 10.
- (d) Ὁ αἰρεθεὶς στρατηγὸς πρὸς τὸν πόλεμον. Τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι, Dem. 6, 8.
- (e) Ὁ πρὸς τὸν πόλεμον στρατηγὸς αἰρεθεὶς (this position is most frequent, when the participle has two more definite expletives). Τὰς ὑπὸ τούτου βλασφημίας εἰρημέναις, 18, 126. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, Th. 7, 23. Τὸ πρὸς Λιβύην μέρος τετραμμένον, 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. Τὴν τότε Θηβαίοις βώμην καὶ δόξαν ὑπάρχουσαν, Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. Οἱ παρὰ τούτου λόγοι τότε ῥηθέντες, Dem. 18, 35. Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει, 19, 84.

REM. 9. When a participle used substantively has predicative expletives joined with it, these are placed between the article and the participle. Thus, for example, πρότερος, πρῶτος, ὕστερος, ὕστατος (*he came first*, etc.), becomes: ὁ πρότερος (πρῶτος, ὕστερος, ὕστατος) ἀφικόμενος (*he who came first*); ἄκων ἀμαρτάνει becomes: ὁ ἄκων ἀμαρτάνων; ἀνδρείος νομίζεται: ὁ ἀνδρείος νομίζόμενος; αὐτὸς ἀδικεῖ: ὁ αὐτὸς ἀδικῶν (*one doing wrong of his own accord*); τοιοῦτός ἐστιν: ὁ τοιοῦτος ὢν; μόνος ἐστίν: ὁ μόνος ὢν. When the predicative expletive consists of an adjective and substantive, the substantive is usually placed directly after the participle, e. g. πρῶτος τεταγμένος ταξίαρχος (*he who had been placed as the first centurion*).

## § 246. Use of the Article with Pronouns and Numerals, with and without a Substantive.

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the *personality* is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to. On ὁ ποῖος, see § 344, Rem. 3.

Τὸν ἑαυτὸν δὴ λέγων μάλα σεμνῶς καὶ ἐγκωμιάζων (*his important person*), Pl. Phaedr. 258, a. Δεῦρο δὴ, ἧ δ' ὅς, εὐδὺν ἡμῶν. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνες τοὺς ὑμᾶς (i. e. καὶ τίνες εἰσὶν οὗτοι, οὓς λέγεις ἡμᾶς), Pl. Lys. 203, b.

2. The article is used with a substantive which has a possessive pronoun belonging to it, or the Gen. of a personal or reflexive pronoun (§ 245, Rem. 4), when the object is considered as a definite one or as relating *exclusively* to possession; the possessive is placed between the article and the substantive (§ 245, 3 (a)).

Ὁ ἐμὸς πατήρ, ὁ σὸς λόγος, *thy word* (a definite or particular one), ὁ ἐμὸς παῖς, *my son* (a definite one of several, or even the only one); also ὁ λόγος σου; τὸν σεαυτοῦ πατέρα or τὸν πατέρα τὸν σεαυτοῦ; on the contrary, the article is omitted when it is to be denoted, that the object named belongs to the possessor in common with others of the same kind, or when the substantive with the posses-

sive is a predicate or in apposition: ἐμός ἀδελφός or ἀδελφός μου, *a brother of mine* (it not being determined which); ἐμός παῖς or παῖς μου; οὗτός ἐστι(ν) ἀδελφός σός or ἀδελφός σου; οὗτος, ἀδελφός ἐμός or ἀδελφός μου.

3. A substantive to which one of the demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος, and even αὐτός, *ipse*, is joined, regularly has the article. As these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive [comp. § 245, 3 (b)]; thus:—

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ),  
 ἦδε ἡ γνώμη or ἡ γνώμη ἦδε (not ἡ ἦδε γνώμη),  
 ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος (not ὁ ἐκεῖνος ἀνὴρ),  
 αὐτός ὁ βασιλεύς or ὁ βασιλεύς αὐτός (but ὁ αὐτός βασιλεύς [seldom (ὁ) βασιλεύς ὁ αὐτός] signifies *idem rex, the same king*).

REMARK 1. The substantive does not take the article:—

- (a) When the pronoun is used as the subject, and the substantive as the predicate (§ 244, Rem. 1), e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετὴ (*this is the virtue of a man*), Pl. Men. 71, c. Αὕτη ἔστω ἰκανὴ ἀπολογία, Apol. 24, b. Κίνησις αὕτη μεγίστη δὴ τοῖς Ἑλλησιν ἐγένετο (*this was the greatest agitation*), Th. 1, 1; hence a distinction must be made between τούτῳ τῷ διδασκάλῳ χρώνται (*they have this teacher*), and τούτῳ διδασκάλῳ χρώνται (*they have this man for a teacher*). Τεκμηρίῳ τούτῳ χρώμενος (which signifies τοὔτῳ ἐστὶ τεκμήριον, ᾧ ἐχρήτο), X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω), An. 2. 2, 12. If, however, the predicative substantive is to be represented as a definite object or one before-mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξίλοι, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου (*hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples*), X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτός Σωκράτης. Εὐθύδημος οὗτοσί, X. C. 4. 2, 3. Νικηράτου τούτου, Symp. 2, 3. Χαρμίδης οὗτοσί, 2, 19. Αὐτὸν Μένωνα, An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλέως, An. 1. 7, 11. Ἐπὶ γῆν τήνδε ἤλθομεν (with the variation ἐπὶ τὴν γῆν τ.), Th. 2. 74. The article occurs but seldom, and then with a demonstrative force. Τί δῆτ' ἐκεῖνον τὸν Θαλῆν θαυμάζομεν; Ar. Nub. 181. Τὸν δὲ τὸν Ἰππίην μετεπεμψάμεθα, Her. 5, 91. Comp. 8, 27.
- (c) When the idea of an object is to be expressed *absolutely*, the substantive without the article is joined with the pronoun αὐτός. Comp. § 244, 1. Αὐτῇ δεσποτεία αὐτῆς δουλείας, Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχομεν, 134, b. Οὐκ αὐτοῦ δεσπότης δῆπου, ὃ ἐστὶ δεσπότης. ἐκείνου δοῦλός ἐστιν, 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially scorn or contempt, instead of the pronoun σύ. Οὗτοσί ἀνὴρ οὐ παύσεται φλυαρῶν; Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνῃ ὀνόματα θηρεύων; (= *blockhead, why don't you cease?*) Pl. Gorg. 489, b. Οὐκ οἶδ' ἄττα λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλο τι πρὸς ἐρώτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελούμενος (= *you, oh man can you not bear to be benefited?*) Ib. 505, c.

- (e) In passages like Οὔτοι, οὓς δοᾶτε, βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται, X. An. 1. 6, 16, the relative clause supplies the place of the article. But there are few passages like: Φέρε λαβὼν χιτῶνας μὲν τουτουσί and the following τούσδε χιτῶνας, X. Cy. 8. 3, 6, where the demonstrative is used like a *deictic* (*that which points out*) adverb (*here, there*). The poets very often omit the article where the prose-writers must use it.

REM. 2. When the pronoun οὗτος or ἐκεῖνος belongs to a substantive having the article and an attributive, then these pronouns are often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὐταὶ νῆες, Th. 8. 80. Ἡ στενὴ αὕτη ὁδός, X. An. 4. 2, 6. Ὁ Λιβὺς ἐκεῖνος λέων, Ad. H. A. 7, 48. So δ αὐτὸς οὗτος πόλεμος, Luc. de hist. conscr. c. 14. So also with the genitives μου, σου, αὐτοῦ, etc. (§ 245, Rem. 4); likewise with πᾶς, ὅλος, e. g. ὁ ἀγαθός μου πατήρ; ἡ τῶν Ἀθηναίων πᾶσα (ὅλη) πόλις.

4. A substantive with which τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικούτος, are joined, takes the article placed according to § 245, 3 (a), when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named.

Ἄρ' οὖν δύναιο τὸν τοιοῦτον ἄμεμπτον φίλον νομίζειν; (i. e. *talem, qualis antea descriptus est*). X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους (i. e. *talis vir, qualem descripsimus Socratem*), C. 1. 2, 8. Τῶν τοσοούτων καὶ τοιούτων ἀγαθῶν ὑμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν (in relation to what precedes), Dem. Cor. 327, 305. Ὅρων τοὺς τηλικούτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding γεραιῶν, but at the same time designating the whole class of the γεραῖοι), X. R. L. 1, 7. So also when taken substantively: ὁ τοιοῦτος, τὰ τοιαῦτα. On the contrary, the article must be omitted, when the object is indefinite: any one of those who are of such a nature, or are so great, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης.

5. When πᾶς, πάντες, ὅλος belong to a substantive, the following cases must be distinguished:—

(a) When the idea expressed by the substantive is considered as altogether a general one, the article is not used.

Πᾶς ἄνθρωπος (seldom ἄνθρωπος πᾶς), every man (i. e. every one to whom the predicate *man* belongs; πάντες ἄνθρωποι, all men. So also ὅλη πόλις, a WHOLE city, πόλις ὅλη, a WHOLE CITY. Then πᾶς in the singular signifies each, every. Πᾶς may often be translated by mere, or utter, e. g. Ὁ Ἔρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν, Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται, Polit. 284, a.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3 (a). Here πᾶς, πάντες are emphatic.

Ἡ πᾶσα γῆ, *the WHOLE earth*; οἱ πάντες πολῖται, *all citizens without exception*. This usage is more seldom than that under (a). This construction occurs also with ὅλος, but it is still rarer than with πᾶς, e. g. ἡ ὅλη πόλις, πόλις ἡ ὅλη, *the WHOLE city*. Here the singular πᾶς always has the sense of *whole*. Πειρᾶσθαι (χρῆ) κοινῇ σῶζειν τὴν πᾶσαν Σικελίαν, Th. 4, 61. Ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους, 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι, Pl. Theæt. 204, a. Ἀνδρώποισι γὰρ τοῖς πᾶσι κοινὸν τοῦξαμαρτάνειν, S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μόρια ἔχει πρὸς τὸ ὅλον πρόσωπον, Pl. Prot. 329, c. Hence it signifies, *in all*. Πέμπουσι χιλούς τοὺς πάντας ὀπλίτας, *a thousand and hoplites IN ALL*. Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, Th. 3, 66.

(γ) When the words πᾶς, πάντες, intended merely as a more definite explanation, without any special emphasis, belong to a word denoting a definite object and hence having the article, they are then placed according to § 245, 3 (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, in connection with a substantive and the article.

Οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν οἱ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες οἱ πάντες οἱ στρατιῶται καλῶς ἐμαχέσαστο. Διὰ τὴν πόλιν ὅλην οἱ διὰ ὅλην τὴν πόλιν (simply *through the whole city*, whereas διὰ τὴν ὅλην πόλιν, *through the WHOLE city*). Διαβαίνουνσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται, X. An. 7. 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος τῆς ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατεύον εὖ ποιεῖν, X. C. 2. 1, 28.

6. When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as a general one; but when the idea contained in the substantive is to be made prominent, it takes the article which is always placed according to § 245, 3 (b).

Κατὰ τὴν ἡμέραν ἐκάστην, Dem. Cor. 310, 249, οἱ καθ' ἐκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καθ' ἐκάστην ἡμέραν (*quotidian, each day, every day, general*) τοιαῦτα ὁρᾶν τε καὶ ἀκούειν, X. C. 4. 2, 12. Ἐκάστη ἡλικία προστέτακται ποιεῖν, διηγησόμεθα, X. Cy. 1. 2, 5. Τυραννεύεται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἐκάστη πόλει, H. 3. 5, 13; but Ὅτι ἐν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ἦ, μεμνήσονται, *in every single land*, Cy. 8. 6, 6. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας, An. 7. 4, 14.

7. When ἑκάτερος, *each of two*, ἄμφω and ἀμφοτέρως, *both*, belong to a substantive, the article is always used, since here



only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3 (b).

Ἐπὶ τῶν πλευρῶν ἐκατέρων, X. An. 3. 2, 36, or ἐπὶ ἐκατέρων τῶν πλευρῶν. Τὰ ὅτα ἀμφοτέρα or ἀμφοτέρα τὰ ὅτα. Ἀμφοῖν τοῖν χεροῖν or τοῖν χεροῖν ἀμφοῖν. Καθ' ἐκάτερον τὸν ἐσπλοῖν, Th. 4, 14. Τῷ ὥτὶ ἐκατέρῳ, X. Ven. 5, 32.

8. In respect to the pronoun αὐτός and the indefinite pronouns or numerals ἄλλος, ἕτερος, πολὺς, πλείων, πλείστος, the following points are to be observed:—

(a) Ὁ αὐτός signifies *the same, idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*; τὰ αὐτά, *the same*; but ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος, *homo IPSE*.

(b) Ἄλλος = *alius, another*, in contrast with *ipse* (αὐτός); ὁ ἄλλος = *reliquus the other*; οἱ ἄλλοι = *reliqui, ceteri, the rest*, e. g. ἡ ἄλλη Ἑλλάς, *reliqua Graecia the rest of Greece*, in contrast with some part before named; οἱ ἄλλοι ἄνθρωποι, *the other men or the others*, in relation to definite individuals. Ὡς Ἀριαῖς καὶ οἱ ἄλλοι ὄσοι ἦτε Κύρου φίλοι, *Ariacus and the rest*. But Ὁ Γλοῦς ἐπεφάνη μετ' ἄλλων, *Glus appeared with others*, in contrast with himself;—ἕτερος = *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference or contrast*;—ὁ ἕτερος = *the other*, i. e. the definite one of two, e. g. ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ χρήται; οἱ ἕτεροι in reference to two parties.

(c) The following cases of πολὺς, πολλοί are to be distinguished: (a) When πολὺς, πολλοί belong to a substantive without the article, as πολὺς πόνος, πολλὴ σπουδὴ, πολὺς λόγος, πολλοὶ ἄνθρωποι, an object is denoted as an indefinite one, e. g. Πολὺν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὄντος θείας ἀπέρχονται (*having much toil*), Pl. Phaedr. 243, b. Πολλοὶ ἄνθρωποι τοῦ πλούτου δρέγονται (*many men, general*); (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and πολὺς is then placed: (1) as an attributive between the article and the substantive, e. g. ἡ πολλὴ σπουδὴ τὸ ἀληθείας ἰδεῖν πεδίον (*magnum illud, de quo dixi, studium, that great zeal, of which I have spoken*), Pl. Phaedr. 248, b. Ἐν περὶ τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (*multum illum sermonem, e scriptis ejus satis cognitum*), 270, a. Ἐν ταῖς πολλαῖς γενέσεσι (*among the many generations mentioned*), Phaedon. 88, a; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named* or *a multitude of men belonging together*, in opposition to the parts of the whole, hence also οἱ πολλοί, *the many, the multitude, the populace, plebs*, or even *the most, the majority* (in contrast with the separate individuals), e. g. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι (*what the few prescribe to the many [the majority] not by persuasion but by force*), X. C. 1. 2, 45; τὸ πολὺ, *the greater part*, e. g. Τῶν πολεμίων τὸ μὲν πολὺ ἔμενεν, μέρος δ' αὐτῶν ἀπῆντα τοῖς κατὰ τὰ ἄκρα (*most of the enemy remained*), X. An. 4. 6, 24. What is true of the Positive, is true also of the Comparative and Superlative. Ἐὰν φίλους ἢ πόλιν ὠφελεῖν δέη, ποτέρῳ ἢ πλείων σχολῇ τούτων ἐπιμελεῖσθαι, τῷ ὥς ἐγὼ νῦν, ἢ τῷ ὥς σὺ μακαρίζεις διαιωμένῳ (*the greater leisure, considered as a definite thing, or as a definite whole*), X. C. 1. 6, 9. Εἰ ἐδίδου, ἐπὶ τούτῳ



ἂν ἐδίδου, ὅπως ἐμοὶ δοὺς μείων μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον, An. 7. 6, 16. Ἐπετα τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ, R. L. 9, 2; οἱ πλείους or τὸ πλεόν signifies the *majority* in opposition to the *minority* (οἱ ἐλάσσους), therefore a definite whole; οἱ πλεῖστοι, *the most*, τὸ πλεῖστον, *the greatest part*, also to be considered as a definite whole. — Or, (2) πολὺς is joined with the substantive having the article, and is placed according to § 245, 3 (b); πολὺς is then to be taken in a predicative sense, e. g. Ἐπεὶ ἰώρα πολλὰ τὰ κρέα (*when he saw the flesh that it was much, the flesh in great abundance*), X. Cy 1. 3, 6. Σφίσι πολλὰ τὰ ἔπορα ξυμβεβηκότα (sc. ὁρῶντες), Th. 1, 52. Πολλὴν τὴν αἰτίαν εἶχον (*they had censure in great abundance*, i. e. *were very severely censured*), 6, 46.

(d) Ὀλίγοι, *few*, e. g. ὀλίγοι ἄνθρωποι; οἱ ὀλίγοι, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz., emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί, e. g. Πρέσβεις οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον, Th. 5, 84; but when only an indefinite idea is expressed by the word ὀλίγος, the article is omitted, e. g. Προδοθῆναι τὴν πόλιν ὑπ' ὀλίγων (*by oligarchs*, not by the Oligarchs).

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. τρεῖς ἄνδρες ἦλθον; but the substantive takes the article which is placed: (α) according to § 245, 3 (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions ἀμφί, περί, εἰς, ὑπέρ; but the article is here used most frequently, when a preceding substantive with a cardinal number agreeing with it, and without the article, is referred to.

Οἱ τῶν βασιλέων οἰνοχόοι διδῶσι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην (*with the three fingers*, i. e. *the three generally used*), X. Cy. 1. 3, 8. Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πέντηκοντα ἔτη (*he had reached about the sum of fifty years*), X. An. 2. 6, 15. Ἰππεῖς εἰς τοὺς τετρακισχιλίους συνελέγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους, Cy. 3. 2, 3. Τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν οὐ παρουσῶν (referring to the preceding words οἱ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι, Th. 1, 49).

(β) But the article is placed according to § 245, 3 (b), when the numeral without any emphasis, is joined with the definite object, merely to define it more definitely, and when the numeral had not been previously mentioned, e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλίται: χίλιοι or χίλιοι οἱ μετὰ Π. ὀπλίται, *the hoplites with Pericles, a thousand in number, fought*.

REM. 3. The article is frequently omitted with substantives which have an ordinal number joined with them, as the ordinal in a measure supplies the place of the article. Τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα (*he died the third year*), Th. 2, 103. Comp. 3. 25, 88.

### § 247. *The Article as a Demonstrative and Relative Pronoun.*

1. The article  $\delta$  ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun  $\delta$  ἡ τό has almost wholly the sense both of a substantive and adjective demonstrative pronoun, which refers to an object, and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12.  $\delta$  (*he*) γὰρ ἦλθε βοῶν ἐπὶ νῆας Ἀχαιῶν. 29. τήν (*her*) δ' ἐγὼ οὐ λύσω. Od. κ, 74. οὐ γὰρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπεω ἄνδρα τόν (*that man*), ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν. Hence, in Homer, the substantive is found in very many passages without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, c. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g.  $\delta$  ἄριστος,  $\delta$  νικήσας,  $\delta$  γεραίος; so also, τὸ πρὶν, τὸ πρόσθεν (*prius*); it is found in connection with a substantive and an attributive adjective or adverb, the attributive being placed between the article and substantive, e. g. Τῶν προτέρων ἐτέων, Il. λ, 691. Τὸν δεξιὸν ἵππον ψ, 336. Οἱ ἐνερθε θεοί ξ, 274. Τὸ σὸν γέρας α, 185. Τὸ σὸν μένος α, 207; so it is used in case of apposition. e. g. Od. λ, 298. καὶ Ἀθήνην εἶδον τὴν Τυνδαρέου παράκοιτιν. Od. ξ, 61. ἄνακτες οἱ νέοι; further, Ἄντυγες αἱ περὶ δίφρον, Il. λ, 535. Ἀνδρῶν τῶν τότε ι, 559. Τίεῖς οἱ Δολίοιο, Od. ω, 497; also with the demonstrative, αἱ κύνες αἶδε τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λάβην (*of your father*), and denotes what belongs to an object, e. g. Od. ο, 218. ἐγκοσμεῖτε τὰ τεύχε', ἐταῖροι, νηὶ μελαίνῃ (*the τεύχεα belonging to the ship*).

3. The use of the article as a demonstrative *adjective*, is not unfrequent in all the post-Homeric writers (§ 244, 6); but as a demonstrative *substantive* pronoun, it was retained, in certain cases, through every period of the language; thus:—

(a) Τὸ δέ (*id autem*, or *on the contrary*), very frequently at the beginning of a sentence;  $\delta$  μὲν (*is quidem*),  $\delta$  δέ (*is autem*), οἱ δέ (*ii autem*) very frequently at the beginning of a sentence; πρὸ τοῦ (*πρὸ τοῦ*). *formerly*; often καὶ τόν, τήν, *et cum*, *et eam*, at the beginning of a sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κελεῦσαι δοῦναι. In connection with καί, the Greek says in the Nom.: καὶ ὅς, καὶ ἥ, καὶ οἷ (§ 334), but in the Acc. καὶ τὸν, καὶ τήν; seldom τό γε, *id quidem*, τῷ, *ideo*, and the like.

(b) In such phrases as, τὸν καὶ τόν, τὸ καὶ τό, *this man and that man*, *this thing and that thing*; τὰ καὶ τὰ, *varia, bona et mala*.

(c) It is used immediately before a sentence introduced by ὅς, ὅσος or οἷος, which sentence expresses periphrastically the force of an adjective, or

especially, an abstract idea. This usage is confined mostly to Plato Pl. Phaedon. 75, b. ὁρέγεται τοῦ δ' ἐστὶν ἴσον (= τοῦ ἴσου ὄντος), *he reaches after that which is equal*. Prot. 320, d. ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν δ' αὖτε πυρὶ καὶ γῇ κεράννυται. Soph. 241, c. εἴτε μὴμῆμάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, δ' αὖτε περὶ ταῦτά εἰσι.

- (d) In such phrases as, ὁ μὲν — ὁ δέ, οἱ μὲν — οἱ δέ, *the one — the other some, the others*. Isocr. Paneg. 41. εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες, *treating some with contempt, and being slaves to others*. Very frequently τὸ μὲν — τὸ δέ, τὰ μὲν — τὰ δέ, *partly — partly*, τῇ μὲν — τῇ δέ, *on one side — on the other side*.

4. In the Homeric language, the demonstrative ὃ ἢ τό, is frequently used in place of the relative. Il. α, 125. ἀλλὰ τὰ μὲν πολλῶν ἐξεπράδομεν, τὰ δὲ δώματα (*quae ex urbibus praedati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the Tragedians take this liberty, though very rarely. Her. 3, 81. τὰ μὲν Ὀδάνης εἶπε, λελέχθαι κάμοι ταῦτα· τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε. Comp. Larger Grammar, Part II. § 482.

#### § 248. CLASSES OF VERBS.

In relation to the subject, the predicate can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms: —

(1) The subject appears as *active*, e. g. Ὁ παῖς γράφει, τὸ ἄνθος θάλλει. — But the active form has a two-fold signification: —

(α) *Transitive*, when the object to which the action is directed, is in the Acc., and therefore appears as *passive* or as *receiving* the action, e. g. Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν, — Transitive verb.

(β) *Intransitive*, when the action is either confined to the subject, as Τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. Ἐπιδυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν, — Intransitive verb.

(2) Or the subject performs an action which is confined to, or is reflected upon itself, e. g. Τύπτομαι, *I strike MYSELF*; βουλεύομαι, *I advise MYSELF*, or *I deliberate*; τύπτομαι τὴν κεφαλὴν, *I strike MY OWN head*; καταστρέφομαι τὴν γῆν, *I subjugate the land for MYSELF*; ἀμύνομαι τοὺς πολέμους

*ous, I keep off the enemy from MYSELF, — Middle or Reflexive verb.*

REMARK 1. When the reflexive action is performed by two or more subjects on each other, as *τύπτονται*, *they strike each other*; *διακελεύονται*, *they exhort each other*, it is called a reciprocal action, and the verb, — Reciprocal verb.

(3) Or the subject appears as *receiving* the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, *were pursued*, — Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses: the Fut. and Aor. All the other passive forms are indicated by the Mid., since the passive action was considered as a reflexive one.

#### REMARKS ON THE CLASSES OF VERBS.

##### ‡ 249. A. Active Form.

1. Many *active* verbs, especially such as express *motion*, besides a transitive signification, have an intransitive or reflexive sense. (So in English, as *he leads, the birds move, the carriage breaks, the snow melts*, which have also a transitive sense; so the Lat. *vertere, mutare, declinare*, etc.)

Ἀχέρων ποταμὸς εἰς βάλλει εἰς τὴν λίμνην, Th. 1, 46. Ἡ Βόλβη λίμνη ἐξίησιν εἰς θάλασσαν, 4, 103. Ἐγγὺς ἦγον οἱ Ἕλληνες (comp. *to draw near*), X. An. 4. 2, 15. So also ἀνάγειν, *to go back; to withdraw*; διάγειν, *perstare, to continue*, are found in prose. — Ἐλαύνειν or ἐλαύνειν ἵππῳ (X. An. 1. 8, 1), *to ride*; προσελαύνειν, *adequitare, to ride up to*. — Many compounds of βάλλειν, e. g. ἐμβάλλειν and εἰς βάλλειν, *to full into, to empty* (of a river); ἐκβάλλειν, *to spring forth, to put forth* (of plants, etc.); μεταβάλλειν (like *mutare*), διαβάλλειν, *to cross over*; προσβάλλειν τινί, *to make an attack upon*; συμβάλλειν τινί, *manus conserere, to engage in combat with*; ἐπιβάλλειν, *to fall upon*; ὑπερβάλλειν, *to exceed, to be prominent*. — Κλίνειν and its compounds, e. g. ἐπικλίνειν, *to incline to something*; ἀποκλίνειν, *declinare*. — Τρέπειν, like *vertere*; επιτρέπειν, *se permittere, to entrust one's self to*. — Στρέφειν (like *mutare*) and its compounds. — Πταίνειν, *to strike against, to stumble*; προσπταίνειν, as *μεγάλως προσέπταισαν*, *they suffered a total shipwreck* (Her. 6, 95). Ἀπαλλάττειν, *to get off, escape*. — Compounds of διδόναι, as ἐνδιδόναι, *to discharge itself* (of a stream); ἐπιδιδόναι, *proficere, to increase, advance*. — Compounds of ἰέναι, e. g. ἀνιέναι, *to relax, be remiss*; ἐφιέναι (sc. ἑαυτὸν) ἰσχυρῶ γέλωτι (*indulgere*), Pl. Rp. 388, e. Compounds of μίσγειν, μιγνύναι, as συμμίσγειν, *commisceri*; προσμιγνύναι, *to fight with, also appropinquare*, e. g. *προσέμιξαν τῇ τείχει*, Th. 3, 22. Αἵρειν, *to get under way, set out* (of ships, *to weigh anchor*) also compounds, e. g. οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου (*to set sail*), Her. 6, 99 ἀνταίρειν (sc. χεῖρας) τινί, *to fight with, to withstand*. — Σινάπτειν, *manus con*

*serere*.—ἔχειν, *to land*; ἔχειν τινός (*desistere*), Th. 1, 112; ἔχειν with adverbs, as εὖ, καλῶς, κακῶς, like *bene, male habere*; ἔχειν ἀμφί τι, *in aliqua re occupatum esse*; προσέχειν (sc. νοῦν), *attendere, to give one's attention to, or appellare, to land*; προέχειν, *praestare*; ἐπέχειν, *se sustinere, or expectare, in mente habere*, e. g. ἐπεὶ-χον στρατεύεσθαι; κατέχειν, *se retinere, also to land*; παρέχειν, e. g. τῇ μουσικῇ, *musicæ se dare*; ἀπέχειν, *to be distant from*; ἀντέχειν, *resistere*.—Πράττειν with adverbs, e. g. εὖ, κακῶς, or with the Acc. of adjectives, e. g. καλά, κακά, *to fare well or ill*.—Διατρίβειν (*consumere*), *versari, to employ one's self*.—Compounds of φέρειν, as διαφέρειν, *to be different, differre*; ὑπερφέρειν (*eminere*) πλούτῳ.—Ἀναλαμβάνειν, *refici, recreari*.—Οἰκεῖν, *administrari*, e. g. πόλις οἰκεῖ (*the state is managed*), Plat.—Τελευτᾶν, *to end, to die*.—Κατορθοῦν, *to succeed*.—Νικᾶν, *to prevail*, e. g. ἐνίκα ἡ χείρων τῶν γνωμέων (*like vincit sententia*), Her. 6, 109. Ἐλλείπειν, *officio suo deesse*; ἀπολείπειν, *to remain behind, etc.*

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive. but in the second Aor. an intransitive sense:—

δύω, <i>to wrap up</i> ,	first Aor. ἐδῦσα, <i>I wrapped up</i> ,	second Aor. ἐδύν, <i>I went in</i> ,
ἵστημι, <i>to place</i> ,	“ ἕστησα, <i>I placed</i> ,	“ ἕστην, <i>I stood</i> ,
φύω, <i>to produce</i> ,	“ ἐφῦσα, <i>I produced</i> ,	“ ἐφύν, <i>I was produced</i> ,
σκέλλω, <i>to make dry</i> ,	“ (ἔσκηλα, poet. <i>I make dry</i> ),	“ ἐσκλην, <i>I withered</i> .

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive, but in the second an intransitive sense:—

ἐγείρω, <i>to wake</i> ,	first Pf. ἐγήγερκα, <i>I have awakened</i> ,	sec'd Pf. ἐγρήγορα, <i>I am awake</i> ,
ὀλλύμι, <i>perdo</i> ,	“ ὀλώλεκα, <i>perdidi</i> ,	“ ὀλωλα, <i>perii</i> ,
πείθω, <i>to persuade</i> ,	“ πέπεικα, <i>I have persuaded</i> ,	“ πέποιθα, <i>I trust</i> ,
ἀνοίγω, <i>to open</i> ,	“ ἀνέφχα, <i>I have opened</i> ,	“ ἀνέφγα, <i>I stand open</i>
		(§ 187, 6),
πράττω, <i>to do</i> ,	“ πέπραχα, <i>I have done</i> ,	“ πέπραγα (sc. εὖ), <i>I fare well</i>

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive sense:—

ἐγνῶμι, <i>to break</i> ,	second Pf. ἔαγα, <i>I am broken</i> ,
ῥήγνυμι, <i>to tear</i> ,	“ ἔρρωγα, <i>I am torn</i> ,
τήκω, <i>to smelt (iron)</i> ,	“ τέτηκα, <i>I am smelted</i> ,
πήγνυμι, <i>to fasten</i> ,	“ πέπηγα, <i>I am fastened</i> ,
σῆπω, <i>to make rotten</i> ,	“ σέσηπα, <i>I am rotten</i> ,
φαίνω, <i>to show</i> ,	“ πέφηνα, <i>I appear</i> .

REMARK 1. The Pass. ἀλίσκομαι, *to be taken*, has an active form in the Perf. and Aor., viz., ἐάλωκα, *I have been taken*, ἐάλων, *I was taken* (§ 161, 1).

3. Intransitive active verbs are sometimes used in the place of the passive

This is particularly the case with *πάσχειν*, *πίπτειν*, *φεύγειν*, *εὖ*, *κακῶς ἀκούειν*, *δυνήσκειν*, more seldom *τελευτᾶν*. These active verbs with *ὑπὸ* and the Gen. are very commonly used instead of the passive of such verbs as *ἀδικεῖν*, *ρίπτειν* or *βάλλειν*, *διώκειν*, *κτείνειν*; *δυνήσκειν* in certain forms is always so used (§ 161, 13). *Μεγάλα πεισόντα* (*eversa, were destroyed by*) *πρήγματα ὑπὸ ἡσσόνων*, Her. 7, 18. *Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν* (*audire, they thought it worse to be evil spoken of by the citizens*), *καλῶς ὑπὲρ τῆς πόλεως ἀποδυνήσκειν*, Isocr. Paneg. 56, 77. So *ἐκπίπτειν ὑπὸ τινος*, *expelli ab aliquo*; very often *φεύγειν ὑπὸ τινος*, *fugari ab aliquo, to be put to flight by some one*, or in a judicial sense, *accusatum esse ab aliquo*, e. g. *ἀσεβείας φεύγειν ὑπὸ τινος*, *to be accused by some one of impiety*. *Εὖ, κακῶς πάσχω ὑπὸ σου*, *I am benefited, injured by you*. *Ἐτελεύτησαν π' Ἀθηναίων* (*interfecti sunt*), Her. 6, 92.

REM. 2. It will be seen (§ 279, Rem. 5) that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. *ἀστράπτειν σέλας*, *βαίνειν πόδα*.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. *Κῦρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσε*, *caused to be cut down*. So frequently *ἀποκτείνειν*, *δάπτειν*, *οἰκοδομεῖν* and similar examples; often also *διδάσκειν*, *παιδεύειν* (comp. Pl. Prot. 320, a. 324, d. Menon. 94, b).

### § 250. B. Middle Form.

1. The Mid. denotes an action, which is performed by the subject, and is again reflected upon it or is confined to it. Two cases are here to be distinguished: —

(a) The Mid. denotes, first and most frequently, an action which the subject performs upon an object within its own sphere, i. e. upon an object belonging to the subject, connected with it, or standing in any near relation to it. In English, this relation of the Middle voice is expressed by a possessive pronoun, or by the preposition *to* or *for* with a personal pronoun.

*Τύπτομαι, ἐτυψάμην τὴν κεφαλὴν*, *I strike, I struck my own head* (*τύπτειν κ., to strike the head of another*); *λούσασθαι τοὺς πόδας*, *to wash one's own feet* (*λούειν τ. π., to wash the feet of another*); *ἀποκρύψασθαι τὰ ἑαυτοῦ*, *to conceal one's own affairs*; *περιβρῆξασθαι χιτῶνα*, *suam vestem, to rend one's own garment* (*περιβρῆξαι, alius, that of another*); *παρασχέσθαι τι*, *to give something from one's own means, to furnish of one's self*, as *ναῦς*, hence also *to show*, e. g. *εὐνοίαν παρέχεσθαι* (*on the contrary παρέχειν τινὶ πράγματα, φόβον, etc., to cause trouble, fear, etc., to some one*); — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνώμην, δύναμιν*, *to show one's own work, etc.*; *ἐπαγγείλασθαι τι*, *to promise*; in a reciprocal relation: *νείμασθαι τι*, *aliquid inter se partiri, to divide something with each other*, so *μερίσασθαι*; — *ποτῆσασθαι τι*, *to drink*

or make something for one's self, e. g. εἰρήνην, σπονδάς (ποιεῖν, to do or accomplish), ποιήσασθαι πόλεμον, to carry on war; ἐπιμέλειαν, to use care; ἔγεσθαι γυναῖκα, to take a wife for one's self, to marry; ἐλέσθαι τι, sibi sumere, hence to choose, prefer; ἔρασθαι τι, to take up for one's self, to lay on one's self (αἶρειν τι, to take up something in order to lay it upon another); αἰτήσασθαι τι, to ask for one's self (αἰτεῖν, to ask); πρέξασθαι χρήματά τινα, sibi ab aliquo pecuniam exigere; μισθώσασθαι, conducere, to hire for one's self (but μισθῶσαι, locare, to let out); μεταπέμψασθαι, to cause to come to one's self, to send for; καταστρέψασθαι, καταδουλώσασθαι γῆν, sibi subjicere terram; ἀναρτήσασθαι τινα, sibi devincire, to make dependent on one's self; ἀπολύσασθαι τινα, to free for one's self, to ransom; ὀρίσασθαι τι, sibi aliquid comparare (πορίζεω τί τινι, alii aliquid comparare), κομίσασθαι, e. g. Πλαταιεῖς παῖδας καὶ γυναῖκας ἐκ κεκομισμένοι ᾗσαν ἐς τὰς Ἀθήνας, Th. 2, 78; κτήσασθαι, παρασκευάσασθαι τι, sibi comparare; θέσθαι and γράψασθαι νόμους are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, θεῖναι and γράφαι νόμον are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. Ἐχουσιν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔθεντο; Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι, X. C. 4. 4, 19; — ἀμύνασθαι τοὺς πολέμους, propulsare a se hostes, hence to defend one's self against any one (ἀμύνειν, properly to ward off, then to help); τιμωρήσασθαι τι, to revenge one's self on some one, to punish him (τιμωρεῖν τινι, to help one); τρέψασθαι, to put to flight; ἀπώσασθαι κακὰ, a se propulsare mala; ἀποπέμψασθαι τινα, a se dimittere; ἀποσείσασθαι τι, a se depellere; παραιτήσασθαι, deprecari; διαδέσθαι, ἀποδόσθαι, to sell; ἀποτρέψασθαι, ἀποβαλέσθαι, ἀποκρούσασθαι. Several Deponent Middle verbs also belong here (§ 102, 3).

(b) The Middle denotes, second, but much more seldom, an action which the subject performs *immediately* on itself, so that the subject is at the same time, also, the *object* of the action. The English here uses the active verb with the Acc. of the reflexive pronoun, e. g. τύπτομαι, *I strike myself*; ἐτυψάμην, *I struck myself*. Here belong particularly the following verbs:—

Ἀπάγξαι τινά, to strangle some one; ἀπάγξασθαι, to strangle one's self, τύψασθαι, κόψασθαι, to strike one's self; κύψασθαι, to bend one's self down; οἰκίσασθαι, migrate; ἐπιβαλέσθαι, to apply or devote one's self to something; παρασκευάσασθαι, se parare; τάξασθαι, to place one's self in order of battle, e. g. οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; [but also to fix or establish for one's self according to No. (a), e. g. τάξασθαι φόρον, to agree to pay tribute;] προσδέσθαι, se adjungere, to agree with; ἵστασθαι (στήναι, ἐστάναι) and its compounds, to place one's self [but also according to No. (a), sibi ponere, to place for one's self, e. g. τρόπαιον]; ὀρμίσασθαι, καθορμίσασθαι, to land (comp. Th. 4, 15); κυκλώσασθαι, to encircle (comp. Th. 5, 72), but κυκλωθῆναι, to form a circle or place one's self in a circle; τραπέσθαι [not τρέψασθαι, see No. (a)], to turn one's self (Th. 5. 29, 73); ἐγγυήσασθαι, to pledge one's self:



παύσασθαι, to cease (from παύω, to cause to cease); δείξασθαι, to shew one's self; particularly verbs which express an action performed by the subject upon his own body, e. g. λούσασθαι, νίψασθαι, ἀλείψασθαι, χρίσασθαι, ζώσασθαι, γυμνάσασθαι, καλύψασθαι, κοσμήσασθαι, ἀμφιέσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, ἀπομόρξασθαι, se abstergere; ἀπομύξασθαι, se emungere; ἀποψήσασθαι, se abstergere; στεφανώσασθαι; στείλασθαι, to get ready, to fit one's self out; also some few verbs which in the Mid. express internal, mental action, e. g. φυλάξασθαι, to be on one's guard, to be cautious (but φυλάττειν τινά, to guard some one); ψηφίσασθαι, to determine or decree by vote (but ψηφίζειν, to put the vote); βουλευσασθαι, to deliberate, to advise one's self (but βουλεύειν τινί, to advise some one); γεύσασθαι, to taste (γεύειν, to cause to taste, to give a taste of); τιμωρήσασθαι, to avenge; the reciprocals διακαταλύσασθαι πρὸς τινα, to be reconciled to any one; συνδέσθαι, to bind one's self, to agree with any one; σπείσασθαι, to make a treaty, peace with; ἀποσχέσθαι, to restrain one's self, to abstain from; several compounds of ἴημι, e. g. ἐφίεσθαι, to strive; ὑφίεσθαι, to yield, be remiss; μεδίεσθαι, to neglect, be remiss; ἀντιποιήσασθαι τινος, to strive for something; ἀντιλαβέσθαι τινός, to lay hold of something. Here belong, also, most Deponent Middle verbs (§ 197, Rem. 2).

REMARK 1. This immediate reflexive relation is expressed also: (a) by middle verbs with a Pass. Aor., e. g. διαλύειν, to separate, διαλυθῆναι, διαλύσεσθαι, to separate one's self, discedere (see § 197, Rem. 3); (b) by the active form, e. g. μεταβάλλειν, to change one's self (see § 249, 1); (c) by the active form with the Acc. of the reflexive pronoun, e. g. ἐπαινεῖν ἑαυτόν, ἀναρτᾶν ἑαυτόν, to attach one's self to, to make one's self depend on any one; ἀποκρύπτειν ἑαυτόν, ἐδίξιν ἑαυτόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, to free one's self, ἀποσφάττειν ἑαυτόν, ἀποκτείνειν ἑαυτόν; the Mid. then has the signification of the Pass.; thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, livdari, interfici, jugulari ab alio, and has for its Aor. and Fut. a Pass. form. Sometimes the active form with the reflexive pronoun is used, even when the verb has a middle form. This mode of expression is very natural in antithesis or contrast, e. g. Ἐθήρευν ἀπὸ ἵππου, ὅποτε γυμνάσαι ἑαυτόν τε καὶ τοὺς ἵππους, X. An. 1. 2, 7.

REM. 2. The Mid. in the same manner as the Act. (§ 249, Rem. 3), can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. Ὁ πατήρ τοὺς παῖδας ἐδιδάξατο (ἐπαιδεύσατο), which signifies either, the father educated the children for himself, or, if it is clear from the context, he caused them to be educated (as X. C. 1. 6, 2; on the contrary, διδάσκειν, παιδεύειν are used without referring back to the subject, § 249, Rem. 3); κείρασθαι, to shave one's self, or to get shaved. Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι (having caused to be made) ἀνέθεσαν ἐς Δελφούς, Her. 1, 31. Πανσανίας πρᾶπεζαν Περσικὴν παρετίθετο (caused to be set before him), Th. 1, 130. Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο (caused to be removed), 4, 38.

REM. 3. The reflexive relation of the middle to the subject, is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the advantage or disadvantage of the subject, e. g. Il. ο, 409. οὔτε ποτὲ Τρῶες Δαναῶν ἐδύναντο φάλαγγας ῥηξάμενοι (in suum commodum) κλισίῃσι μιγήμεναι. Hence the reflexive pronoun is not seldom used with the middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the middle only in a general and indefinite manner, e. g. Ξενοφῶν



βουλεύεται ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι (to gain a name and power for himself) X. An. 5. 6, 17. Ἐπεδείξαντο τὰς αὐτῶν ἀρετάς, ISOCT. Paneg. 58, 85. Ῥάθυμον αὐτοῖς κατεστήσαντο τὸν βίον, 63, 108. Τὴν ἑμαυτοῦ γνώμην ἀποφαινόμενος, Id. Permut. 309, 22.

REM. 4. In many verbs, the active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the active expresses the action absolutely, or objectively, without any accessory idea; the middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence, the middle is employed when the literal meaning is changed into the figurative, e. g. διοικεῖν of an outward arrangement, διοικεῖσθαι of mental; ὀρίζειν literally, ὀρίεσθαι figuratively; σταδμᾶν only in a literal sense, to measure, but σταδμᾶσθαι also in a figurative signification, to weigh or measure in one's mind, aliquid secum perpendere; σκοπεῖν, to look at something, σκοπεῖσθαι, to look mentally, to consider; so in derivative verbs in -εύω and -εύομαι, the active form is used absolutely, to be in a certain state; the middle, on the other hand, signifies, to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such, e. g. πονηρεῖω, to be bad, πονηρεύομαι, to demean one's self badly; πολιτεῖω, to be a citizen, πολιτεύομαι, to live and act as a citizen; ταμειῖω, to be a manager, ταμειεύομαι, to conduct business, to arrange, especially in a metaphorical sense, e. g. τοὺς νόμους; στρατεύω, to undertake an expedition, used of a general or a state, στρατεύομαι, to engage in an expedition, used of the soldiers. Derivatives in -ίζομαι correspond in sense to those in -εύομαι, e. g. ἀστερίζομαι, to demean myself as a citizen; χαριεντίζομαι, to act in an agreeable manner. Still, derivatives in -ίζω, from names of nations, reject the middle, e. g. δωρίζω, to demean myself or to speak like a Dorian.

REM 5. Several verbs which in the active have a causative sense, in the middle have a simple intransitive sense, though some of them are constructed with an Acc., e. g. φοβῆσαι, to cause to fear, φοβήσασθαι, to fear; αἰσχύναι, to make ashamed, αἰσχυνεῖσθαι, to be ashamed, to feel shame; πορεύσαι, to cause to go, to convey, πορεύσασθαι, to go; περαιῶσαι, to cause to pass over, περαιώσεσθαι, to pass over; κοιμήσαι, to cause to sleep, lull to sleep, κοιμήσασθαι, to sleep; παύσαι, to cause to cease, παύσασθαι, to cease; πλάγξαι, to cause to wander, πλάγξεσθαι, to wander, etc.

REM. 6. The middle form, as already stated (§ 248, Rem. 1), is often used to express reciprocal actions. This is particularly the case with verbs signifying to contend, vie with, converse with, embrace, salute, to make an agreement or compact, e. g. μάχεσθαι, to fight with; ἀμιλλᾶσθαι, to contend with; ἀγωνίζεσθαι, to strive; διαλέγεσθαι, to converse with; ἀσπάζεσθαι, to salute; ταῦτα συντίθεσθαι, mutually to agree on these points; σπονδὰς σπένδεσθαι or ποιεῖσθαι, to make a treaty (σπονδὰς ποιεῖν signifying to make a libation). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in questions and answers, e. g. πυνθάνεσθαι and ἔρεσθαι, to inquire; ἀποκρίνεσθαι and ἀπαμείβεσθαι, to answer; συμβουλευέσθαι, to consult with one, ask his advice, and ἀνακοινοῦσθαι, to consult one (ἀνακοινοῦν being especially used of consulting oracles).

### § 251. C. The Passive.

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another upon itself,—permits the action to be performed upon itself. Hence the subject always appears as a passive or suffering object.

*Μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; διδάσκομαι, I let myself be instructed, I receive instruction, I learn, hence ὑπό τινος, from some one = doceor ab aliquo; πείδομαι, I persuade myself, or I permit myself to be persuaded, ὑπό τινος, by some one = I am persuaded.*

2. Yet, there are but two tenses, the Fut. and the Aor., which have special forms to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule: The Fut. and Aor. Mid. have a reflexive (or intransitive) sense only; but all the other tenses of the Mid. serve at the same time for the Passive also.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense also. The reason of this may be found in a great measure in the shorter form of this Fut. compared with that of the Fut. Pass. This passive use of the Fut. Mid. is found most frequently with Pure verbs; much more seldom with Mute verbs, and very seldom with Liquid verbs (probably not at all in Attic prose). *Μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται*, Pl. Rp. 361, e. *Τῇ τῶν χρημάτων σπάνει κωλύσονται*, Th. 1, 142. *Ἦν τις βουληθῇ κακὸς γενέσθαι, κολασθήσεται τῇ πρεπούσῃ ζημίᾳ· οἱ δὲ ἀγαθοὶ τιμήσονται τοῖς προσήκουσιν ἔθλοισι τῆς ἀρετῆς* (but the brave shall be honored with the befitting rewards of valor), 2, 87. *Περὶ τῶν σφετέρων φρουρίων, ὡς ἐπιβουλευσόμενων, πολλάκις πράγματα εἶχον*, X. C. 6, 1, 10. *Εἰρξόμεθα* (includemur), X. An. 6. 6, 16. *Ἡ γῆ εὐφυλάξεται ὑπὸ τῶν φρουρούντων*. Οὐκ ἀγνοοῦντες, ὅτι ἐνεδρεύοιεντο ὑπὸ τῶν πολεμίων, H. 7. 2, 18. Very commonly *ἀδικήσομαι, ἄρξομαι* (from *ἄρχω, impero*), *βλάψομαι, θρέψομαι*. So always *ἀλώσομαι*. Some verbs have both forms of the future, as, e. g. *ὠφελεῖν, ζημοῦν, στερεῖν, φοβεῖν, ἄγειν*; then the Mid. form seems to denote a condition, the Pass. an action received. But in very many instances, the Pass. sense is only apparent, e. g. *Ἡ πόλις βραχεία ἡσθεῖσα μέγала ζημώσεται*, shall suffer great loss therefor, in contrast with *βραχεία ἡσθ.*, Th. 3 40. *Σοῦ ζῶντος, βέλτιον θρέψονται καὶ παιδεύονται* (they shall grow up better and educate themselves), Pl. Crito. 54, a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so *Od. 3, 35. κούρω δὲ δύνω καὶ πεντήκοντα κρινάσθων κατὰ δῆμον*, means, *let them select for themselves* (on the contrary, 48. *κούρω δὲ κρινθέντε δύνω κ. πεντ.*, the selected). *Hes. Sc. 173. κάπροι δοιοὶ ἀπουράμενοι ψυχὰς*, they had deprived each other of life. *Pl. Phaedr. 244, e. τῷ ὀρθῶς μανέντι καὶ κατασχομένῳ*, "in fine frenzy" and in ecstasy.

REM. 3. It has been shown, § 197, and Rem. 3 (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβουλήθην, I willed; εὐφραίνω, I gladden, cheer, εὐφραίνομαι, I am glad, εὐφράνθην, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἡδομαι, I rejoice, ἡσθην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of the passive condition or state is generally expressed by the Prep. *ὑπό* with the Gen., e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολέμιων ἐδιώχθησαν*. Instead of *ὑπό*, *πρός* with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος*. *Βαναν*

σικαὶ τέχνα· εἰκότως ἀδοξοῦνται πρὸς τῶν πόλεων, X. O. 4, 2· also παρὰ with the Gen. is used, when the author is at the same time to be represented as the person from near whom, or from whose vicinity, or through whose means internal or outward, the action has proceeded; hence used specially with πέμπεσθαι, δίδωσθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, ὁμολογεῖσθαι, σημαίνεισθαι, ἐπιδείκνυσθαι (*demonstrari*), e. g. Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως (sent both by and from near the king). Ἡ μέγιστη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν. Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος, Her. 7, 106. Τὰ παρὰ τῶν θεῶν σημαινόμενα, X. Cy. 1. 6, 2. Παρὰ πάντων ὁμολογεῖται An. 1. 9, 1. Οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι, Pl. Symp. 175, e. Ἐκ is still stronger than παρὰ, used especially with verbs of *giving*; yet it is seldom used by the Attic writers, e. g. Ἐκείνῳ αὕτη ἡ χώρα ἐκ βασιλέως ἐδόθη, X. H. 3. 1, 6; in Her., however, ἐκ is very often used instead of ὑπό simply. The use of ὑπό with the Dat. is almost wholly poetic, e. g. δαμῆναι ὑπὸ τινι; in Attic prose only in certain connections, e. g. υἱὸς ὑπὸ τῷ πατρὶ τετραμμένος, Pl. Rp. 558, d. Τυχάνει ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος, Lach. 184, e. When the passive condition is not caused by persons, but by *things*, the Dat. is commonly used (= Lat. Ablative), e. g. Ἡ πόλις πολλαῖς συμφοραῖς ἐπιέζετο, *the city was distressed by great misfortunes*. — The above usage corresponds with that of the Latin, the voluntary agent with a passive verb being put in the Abl. with the preposition *a* or *ab*, the involuntary agent in the Abl. without a preposition.

REM. 5. The Dat. of persons, however, is very often used, particularly with the Perf. tense, and regularly with verbal adjectives. The Pass. has in such instances an intransitive or reflexive sense, and the Dat. indicates the person by whom the action was performed, or for whom it was performed. While ὑπό with the Gen. denotes merely the author of the passive action, the Dat., at the same time, denotes that this action stands in relation to the author, e. g. Ὡς μοι πρότερον δεδήλωται, i. e. *as the thing has been before pointed out by me, and for me now stands as pointed out*, Her. 6, 123.

4. It is a peculiarity of the Greek, that the Act., not merely of transitive verbs with the Acc., may be changed into the personal Pass., like the Latin, but also the Act. of intransitive verbs with the Gen. and Dat.

Φθονοῦμαι ὑπό τινος (from φθονεῖν τινι, *invidere alicui*), i. e. *I experience envy from some one, am envied* (in Latin, on the contrary, *invidetur mihi ab aliquo*). X. Con. 4, 29. κρεῖττόν ἐστι πιστεῦεσθαι ὑπὸ τῆς πατρίδος μᾶλλον, ἢ ἀπιστεῖσθαι (from πιστεύειν and ἀπιστεῖν τινι), *I am trusted, I am distrusted*. Th. 1, 82. ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύόμεθα (ἐπιβουλεύειν τινί). Pl. Rp. 3. 417, b. καὶ ἐπιβουλεύοντες, καὶ ἐπιβουλεύόμενοι διδάξουσι πάντα τὸν βίον. 8. 551, a. ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον. X. S. 4, 31. οὐκέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἔλλοις. So ἀρχθῆναι., κρατηθῆναι, ἡγεμονευθῆναι, καταφρονηθῆναι ὑπό τινος (from ἀρχειν, κρατεῖν, ἡγεμονεύειν, καταφρονεῖν τινος), ἐπιχειρηθῆναι (from ἐπιχειρεῖν τινι). Οἱ κόπτομαι τὴν κεφαλὴν, ἐπιτρέπομαι τὴν φυλακὴν, see § 281, 3.

REM. 6. The Greek may form a Pass. from other intransitives also, yet, for the most part, only when the subject is a thing, particularly a Neut. pronoun, or a Part. used as a Neut. substantive, e. g. Καὶ μικρὰ ἁμαρτηθέντα (*vel parva peccata*), X. An. 5. 8, 20. Ἀτυχηθέντων (*rerum infelicitèr gestarum*), Dem. Cor. 298, 212. Ἐπὶ τούτοις ἐγὼ ἀληθευομένοις δίδωμί σοι τὴν ἐμὴν δεξιάν

(*ea conditione, ut haec vere dicantur*), X. Cy. 4. 6, 10. Ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθα (*in periculum vocari*), Th. 2, 35. Οὐ ῥᾴδιον τὰ ἐπὶ πολλῶν κινδυνεύδέντα ὑφ' ἐνὸς ῥηθῆναι, Lys. 5, 112.

### § 252. Remarks on the Deponents.

It has been seen above (§ 102, 3) that Deponents are simply verbs which occur either in the Mid. only, or in the Mid. with a Pass. Aor., and have a reflexive or intransitive signification; and, also, that they are divided into Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form. The reflexive sense of many Deponents is so slight, that they seem to be, in our mode of regarding them, merely transitive verbs, e. g. δέχομαι τι, *I take* (namely, *to myself*) *something*, ἐργάζομαι τι, βιάζομαι τινα, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf., and Fut. in a Pass. sense are very rare, and are found only in such Deponents as have in single examples an active form, e. g. βιάζεσθαι, ὠνείσθαι.

Πάντα ἀπείργασται τῷ θεῷ, Pl. L. 710, d. Μεμιμημένος (*ad imitationem expressus, made like*), Her. 2, 78. Εὖ ἐντεδυμημένον (*well-considered*), Pl. Crat. 404, a. Νῆες οὐκ ἐχρήσθησαν (*adhibitae sunt*), Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. ἐδεξάμην, *excepti*, ἐδέχθην, *exceptus sum*; ἐβιάσάμην, *coegi*, ἐβιάσθην, *coactus sum*; ἐκτεσάμην, *mihi comparavi*, ἐκτέθην, *comparatus sum* (*I was gained*); ὀλοφύρασθαι, *to lament*, ὀλοφύρθηναι, *to be lamented*; ἀκέσασθαι, *to heal*, ἀκεσθῆναι, *to be healed*; ἀποκρίνασθαι, *to reply*, ἀποκριθῆναι, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning (§ 197, Rem. 1).

### § 253. Tenses and Modes of the Verb.

(a) Tenses denote the relation of *time* expressed by the predicate, this being designated either as Present, Future, or Past, e. g. the rose *blooms, will bloom, bloomed*;

(b) Modes denote the relation of what is affirmed in the predicate to the subject; this relation being denoted either as an actual fact, as a conception or representation, or as a direct expression of the will. The mode which expresses a fact, as the rose *blooms*, is called the Indicative; that which denotes a conception, as the rose *may bloom*, the Subjunctive; that which denotes the direct expression of the will, the Imperative, as *give*.

### § 254. A. *More Particular View of the Tenses.*

1. The tenses are divided, according to their form and meaning, into two classes: (a) into Principal tenses, which, both in the Ind. and Subj., always denote something present or future, (b) into Historical tenses, which in the Ind. always denote something past, in the Optative, something present or future.

2. The Principal tenses are:—

- (a) The Present: (α) Indicative, e. g. *γράφωμεν, scribimus*; (β) Subjunctive, e. g. *γράφωμεν, scribamus*;
- (b) The Perfect: (α) Indicative, e. g. *γεγράφαμεν, scripsimus*; (β) Subjunctive, e. g. *γεγράφωμεν, scripserimus*;
- (c) The Future Indicative, e. g. *γράψομεν, scribemus, we shall write*; Subjunctive wanting;
- (d) The Future Perfect Indicative, e. g. *βεβουλεύσομαι, I shall have advised myself, or I shall have been advised*; Subjunctive wanting.

The Subj. Aor. also belongs here, e. g. *γράψω, scripserim or scribam*. See § 257, 1 (a).

3. The Historical tenses are:—

- (a) The Aorist: (α) Indicative, e. g. *ἔγραψα, I wrote*; (β) Optative, e. g. *γράψαιμι, I might write, or I might have written*;
- (b) The Imperfect: (α) Indicative, e. g. *ἔγραφον, scribebam*; (β) Optative, e. g. *γράφοιμι, scriberem*;
- (c) The Pluperfect: (α) Indicative, e. g. *ἔγεγράφειν, scripseram*; (β) Optative, e. g. *γεγράφοιμι, scripsissem*;
- (d) The Optative of the simple Future, e. g. *γράψοιμι, I would write, and of the Fut. Perf., e. g. βεβουλευσόμεν, I would have deliberated, or I would have been advised, when in narration (and consequently in reference to the past), the representation of a future action, or of one to be completed at a future time, is to be expressed, e. g. ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πόλεμοι νικήσοιεν, the messenger said, that the enemy WOULD conquer; ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εἰς βεβουλεύσοιτο, he said that everything WOULD be well planned by the general.*

### § 255. (a) *Principal Tenses: Present, Perfect, Future.*

1. The Present Indicative represents the action as taking place in time present to the speaker. The Present is often used, in the narration of past events, for the purpose of a more vivid and graphic representation; past time is then viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνετα Κῦρον προσελαύνοντα, X. An. 1. 7, 16. Ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, δὲν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν, Eur. Hec. 1116. The Hist. Pres. is sometimes used even in passages which in themselves, aside from adverbs like ποτέ, πάλαι (poet. πάρος), are considered as involving past time, e. g. Ζῶντ' εἰσακούσας παῖδα, δὲν ἐκσώζει ποτέ, Eur. El. 419.

REMARK 1. An action is often viewed by the language as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs particularly are used: (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἰσθάνομαι, γιγνώσκω, μανθάνω (like Lat. *audio, video*, etc., and Eng. *to hear, to see, to perceive, to observe*), when the object of these verbs is to be represented as still continuing in the present; (b) φεύγω, *I have given myself to flight, and I am now a fugitive, hence to live in exile*; νικῶ and κρατῶ (*I am a victor, hence have conquered*), ἡττῶμαι (*I am vanquished, have been vanquished*), ἀδικῶ (*I am in the wrong, have done wrong*), γίγνομαι (*I am descended*), etc.; (c) in poetry: φονεύω (*I am a murderer, have murdered*, e. g. S. Ant. 1174), θνήσκω (*I am dead, have died*, S. El. 113), τίκτω, γεννῶ (*I am a father or mother*, Eur. Ion. 356. Her. 209), etc. This usage extends to all the Modes and Participials of the Pres. as well as to the Impf. Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Pl. Gorg. 503, c. Πάντα πυνθανόμενος ὁ Κροῖσος ἐπεμπε εἰς Σπάρτην ἀγγέλους, Her. 1, 69. Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλείᾳ χώρα κατέχοντες ἐρυμνὰ πάνυ χωρία δύνανται ζῆν ἐλεύθεροι; — Καὶ τοῦτό γ', ἔφη, ἀκούω, *hast thou heard? ἀκούω, yes. I have known of it*, X. C. 3. 5, 26. Απαγγέλετε Ἀριαῖφ, ὅτι ἡμεῖς γε νικῶμεν βασιλεία, καί, ὥς ὁράτε, οὐδεὶς ἡμῖν ἔτι μάχεται, An. 2. 1, 4. Τῶν νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν, 3. 2, 39. Δαρίου καὶ Παρυσάτιδος παῖδες γίγνονται δύο, 1. 1, 1.

REM. 2. Οἶχομαι and ἤκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἶχομαι, *I have departed*, and ἤκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἤκω, *I am here (adsum)*, e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, *that Araspas is gone, has departed (= transfugit) to the enemy*, X. Cy. 6. 1, 45. Ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών, Eur. Hec. 1. Ὑμεῖς μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἤκομεν, X. Cy. 1. 3, 4.

REM. 3. But the language often considers an action as present, which is not yet accomplished, but is either *actually* begun, or is begun in *our mind*, or *purpose*; such an action is virtually future, though considered as present. Compare the English: *I go to-morrow*, i. e. *I shall go, I intend to go*, and the like. This usage also belongs to all the Modes and Participials of the Pres. and the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., *I shall go*; the Subj. includes a Fut. meaning in itself (§ 257, Rem. 4); but the Inf. and Part. have both a Pres. and Fut. meaning. Ἐπειτα τὰ τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω, X. Cy. 1. 3, 14 (δίδωμι, *I offer*). Ἐκαστός τις ἐπειδὲν ἑενοφῶντα ὑποστήναι τὴν ἀρχήν (persuadere studebat), X. An. 6. 1, 19. Μιτυληναῖοι ἐπὶ Μήθυμναν ὥς προδιδομένην ἐστράτευσαν (putantes parari ibi proditorem), Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἦ πάραλος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα (*for the purpose of announcing*), X. H. 2. 1, 29. Καὶ τῷ βίγει ἀπωλλύμεθα, καὶ χιῶν πλείστη ἦν (*we expected to perish*), An. 5. 8, 2. — Οὐκ εὐδὺς ἀφήσω αὐτὸν, οὐδ' ἔπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω, Pl. Apol. 29, c. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὥς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κῦρον, X. Cy. 1. 3, 13.

REM. 4. But also actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears already present, e. g. Ἐν μιᾷ μάχῃ τήνδε τὴν χώραν προσκτᾶσθε καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε (*you gain will gain, and free*), Th. 4, 95. Ἦν θανάῃς σύ, παῖς δὲ ἐκφεύγει μόρον· σοῦ δὲ οὐ δελοῦσης κατθανεῖν, τόνδε κτενῶ, Eur. Andr. 381.

2. The Perfect (Indicative) represents a past action in time present to the speaker; the action appears as already accomplished at the present time. Hence the Perf. represents not only a *past action*, but its *present effects or results*.

Γέγραφα τὴν ἐπιστολήν, *I HAVE WRITTEN the letter, the letter IS NOW WRITTEN*, whether written now, or some time ago; the writing is the past act, the letter is the result still present. Ἡ πόλις ἐκτισται, *the city WAS BUILT* (in past time), *is NOW built, and there it now stands built*. Ἀστυάγης τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν, X. Cy. 1. 3, 18. Οὐδὲν ἐστὶ κερδαλέωτερον τοῖς νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας, 4. 2, 26.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its *result* as exhibited at the present moment; and hence they used the Perf., in order to indicate a *present condition or state* that was occasioned by the completion of the action. As such a use of the Perfect does not belong to the English, we translate many Greek Perfects by our Present, where the *present condition* is more prominent than the *past act*; the Plupf. of such verbs is then translated by our Impf., e. g. τέθνηκα (*I have died*), *I am dead* (Eur. Alc. 557. τεθνήασιν οἱ θανόντες, *those who died, are dead*); κέκτημαι (*I have acquired*), *I possess*; τεθαύμακα (*I have been wondering*), *I am astonished*; βεβούλευμαι (*I have taken counsel with myself*), *I am determined*; πέφνηκα (*I have shown myself*), *I appear*; οἶδα, νομῶ (*I have seen*), *I know*; τέθηλα (*I have blossomed*), *I bloom*; πέποιθα (*I have convinced myself*), *I trust*; βέβηκα (*I have taken steps*), *I am going*; μέμνημαι, memini (*I have called to mind*), *I am mindful, or remember*; κέκλημαι (*I have been named*), *I am called*, etc. The Pres. and Impf. of many verbs, especially such as express the idea of *to sound*, *to call*, are not used at all, or but very seldom, so that the Perf. and Plup. seem to take entirely the place of the Pres. and Impf., e. g. κέκραγα, *I cry, properly, I am a crier*; μέμυκα, *I roar*.

REM. 6. The transition from the completed action to the condition or state produced by it, is more obvious in the Pass. than in the active. Comp. ἡ θύρα κεκλεισται, *the door has been shut, and it is NOW SHUT*. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would command with emphasis, that the thing spoken of should remain fixed and permanent in its condition, i. e. not only that the action should be performed, but *particularly* that the result should *continue*, e. g. τὸ ἀγκύριον ἀνεσπᾶσθω, *let the anchor be drawn up and remain so*; λελείφθω, *reliquum esto, let it remain permanently*; πεπειράσθω, *let it be tried*; νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. ἐξιόντες δὲ εἰπον, τὴν θύραν κεκλεῖσθαι, *that it be shut, and remain shut*.

REM. 7. The Perf. is used with special emphasis, even of future actions, the occurrence of these being affirmed with the same definiteness and confidence, as if they had already taken place. Il. ο, 128. διέφθορας! *you are lost, will be*



lost. So δλωλα, like *perii, interii, actum est de me. it's all over with me, will be* etc. Pl. Phaed. 80, d. ἡ ψυχὴ ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσηται καὶ ἀπόλωλεν.

3. The Future (Indicative) denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *shall, should, must, or can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντῖμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται (*should be obtained*), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται (*should be imposed upon them*), X. Cy. 3. 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι (*if they must hunger, etc.*), C. 2. 1, 17. Ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους ξυγγράψουσιν, κατ' οὓς πολιτεύσουσι (*who should draw up laws, according to which they should live*), H. 3. 2, 3.

4. The second person of the Fut. Ind. is often used to express commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions; here the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is left to the choice of the person addressed, and is only expected. This differs chiefly from the Imp. only in being a milder form of expression. On the contrary, the Fut. is used with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of the action is expected *necessarily*.

Ὅρα οὖν καὶ προθυμοῦ κατιδεῖν, εἰάν πως πρότερος ἐμοῦ ἴδῃς, καὶ μοι φράσεις (*you will communicate it to me = communicate*), Pl. Rp. 432, c. Ὡς οὖν ποιήσετε καὶ πείθεσθέ μοι (*you will do thus, etc. = do thus*), Prot. 338, a. Οὐ δρᾷσεις τοῦτο, *thou wilt not do this, as I hope = do it not*; but οὐ δρᾷσεις τοῦτο; *wilt thou not do this? = do it*. Οὐ παύσῃ λέγων; *non desines dicere?* instead of *desine dicere*. Pl. Symp. in. οὐ περιμενεῖς; *wilt thou not wait?* Dem. Phil. 2, 72. οὐ φυλάξεσθ', ἔφην, ὅπως μὴ δεσπότην εὕρητε; But when in this manner, a negative command is to be expressed, the negative μή is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μή in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις μοί, Ar. Nub. 505 (instead of μὴ φλυᾷς, μὴ ἀλάλεις, ἀλλ' ἀκολουθεῖ). Pl. Symp 175, a. οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις.



5. The Future Perfect (Indicative) represents a *future* action as *past* (completed) in relation to another future action; hence a future prior to another future. Such an action is future with reference to the present, past with reference to another future.

Καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν (*the good shall have been mixed with evil*; Hes. Op. 177. Ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων, Pl. Rp. 506, a. As the Greek Perf. frequently denotes the *present* condition or result of a completed action, so the Fut. Perf. frequently denotes the *future* condition or result of a completed action. Hence the Fut. Perf. of those verbs whose perfects are translated by the present tense of other verbs (see Rem. 5), must be translated by the simple Fut., e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful, shall remember* (but μνήσομαι, *I shall remind myself*); κекτήσομαι (*I shall have acquired*), *I shall possess* (but κτήσομαι, *I shall acquire*), etc.

REM. 8. The Fut. Perf., like the Perf. (Rem. 7), is used instead of the simple Fut., to express a thing emphatically. Here as in the Perf. used for the Fut., the speaker looks upon the action as already accomplished; hence the Fut. Perf. often denotes the *rapidity* and *certainly* of the action, the process or progress being left wholly out of view, e. g. Φράζε, καὶ πεπράξεται (*and it shall be [CERTAINLY, IMMEDIATELY] done*), Ar. Plut. 1127; φίλος ἡμῶν οὐδεὶς λελείψεται (*no friend will [CERTAINLY] be left us*), X. An. 2. 4. 5. So also in the Inf. Δυσὼν ἢ τριῶν ἡμερῶν ταῦτα πεπράξεσθαι, Dem. 19, 74. In the Act. the periphrasis βεβουλευκὼς ἔσομαι is found.

REM. 9. The Fut. Perf. is used in Greek only in principal clauses, and in subordinate clauses introduced by ὅτι and ὥς (*that*), by εἰ used instead of ὅτι, and by ὥστε (*so that*), all with the Ind. In all other subordinate clauses, the Aor. Subj. (more seldom the Perf.) is used instead of it, in connection with a conjunction compounded of ἄν, as ἐάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἔστ' ἄν, ὥς ἄν, etc., e. g. Ἐὰν τοῦτο λέξης (*si hoc dixeris*), ἀμαρτήσῃ.

## § 256. (b) *Historical Tenses: Aorist, Imperfect, and Pluperfect.*

1. The Aorist (Ind.) expresses past time, in a wholly indefinite manner, with no other relation, e. g. ἔγραψα, *I wrote*, Κῦρος πολλὰ ἔθνη ἐνίκησεν. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. (Ind.) represent an action as past, but always as having relation to another past action. But the Impf. expresses the action as contemporary with this other past action; the Plup. expresses the action as already past before this other past action.

Ἐν ᾧ σὺ ἔπαιζες, ἐγὼ ἔγραφον, *while you were playing, I was writing*. Ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο. Ὅτε οἱ βάρβαροι ἐπεληλύθουσιν, οἱ Ἕλληνες ἐμάχοντο. Τότε (οἱ ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες διαβραβεύοντο ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθουσιν, οἱ πολέμοι ἀπεπεφύγουν. Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενίκηκον. Ἐγγράφειν τὴν ἐπιστολὴν, *I had written the letter (before the friend came)*.

REMARK 1. It is to be noted that the Greeks freely use the Aor. instead of the Plup., when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, e. g. Ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον (*quum Graeci venissent*), οἱ πολέμοι ἀπεπεφύγουν. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aorist (Ind.) is used in historical narrations, in order to indicate the principal events, while the Impf. (Ind.) is used to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often interchanged with the Impf., which describes and paints; often, also, with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; not seldom, also, with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἦμος δ' Ἐωςφόρος εἰσι φῶς ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαῖη ἐμαραίνεται, παύσατο δὲ φλόξ (*the fire upon the funeral pile began to abate, and the flame ceased*), Π. ψ, 228. Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἶποντο (*the barbarians withstood the peltasts and continued to fight with them; but when the hoplites drew near, they fled, and immediately the peltasts set out in pursuit*), X. An. 5. 4, 24. Εὐνέβη τῷ ἀδοκῆτῳ καὶ ἐξαπίνης ἀμφοτέρωθεν τοὺς Ἀθηναίους δορυβόησαι· καὶ τὸ μὲν εὐώνυμον κέρας αὐτῶν, ὅπερ δὴ καὶ προκεχωρήκει, εὐθὺς ἀποβόησεν ἐφυγε· καὶ ὁ Βρασίδας, ὑποχωροῦντος ἤδη αὐτοῦ, ἐπιπαριῶν τῷ δεξιῷ, τιτρώσκειται· καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἄραυτες ἀπήνεγκαν· καὶ ὁ μὲν Κλέων, ὥς τὸ πρῶτον οὐ διανοεῖτο μένειν, εὐθὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ ξυστραφέντες ὀπλίται ἡμύνοντο κ. τ. λ., Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γὰρ τοὶ πενεστέρους πεποίηκε, καὶ πολλοὺς κινδύνους ἱπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς, Isocr. Pac. 163, a. (The Perfects denote the result, the Aorist the event.)

Rem. 2. Inasmuch as the Aor. Ind. represents a past action independently and absolutely, unconnected with any other past time, while the Impf. Ind. represents a past action as always connected with another past action, being

consequently, employed in exhibiting an action in its *duration* and *progress*, and hence used in *description*; accordingly the Aor. expresses a *moment* or *point of time*, while the Impf., denotes *duration* or *continuance*. The Aor. therefore describes a *momentary* action or a *single* action; the action, however, described by the Aor. may be a continued or protracted one, but the writer in using the Aor. presents no such view of it, communicating merely the fact of the occurrence. The Impf., on the other hand, describes an action in its *continuance* and *progress*, — not merely a *single* act, but a *series* of acts. It often depends on the choice of the writer whether the Impf. or Aor. is used. An action graphically presented in its duration and progress by the Impf., can be stated historically as a mere past act, by the Aor. And so, many actions stated in the Aor. might be more vividly described by the Impf., if the writer wished it.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted: —

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Kûros ἐξελαύνει — ἐπὶ τὸν Χάλεν ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων* (*which the Syrians CONSIDER as gods, namely, as I then saw*), X. An. 1. 4, 9. Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος. — ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ, 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠριζε τήν τε τῶν Μακρόνων [χώραν] καὶ τὴν τῶν Σκυθῶν, 4. 8, 1. Ἀτὰρ, ὧ ἑταῖρε, ἄρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὃπερ ἦγες ἡμᾶς; Pl. Phaedr. 230, a. Οὐκ ἔρ' ἀγαθὸς τὰ πολιτικὰ Περικλῆς ἦν ἐκ τούτου τοῦ λόγου (*namely, when he so appeared to us, consequently = οὐκ ἔρ' ἀγαθός ἐστιν, ὥς ἐφαίνετο, he is not therefore distinguished, as he then seemed to be*), Gorg. 516, d. — From the idea of *duration* or *continuance* contained in the Impf. several other relations originate: (α) The *beginning* of an action, e. g. ἐπεὶ ἐγγὺς ἐγένοντο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευσον, *some of them began to shoot their arrows*; — (β) *habit* or *custom*, e. g. αὐτὸν οἵπερ πρόςθεν προσεκύνουν, καὶ τότε προσεκύνησαν, *those who were before accustomed to do obeisance to him, did it then also*; — (γ) *wish, endeavor* or *attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι, *Clearchus endeavored to compel his soldiers to advance*.

(b) The Aor. is often used in general propositions which express a fact borrowed from experience, and hence what is *customary*; here a single fact which has been observed to be true in many instances, but not established as universal, is stated to be *generally* true, — the truth frequently observed in regard to a single event, is considered as holding in the case of other similar events. In such cases the Aor. is usually translated into English by the present, or by the verb *is wont, is accustomed*, with the Inf. Il. ρ, 177. αἰεὶ τε Διὸς κρείσσων νόοι αἰγιόχοιο, ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ῥηϊδίως (*who inspires the brave man with fear, and bears off the victory*). X. Cy. 1. 2, 2. αἱ μὲν γὰρ πλείσται πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τᾶλλα τὰ τοιαῦτα ὡσαύτως. ἦν δὲ τις τούτων τι παραβαίνειν, ζημίας αὐτοῖς ἐπέδεσαν (*were accustomed to impose a penalty upon them*). Dem. Ol. 1(2). 20, 9. ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Φίλιππος), ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν.

REM. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and ἐθέλειν. Her. 7. 10, 5. φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν. 157. τῷ εὖ βουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι.

(c) Hence in poetry, the Aor. is often used in comparisons, instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα, ἅψ τ' ἀνεχώρησεν, ὄχρος τέ μιν εἶλε παρειάς· ὥς αὖτις καθ' ὁμίλον ἔδυ Τρώων ἀγερώχων (sc. Πάρις). Il. π, 482. ἤριπε δ', ὥς ὅτε τις δρῦς ἤριπεν.

(d) The Tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a decision or determination, which has respect, indeed, to the present time, but which the speaker wishes to represent as having been previously established and settled in his own mind. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing strong feeling or passion, e. g. ἀπέπτυσσα (*I do abhor*), ἐγέλασα (*I cannot help laughing*), ἐπήνεσα, ᾤμωξα, ἐθαύμασα, ἀπώμοσα, ἤσθην. S. Phil. 1434. ἀ δ' ἂν λάβης σὺ σκῦλα τοῦδε τοῦ στρατοῦ, τόξων ἐμῶν μνημεῖα, πρὸς πυρὰν ἐμὴν κόμιζε· καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρήνεσα, *this I counsel thee, this I have counselled thee*. Eur. Med. 223. χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν (sc. accommodate) πόλει οὐδ' ἄστυν ἤνεσ', ὅστις αὐθάδης γεγώς πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο (sc. laudo, nec unquam laudavi). Hec. 1276. Polym.: καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. Hecuba: ἀπέπτυσσα, *this thought I do abhor = a thought which I have abhorred*.

(e) With like effect the Aor. is often used by Attic writers, apparently instead of the Pres. in urgent appeals or commands, expressed in the form of a question introduced by τί οὖν οὐ or τί οὐ. The speaker wishes, as it were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἐλέξάς μοι (quin igitur mihi recenses? why hast thou not yet told me of the forces? instead of tell me forthwith!) 5. 4, 37. τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τειχὴ φυλακῇ ἐχυρὰ ἐποίησας (why therefore have you not made the walls strong by a guard? = at once make them, etc.); Pl. Phaedon. 86, d. εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; (is quam celerrime respondeat, let him answer at once). The Pres. is also so used; yet the expression is then far weaker, e. g. Τί οὖν, ἥ δ' ἔς, οὐκ ἐρωτᾷς; (stronger than ἐρώτα, but weaker than Τί οὖν οὐκ ἠρώτησας or ἤρου;) Pl. Lysid. 211, d. Τί οὖν οὐ σκοποῦμεν, X. C. 3. 1, 10.

(f) The Aor., like the Perf. (§ 255, Rem. 7) is used, when the speaker confidently considers a future event as already taken place. Il. δ, 160—162. εἴπερ γέρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μέγαλα ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν (then have they paid a heavy penalty, then shall they pay). Eur. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ (then we shall perish, if, etc.).

(g) The Aorist is very often used in all its forms to denote the *coming into a condition*; this the Ind. always represents naturally in the past. Βασιλεύω, /

*am a king, ἐβασίλευσα (not I was a king, but) I came to be a king, was made a king, βασιλεύσας, having been made king, rex factus. Βουλευτής, I am a senator (X. C. 1. 2, 35), βουλευσας, having been made a senator, senator factus (ib. 1. 1, 18). Σοῦ στρατηγήσαντος, te duce facto (ib. 3. 5, 1). Ἰσχύω, I am strong, ισχύσας, having become or been made strong, potens factus (Th. 1, 3). Δυνήθείς, potentiam nactus. Ἀσθενῆσαι, to have become sick, in morbum incidisse. Κύρος ἡγάσθη αὐτόν (Κλέαρχον), X. An. 1. 1, 9. Cyrus came to admire him, ejus admiratione captus est.*

### § 257. Subordinate Modes.

1. As the Aorist Indicative expresses a past action as independent and completed, having no relation to another past action; while the Imperfect, always representing a past action in relation to another past, and being used in describing and painting, presents the action in its *duration* and *progress*, so the same distinction holds in regard to the subordinate modes of the Aorist and Present:<sup>1</sup> The subordinate modes of the Aor. (Subj. Opt. and Impr.) together with the Infinitive and Participle, are used, when the speaker wishes to represent the action by itself, as completed; the subordinate modes of the Present together with the Infinitive and Participle, and also the Imperfect Opt. are used, when the speaker, considering the *performance* of the action, wishes to represent it *descriptively* in its *duration* and *progress*. In this way the following modes stand in contrast with each other:

- (a) The Subjunctive and Optative Aorist with the Subjunctive Present and the Optative Imperfect, e. g. Φύγωμεν and φεύγωμεν, *let us flee*. With φύγωμεν, the idea of fleeing itself is urged and is had in mind; with φεύγωμεν, I rather have reference to the performance and progress of the action; the Aor. expresses the action with more energy, as it denotes an instantaneous, momentary act. The same distinction exists in all the following examples. Τί ποιήσωμεν and ποιῶμεν; *what shall we do?* Λέγω, ἵνα μάθῃς and ἵνα μανθάνῃς, *ut discas*; λέγον, ἵνα μάθῃς and ἵνα μανθάνῃς, *ut disceres*. The Greek Subj. always refers to the *future*, and hence is never used, as in Latin, of the present and past, e. g. Laudat puerum, quod diligens sit or fuerit, *because he is or has been*. In subordinate clauses with ὅς ᾖ, ἔαν, ὅταν, etc. [§ 260. (a)], the Subj. Aor. corresponds with Latin Fut. Perf. (§ 255, Rem. 9). Ἐὰν τοῦτο λέγῃς ἀμαρτήσῃ (si hoc dices or quotiescunque hoc dicis, errabis). Ἐὰν τοῖ-

<sup>1</sup> The subordinate modes of the Imperf. are supplied by those of the Pres

λέξης, ἁμαρτήσῃ (*si hoc dixeris, if you shall have said*). Comp. the examples under §§ 333, 3. 337, 6. 339, 2, II. (b). The Impf. and Aor. Opt. has the sense of the present or future in clauses which express a supposition, conjecture, or undetermined possibility, in prose commonly with ἄν, in hypothetical clauses with εἰ; the Opt. in this sense is found in clauses denoting a wish, in final clauses, and in direct interrogative clauses, particularly in deliberative questions. Τοῦτο ῥαδίως ἄν γίγνοιτο or γένοιτο, *this might easily be done*. See §§ 259, 3 and 6, and 260, 4. Εἰ τοῦτο λέγοις or λέξεις, ἁμαρτάνοις or ἁμάρτοις ἄν, *if you should say this, you would err*. See § 339, II, (a). Εἴθε τοῦτο γίγνοιτο or γένοιτο, *O that this might be!* See § 259, 3. (b). Ἐλεγον, ἵνα μάθῃς or μάθῃς, *ut disceres*. See § 330, 2. Τίς τοιαῦτα ὑπολαμβάνοι or ὑπολάβοι; *who would suppose such things?* See § 259, 3, (c). Οὐκ εἶχον, ὅποι τρεποίμην or τραποίμην, *I knew not what I should do*. See § 259, 2. The following case also belongs here: When the subordinate clauses in §§ 333, 3. 337, 6. and 339, II, (b), are made to depend on an historical tense, and the Opt. without ἄν takes the place of the Subj. with ὅς ἄν, ὅταν, ἐπειδάν, ἔαν, etc., the Opt. has a future sense. Οὗς ἄν ἴδω τὰ καλὰ ἐπιτηδεύοντας, τιμήσω (*quos videro*). Ἐφην οὗς ἴδοιμι τὰ καλὰ ἐπιτηδεύοντας, τιμήσειν (*quos visurus essem*). Ἐπειδὴ σὺ βούλῃ διαλέγεσθαι, σοὶ διαλέξομαι (*si or quotiescunque vis*). Ἐφην, ἐπειδὴ σὺ βούλοιο διαλέγεσθαι, σοὶ διαλέξεσθαι (*si or quotiescunque velles, of the future*). In other kinds of clauses, the Opt. of the Impf. and Aor. has a *past* sense, so that it corresponds with the Ind. of each of these tenses. Τισσαφέρνῃς διέβαλε τὸν Κῦρον, ὥς ἐπιβουλεύοι αὐτῷ (*that he was plotting against him*). Ἐλεξαν, ὅτι Κῦρος ἀποθάνοι (*that C. was dead*). Ὅποτε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν or ἐπέλθοιεν, ἀπέφευγον, *quotiescunque impetum faciebant*). Ἀναβιὸς ἔλεγεν, ἃ ἐκεῖ ἴδοι (*what he had there seen, a dependent question*). Comp. No. 2, (b).

b) The Imperative Aorist with the Imperative Present, e. g. Φύγε and φεύγε, *flee*. Δός and δίδου μοι τὸ βιβλίον, *give*. Μὴ δορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι, οἷς ἐδεήθην ὑμῶν, μὴ δορυβεῖν ἐφ' οἷς ἄν λέγω (*the principal fact is here ἐμμείνατε, the more definite explanation δορυβεῖτε*) Pl. Apol. 30, c. Ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε. Dem. Ph. 1. 44, 14. Ἀλλ', ὦ Σώκратες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι Pl. Crito 44, b (= ἐμοὶ πειθόμενος σώθητι, i. e. by a process of persuasion, save yourself). In precepts respecting the rules of life, etc. the Pres. is the natural and usual tense. Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου, Isocr. Demon. 16. Comp. § 259, 4.

(c) The Infinitive Aorist with the Infinitive Present, e. g. Ἐθέλω φυγεῖν and φεύγειν, *I wish to flee*. Ἰκανός εἰμι ποιῆσαι and ποιεῖν τι ('Ἡ γεωργία) μαθεῖν τε ῥάστη ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι, X. Oec. 6, 9. Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν, ἢ ζῆν αἰσχροῦς, Isocr. Pan. 95. Οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥσπερ τὸ λαβόντα

στέρηθῆναι λυπηρόν, X. Cy. 7. 5, 82. Κελεύω σε δοῦναι and διδόναι μοι τὸ βιβλίον. Καλέσας δὲ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν, X. Cy. 5. 1, 2, with which compare in 3. following: ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ (to continue to guard, the subordinate clause necessarily implying duration in διαφυλάττειν). In the *oratio obliqua* after verbs of saying and thinking, the Inf. Aor. and Pres. is frequently used to denote what is *past*; then the Inf. Aor., like the Ind. Aor., is used to denote the principal events, the Inf. Pres., like the Ind. Impf., to denote the accompanying subordinate circumstances, e. g. Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι (τοὺς Πελασγούς)· κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῇ Ὑμησῷ ἐνδεῦτεν ὀρμεωμένους, ἀδικεῖν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγούς ὑπὸ ὕβριος βιάσθαι σφεας κ. τ. λ. (*Oratio recta*: ἐξελάσαμεν· οἱ γὰρ Πελασγοὶ ἡδίκουν τάδε· ἐφοίτων, etc.) Her. 6, 137. The Inf. Aor. has a *past* relation only after verbs of *saying* or *thinking*, and in the construction of the Acc. with the Infinitive with the article. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, X. An. 1. 2, 8 (*cutem detraxisse* — *suspendisse*, to have flayed, and hung up). Comp. No. 2, (c). Θαυμαστὸν φαίνεται μοι τὸ πεισθῆναί τινας, ὡς Σωκράτης τοὺς νέους διέφθειρεν, X. C. 1. 2, 1 (*persuasum esse quibusdam*, that certain individuals had been persuaded). Τὸ μεδεμίαν τῶν πόλεων ἀλῶναι πολιορκίᾳ, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πείσθεντας τοὺς Φωκέας ταῦτα παθεῖν, Dem. 19, 61. (But when by the Acc. with the Inf. with the article, a *purpose* is expressed, the Inf. Aor. has naturally something of a future relation, e. g. Ἐπεμελήθην τοῦ διδάσκαλόν μοι τίνα γενέσθαι, I took care that I might have some one as a teacher, X. C. 4. 2, 4.) In all other cases the Inf. Aor. has the relation of *present* time.

- d) The Participle of the Aorist with the Participle of the Present; comp. λάθε φυγῶν with λάνθανε φεύγων. Περιέπλων Σουνιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἄστυ (*wishing to come into the city sooner*) Her. 6, 115. Τοὺς ἀνθρώπους λήσομεν ἐπιπρόντες (*will secretly attack*), X. An. 7. 3, 43. In all such examples the Aor. does not express the relation of *past* time, but merely the action of the verb taken by itself; the time is denoted by the finite verb with which the Part. is connected; the Aor. Part., therefore, denotes only that the subordinate action (expressed by the Part.) is contemporaneous with the principal action (expressed by the verb). Yet it is to be observed, that the Aor. Part. is commonly used to designate *past* time, e. g. Ταῦτ' εἰπὼν ἀπέβη = ταῦτ' εἶπε καὶ ἀπέβη. — It may be added here as a general principle, that while the Aor. Part. generally denotes *past* time, the subordinate modes of the Aor. and Present, of themselves denote no relation of time, the Aor., however, designating a *momentary*, the Pres. a *continued* action.



2. The subordinate modes and participials of the Aorist, form a contrast also with the subordinate modes and participials of the Perfect and Pluperfect; the former denote an action *absolutely*, as past or completed; the latter, on the contrary, in relation to the subject of the finite verb; by this relation the subordinate idea of the *duration of the result* of what is denoted by the verb, is naturally derived. In this way the following forms stand in contrast with each other:

- (a) The Subjunctive Aorist with the Subjunctive Perfect, e. g. Ἐὰν σπουδαί γένωνται, ἄξουσιν (ἐκεῖσε), ἔνθεν ἔξουσιν τὰ ἐπιτήδεια (if a treaty shall have been made), X. A. 2. 3, 6. Ὅν ἂν γνῶριμον (κύων ἴδῃ), ἀσπάζεται, κἂν μηδὲν πρόποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνθῃ (whomsoever he recognizes, he greets, even if he shall have received no favor from him), Pl. Rp. 376, a. Ἀπέχεσθε τῶν ἀλλοτρίων, ὥς ἀσφαλέστερον τοὺς οἴκους τοὺς ὑμετέρους αὐτῶν κεκτῆσθε, Isoc. Nic. 49. (Comp. § 255, Rem. 5.) It has already been stated No. 1. (a) that the Greek Subj. always refers to the future.
- (b) The Optative Aorist with the Optative Pluperfect, e. g. Οἱ Ἴνδοι ἔλεξαν, ὅτι πέμψειε σφᾶς δ' Ἰνδῶν βασιλεύς (had sent), X. Cy. 2. 4, 6. Ἔδεισαν, μὴ λύττα τις ὥσπερ κυσὶν ἡμῶν ἐμπεπτῶκοι (that some madness had fallen upon us, the effects still continuing), X. An. 5. 7, 26. Ἀγησίλαος ἐδεήθη τῆς πόλεως ἀφεῖναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπηρετήκοι ἢ τῶν Μαντινέων πόλις ἐν τοῖς πρὸς Μεσσήνην πολέμοις, H. 5. 2, 3. In what instances the Opt. Aor. is used of the present or future, and in what of the past, has been stated in No. 1, (a).
- (c) The Infinitive Aorist with the Infinitive Perfect; comp. ἀποθανεῖν with τεθνηκέναι. Πατρὸς Κῦρος λέγεται γενέσθαι Καμβύσεω, Περσῶν βασιλέως X. Cy. 1. 2, 1. Λέγεται ἄνδρα τινὰ τῶν Μήδων ἐκπεπλήχθαι πολὺν δὴ τινα χρόνον ἐπὶ τῷ κάλλει τοῦ Κύρου (stood or continued amazed), ib. 1. 4, 27. Comp. § 255, Rem. 6.
- (d) The Aorist Participle with the Perfect Participle; comp. ἀποθανών with τεθνηκώς, Plut. Aem. Paul. c. 36. extr. Περσεὺς μὲν ἔχει καὶ νενικημένος (even though vanquished, in the condition of one vanquished) τοὺς παῖδας, Αἰμίλιος δὲ τοὺς αὐτοῦ (sc. παῖδας) νικήσας ἀπέβαλεν = νενίκηται μὲν — ἔχει δέ —, ἐνίκησε μὲν — ἀπέβαλε δέ. Perseus even though conquered still has his children; Aemilius in his otherwise successful war, lost his.

REMARK 1. From the above explanation, it is evident why the Aor., though an Historical tense, has besides an Opt. a Subj. also; the Aor. Subj. stands in contrast, on the one hand, with the Subj. Pres.; on the other, with the Subj. Perf. The Greek Fut. has no Subj. as in Latin (e. g. Gaudet, quod pater venturus sit), because the Greek Subj. of itself denotes future time. But the Aor. has an Opt., which stands in dependent sentences after an Historical tense, and consequently, in direct discourse, takes the place of the Ind. Future, e. g. ἠγγεῖλεν, ὅτι πολέμοιοι νικήσοιεν (that the enemy would conquer). X. An. 7. 1, 33. ἔλεγεν, ὅτι ἑτοιμος εἶη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον, ἔνθα πολλὰ



καὶ ἀγαθὰ λήψοιντο (*where they would receive*). X. Cy. 8. 1, 43. ἐπιμελεῖτε ὅπως μήτε ἄσιτοι, μήτε ἄποτοί ποτε ἔσονται. (But ἐπιμελεῖται, ὅπως . . . ἔσονται). X. An. 4. 1, 25. ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. (*Oratio recta*: εἰ προκαταλήψεται, ἀδύνατον ἔσται παρελθεῖν.)

REM. 2. Verbs of willing, refusing, delaying, entreating, persuading, commanding, forbidding, hindering, of being able, and unable, expecting (προσδοκῶ, ἐπίδοξός εἰμι, εἰκός ἐστιν, *it is likely, to be expected*), when they relate to a future object, are sometimes connected with the Fut. Inf., sometimes with the Pres., sometimes with the Aor. The Fut. Inf. is used, when the idea of *futurity* is to be made specially prominent, e. g. a condition continuing in the future; the Inf. Pres., to denote a continuing or permanent condition, the idea of futurity, evident of itself, being left out of sight; this Inf. is also used to denote the *immediate occurrence* of the action; the Inf. Aor., when the idea of the *action* itself is made prominent. In English all three forms of the Inf., when the subject of the Inf. is the same as that of the governing verb, are translated by the Pres. Inf.: Μέλλω γράψειν, γράφειν, γράψαι (*I am now about to write, intending to write*). Ἀδύνατοί εἰσιν ἐπιμελεῖς ἔσεσθαι (*unable to become and continue careful*), X. Occ. 12, 12. Ἀδύνατοί εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων παιθεύεσθαι, *ib.* 12, 15. Ἀδύνατοι ἡμῖν ἔσονται ταύτην τὴν ἐπιμέλειαν διδασθῆναι, *ib.* 12, 13. Ἀναβάλλεται πονήσκειν τὰ δέοντα, Dem. 31, 9. Ἀθηναῖοι ἀνεβάλλοντο τὸ πᾶν μηχανήσασθαι, Her. 6, 58. Ἐλπίζει ῥαδίως ὑμᾶς ἐξαπατήσκειν, Dem. 860, 54 (*he hopes to deceive you*). Ἐλπίδας παρέχεται ἡμᾶς εὐδαίμονας ποιῆσαι, Pl. Symp. 193, d. (*he gives hope that he will make us happy*). With verbs of willing or being able, the Fut. Inf. is more seldom than the Aor. or Pres. After verbs of saying, promising, swearing, thinking, the above threefold construction (Inf. Fut., Pres., Aor.) is used, but the Inf. Aor. regularly expresses something *past* (see No. 1), seldom what is future, e. g. Οἱ Πλαταιῆς ἐνόμισαν ἐπιθέμενοι ῥαδίως κρατῆσαι, Th. 2, 3, (*se victores fore*). Ἀποκρίναι, ὃ Ἀγόρατε· οὐ γὰρ οἶμαί σε ἔξαρνον γενέσθαι, & ἐναντίως Ἀθηναίων ἀπάντων ἐποίησας, Lys. Agor. § 32 (*credo te negaturum*). After verbs of saying, thinking, hoping, the Inf. Aor. and Pres. with ἄν, is often used in nearly the same sense as the Inf. Fut. without ἄν. See § 260, (5), (a).

### § 258. B. A more particular View of the Modes.

The Indicative, the Subjunctive (Optative) and the Imperative Modes [§ 253, (b)], are distinguished as follows:

(a) The Indicative expresses a direct assertion, an actual fact.

Τὸ ῥόδον δάλλει. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολέμοι ἀπέφυγον. Οἱ πολῖται τοὺς πολεμίους νικήσουσιν.

(b) The Subjunctive denotes a supposition, conception, or representation. The Subj. of the Hist. tenses is called the Optative.

Ἴωμεν! canimus! — Τί ποιῶμεν; *quid faciamus? what shall we do?* Οὐκ ἔχω, ὅποι τράπωμαι, *nescio, quo me vertam*. Οὐκ εἶχον, ὅποι τραποίμην, *nesciebam, quo me verterem*. Λέγω, ἵν' εἰδῇς, *dico, ut scias, in order that you may know it*. Ἐλεξα, ἵν' εἰδείης, *dixi, ut scires, in order that you might know it*.

(c) The Imperative denotes the immediate expression of the will, being used in commands, entreaties, etc.

Γράψον and γράφε, *write*. Βραδέως μὲν φίλος γίγνου, γενόμενος δὲ πειρῶ διαμένειν, Is. Dem. 7. Γραψάτω and γραφέτω, *let him write* (§ 257, 1. b). The command expressed by the Imp. is not always to be understood as a strong command, entreaties, exhortations, and counsels, being also expressed by the Imp.

REMARK. The Modes exhibit the relation of an expressed thought to the mind of the speaker. Hence they denote nothing objective, i. e. they never show the *actual* condition of an action; the Ind., in itself, does not denote something actual; nor the Subj., in itself, something possible; nor the Imp., something necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, χρή, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, showing how he conceives of an action. A mental operation is either an act of perception, an act of supposition or conception, or an act of desire. The Ind. expresses an actual perception; it indicates what the speaker conceives and represents as a *reality*, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a reality, and hence is expressed by the Fut. Ind. The Subj. expresses a conception; it indicates what the speaker conceives and represents as a *conception*, whether it has an actual objective existence, or is a mere mental conception. The Imp. expresses desire; it denotes what the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

### ‡ 259. Use of the Subjunctive, Optative and Imperative.

1. The Subj. of the Principal tenses, the Pres. and Perf., as well as the Sub. Aor., alway relates to *future* time [‡ 257, 1, (a)], and is used in Principal clauses:

(a) In the first Pers. Sing. and Pl. in exhortations<sup>1</sup> and warnings, where the Eng. uses *let*, *let us*, with the infinitive; the negative is here μή.

(b) In the first Pers. Sing. and Pl. in deliberative<sup>2</sup> questions, when the speaker deliberates with himself what he is to do, what it is best to do; here also the negative is μή.

Ἴωμεν, *amus!* *let us go, suppose we go!* Μὴ Ἴωμεν. Ἄγε (φέρε, ἔα) Ἴωμεν. Φέρε Ἴδω (*come now, let me see*), Her. 7, 103. Φέρε δὴ, ἥ δ' ὅς, πειραθῶ πρὸς ὑμᾶς ἀπολογήσασθαι, Pl. Phaedon. 63, b. Such an exhortation is very often expressed in the form of a question preceded by βούλει; yet in this case, the subjunctive is a subordinate clause dependent on βούλει, e. g. Βούλει οὖν, δύο εἶδη θῶμεν πειθούς; (*do you then wish that we propose two kinds of persuasions = let us propose*), Pl. Gorg. 454, c. Τί ποιεῖμεν; *quid faciamus? what shall we do?* Εἴπωμεν, ἡ σιγῶμεν; Eur. Ion. 771. In Ποῖ τις φροντίδος ἔλθῃ; S

<sup>1</sup> This use of the Subj. is called *Conjunctivus adhortativus*.

<sup>2</sup> *Conjunctivus deliberativus*.

Ο. C. 170, τίς is used instead of the first Pers., *where shall one go?* (= τοῖ ἐλθωσι or ἐλθωμεν, like τοῖ φρενῶν ἐλθω; 310). Μὴ ἔρωμαι; *shall I not ask?* X. C. 1 2, 36. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; 45. So also in indirect discourse, and in all persons. Οὐκ ἔχω, ὅποι τράπωμεν (*I know not, whither I shall turn myself, what I shall do*). Οὐκ ἔχουσιν ἐκεῖνοι, ὅποι φύγωσι, X. An. 2. 4, 20. Οὐκ οἶδ' εἰ δῶ (τὸ ἔκπωμα), *I do not know whether I shall give the cup*, Cy. § 8. 4, 16.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. Od. χ, 77. ἐλθωμεν δ' ἀνὰ ἄστυ, βοὴ δ' ὤκιστα γένοιτο. Yet there are also passages in which the second Pers. Subj. stands in connection with ἔγε and φέρε instead of the Imp., e. g. Φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθῃς, S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with μή to express a prohibition, e. g. μὴ γράψῃς, *ne scripseris, do not write*, see No. 5.

REM. 3. A wish is very seldom expressed by εἴθε with the Subj. instead of the Opt. Εἴθ' αἰθέρος ἄνω πτωκᾶδες ὀξύτόνου διὰ πνεύματος ἔλωσί μ' (*as aves me sursum in aethere per auras stridentes cariant*), S. Ph. 1094 (without variation). Comp. Εἴθε τινὲς εὖναι δικαίων ὑμεναίων ἐν Ἀργεὶ φανῶσι τέκνῳ Eur. Suppl. 1028. Εἴθ' — αἰσχρὸν εἶδος ἀντὶ τοῦ καλοῦ λάβω (in some MSS. λαβεῖν), Hel. 262.

REM. 4. In the third place, the Subjunctive is somewhat frequently used in principal clauses, in the Epic language, instead of the Fut. Ind., though with a slight difference of meaning. Both express a present conception of a future action; but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. ζ, 459. καὶ ποτέ τις εἴπῃσιν (*and one MAY say, it may be expected or conceded that one will say*). Il. η, 197. οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται (*one will not force me away = I will not admit that one will, etc.*). α, 262. οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι (*nor do I expect that I shall see such men, nor am I to see; οὔτε ὄψομαι, would mean, I certainly shall not see*). Od. ζ, 201. οὐκ ἔσθ' οὗτος ἀνὴρ διεπρὸς βροτός, οὐδὲ γένηται. π, 437. οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται (*nor is it to be expected that he will be*). The frequent use of the Subj. with οὐδὲ μή in the Attic writers, is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions* (i. e. such as express doubt and propriety), but differs from the Subj. in such questions in referring to past time.

Theocr. 27, 24. πολλοί μ' ἐμνῶοντο, νόον δ' ἐμὸν οὐ τις ἔαδε· — καὶ τί, φίλος, δέξαιμι; γάμοι τλήθουσιν ἀνίας, i. e. *quid FACEREM? sc. tum, quum multi nuptias meas ambiebant, sed eorum nullus mihi placebat, what could I then do?* The deliberative Opt. is very frequently used in indirect questions, in relation to a historical tense in the principal clause. Ἐπῆρετο δ' Σεύδης τὸν παῖδα, εἰ παύσειεν αὐτόν, X. An. 7. 4, 10 (*whether he should put him to death*). Οἱ Ἐπιδάμνιοι πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπῆροντο, εἰ παραδοίεν Κορινθίοις τὴν πόλιν, Tr 1, 25 (*whether they should surrender the city*).

REM. 5. In the principle given in No. 2, the act of supposition or conception belongs to the past, and this is the common use of the Opt. (the Subj. of the historical tenses), in subordinate clauses. But the Opt. is also used, where the act of supposition or conception is a present one. When a present conception is expressed by the subjunctive, e. g. *ἴωμεν, eamus, τί εἰπώμεν; quid dicamus?* then the realization of the conception may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself back, as it were, out of the present and the vivid connection, which exists between the present and the actual accomplishment, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way, very naturally suggests the subordinate idea of *uncertainty*. Thence arises the following use:

3. The Opt. Aor. and Impf. (Subj. of the historical tenses), is used, in principal clauses, of *present* or *future* time in the following cases:

(a) To express, in a general manner, a supposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb *ἄν* with the Opt., † 260, 2, (4), (a), but the poets very frequently use the Opt. without *ἄν*. A negation is here expressed by *οὐ* (*οὐκ*).

\*Ο δὲ αὐτὸ αὐτῷ ἀνόμοιον εἶη καὶ διάφορον, σχολῇ γέ πού τῳ ἄλλῳ ὁμοιον ἢ φίλον γένοιτο (*that would scarcely be like or friendly to another, as one would readily admit*), Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο (*animo extincto tum vero corpus imbecillitatem suam ostendat et intercidat, it is natural to suppose or assume, that the body would give signs of weakness*), Phaed. 87, e.

(b) To express a wish. A negation is here expressed by *μή*.

Π. χ, 304. *μή μὲν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην, may I not perish!* S. Aj. 550. *ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὁμοιος! καὶ γένοι' ἂν οὐ κακός, may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἄλλ', *ὦ Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὥς ἐγὼ βούλομαι, may I be able to take him.* The wish is commonly introduced by *εἴθε, εἰ γάρ* (in the poets also by *εἰ* alone). Od. γ, 205. *εἰ γὰρ ἐμοὶ τοσσὴνδε θεοὶ δύνανιν παραθεῖεν!* X. Cy. 6. 1, 38. *εἰ γὰρ γένοιτο!* (In poetry *ὥς* is used like Lat. *utinam*. Eur. Hipp. 407. *ὥς ἀπόλοιτο παγκακῶς!*)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. *Εἴθε τοῦτο ἐγένετο! εἴθε τοῦτο ἐγένετο! utinam hoc factum esset! O that this were done, or had been done!* So *ὥφελες γράψαι! O that you had written!* (but I know that you have not). X. An. 2. 1, 4. *ἀλλ' ὥφελε μὲν Κῦρος (ῆν)! O that Cyrus were still alive!* (but I know that he is not). Also *εἴθε, εἰ γάρ, ὥς ὥφελον, es, ε(ν)* with

the Inf., particularly in poetry. On the wish expressed by *πῶς ἄν* with the Opt., see § 260, 2, (4), (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. τάχιστα μοι ἔρδον ἑταῖροι εἶεν, *let my companions come within*. Il. κήρυξ τίς οἱ ἐποίτο γεραίτερος, *let some herald follow*. Arist. Vesp. 1431. ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην. X. An. 3. 2, 37. εἰ μὲν οὖν ἄλλος τι βέλτιον ὀρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο.

(d) The Optative is used to express a desire, wish, and inclination, in a general manner, without expecting the realization. A negation is here expressed by *μή*.

Theocr. 8, 20. ταύταν (τὴν σύριγγα) κατθεῖην (*I would be willing or desire to place*)· τὰ δὲ τῷ πατρὸς οὐ καταδησῶ. Her. 7, 11. μὴ γὰρ εἶην ἐκ Δαρείου γεγονώς, μὴ τιμωρησάμενος Ἀθηναίους, *I should not be descended from Darius, unless, etc.*

(e) In direct questions the Opt. is used, when a mere admission or supposition is expressed.

(α) In Homer the interrogative clause then forms, in a measure, the protasis to the conditioned clause, i. e. to the clause depending on the condition expressed by the question. Il. δ, 93, seq. ἦ ῥά νύ μοι τι πίδαοιο, Λυκάονος νιδεῖται φρον; Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἔροιο, *will you now listen to me, i. e. if you will, you would dare, etc.* (the same as εἴ τί μοι πίδαοιο, τλαίης κεν, etc.). Here πίδαοιο, etc. is the interrogative clause containing the condition, and τλαίης, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without *ἄν*, contains the condition, the last, expressed by the Opt. with *ἄν*, contains the conditioned clause. Il. ξ, 191. ἦ ῥά νύ μοι τ πίδαοιο, φίλον τέκος, ὅττι κεν εἴπω, ἢ κεν ἀρνήσαιο κοτεσσαμένη τόγε θυμῷ; *will you be persuaded by me, — or will you refuse?* (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. ἀλλ' ἐπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could describe? — no one, i. e. who can you suppose could describe?* S. Ant. 604. τεῶν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατὰσχοι; *who could restrain? i. e. who can be supposed to restrain?* Arist. Plut. 438. ἄναξ Ἀπολλὼν καὶ θεοί, ποῖ τις φύγοι, *where could one fly?* Dem. Phorm. 921, 1. καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ὃ ἔψεύσατο τὸ ὕστερον, πιστότερα ταῦθ' ὑπολάβοιτε εἶναι; *haec vos veriora existimatueros quis putet!* Pl. Rp. 437, b. ἄρ οὖν — πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης; *can you consider all such things to be opposite to each other? i. e. can I assume that you, etc.*

REM. 7 The *deliberative* Opt. (No. 2) differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e), are to be regarded as elliptical sentences, which have originated from a conditional sentence like εἴ τι ἔχῃς, δοίης ἂν [§ 339, II, (a)], *if you had, you would give*.

(4) The following points in addition are to be observed respecting the Imp., [§ 258, 1, (c)]: Though the Imp. always refers to time *present* to the speaker, yet the Greek has several Imp. forms, viz., a Pres., Perf., and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstances of the predicate. The difference between the Imp. Aor. γράψον and the Pres. γράφε, has been explained, § 257, 1, (b). The Imp. Perf. has always the sense of the Pres., with the accompanying idea of the *permanence or continuance of the result*, e. g. μέμνησο, *memento, be mindful, remember*; ἡ θύρα κεκλείσθω, *let the door be shut (and remain shut)*. See § 255, Rem. 5.

5. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp.; but instead of the Aor. Imp., the Aor. Subjunctive is used.

Μὴ γράφε or μὴ γράψῃς (but neither μὴ γράφῃς, nor μὴ γράψον). Μὴ γραφέτω or μὴ γράψῃ, *ne scribito* (but neither μὴ γράφῃ, nor μὴ γραψάτω). Μὴ μοι ἀντίλεγε or μὴ μοι ἀντιλέξῃς, *do not speak against me* (but neither μὴ ἀντιλέγῃς nor μὴ ἀντίλεξον). Isoc. Dem. 24. Μὴ δένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς, πῶς κέχρηται τοῖς πρότερον φίλοις. 36, 29. μὴ δὲ νὺξ συμφορὰς ὀνειδίσῃς· καινὴ γὰρ ἡ τύχη καὶ τὸ μέλλον ἀόρατον. Th. 3, 39. κολασθήτωσαν δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλίγοις ἢ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε.

REM. 9. Ye: sometimes in the Epic poets, though very seldom in other poets, μή is found with the second Pers. of the Aor. Imp., e. g. Il. 8, 410. τῷ μὴ μοι πατέρας ποδ' ὁμοίῃ ἐνθ' εὖ θυμῷ. The third Pers. is frequently found even in the Attic prose writers. X. Cy. 8, 7, 26. μηδεὶς ἰδέτω.

6. The third Pers. Imp. is very often used (the second more seldom), to denote that the speaker *admits* or *grants* something, the correctness or incorrectness of which depends upon himself. This is called the *concessive* Imp.

Οὕτως ἐχέτω, ὥς σὺ λέγεις (*admit that it is as you say*), P. Symp. 201, c. Ἐοικέτω δὴ (ἡ ψυχὴ) ξυμφύτῳ δυνάμει ὑποπτέρου ζεύγους τε καὶ ἡνιόχου (*grant that the soul is like, etc.*), Phaedr. 246, a. Λεγέτω περὶ αὐτοῦ, ὥς ἕκαστος γινώσκει (*admit that each one speaks of it*), Th. 2, 48.

REM. 10. In the interrogative formula of the Attic poets: *οἶσθ' ὃ δρᾶσον*, — *οἶσθ' ὥς ποιήσον*; (*do you know what you are to do?*), the Imperative is to be explained as a transition, easy to the Greeks, from the indirect to the direct form of speech. It is also explained by considering it the same as *δρᾶσον*, *οἶσθ' ὃ*; *do*, — *do you know what?* The formula is a softer mode of expression than the Imp. *δρᾶσον* or *ποιήσον*. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. *νῦν ὧν ποιήσον ὧδε, εἴ τοι ἀρέσκει, τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους οἱ λεγόντων* —, *ὅς σφρα* (sc. *χρήματα*) *ἀναγκαίως ἔχει δεκατευθῆναι τῷ Διὶ (οἱ λεγόντων = καὶ οὗτοι λεγόντων, who should say, or and let them say).* Th. 4, 92. *δειξαι, ὅτι — κατὰ σῶσαν, they might obtain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241. Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4, and on the Opt. with *ἄν* in the sense of the Imp., § 260, 2, (4) (b).

### § 260. *The Modes in connection with the Modal Adverb ἄν (κέ, κέν).*

1. The Modal adverb *ἄν* (Epic *κέ(ν)*, Doric *κᾶ, κάν*), denotes the relation of a conditioning expression or sentence to a conditioned one; indicating that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. By the particle *ἄν*, the realization of the predicate is made to depend upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἄν*, the predicate is represented as *conditioned* by another thought; *ἄν* always refers to a condition.

2. A complete view of the use of *ἄν* cannot be presented except in connection with conditional sentences. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected:

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on *conditions* and *circumstances*. Whenever this idea of dependence is to be made specially prominent, *ἄν* (Epic *κέ*) can be joined with the Fut.; yet this construction is rare in the Attic dialect.

(Od. ρ, 540. *εἰ δ' Ὀδυσσεὺς ἔλθοι* —, *αἰψά κε σὺν ᾧ παιδί βίας ἀποτίσεται ἄνδρῶν*, *he would punish*. Il. ξ, 267. *ἀλλ' ἴθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτεράων δώσω ὀπνιέμεναι*, *dabo, scil. si tibi lubuerit*. X. Cy. 6. 1, 45. *ὕβριστήν οὖν νομίζων αὐτόν, εὖ οἶδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα, οἷος σὺ εἶ, ἀπαλλαγήσεται* (so the MSS.). 7. 5. 21. *ὅταν δέ καὶ αἰσθωνται ἡμᾶς ἔνδον ὕπτας, πολὺ ἄν ἔτι μᾶλλον, ἢ νῦν, ἀχρεῖσι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι* (*ἄν* is wanting in only two MSS.)



REMARK 1. With the Pres. and Perf. Ind., *ἄν* is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where *ἄν* is found with the Pres. or Perf. Ind., either the reading is questionable, or *ἄν* must be referred to another verb of the sentence, e. g. *Οὐκ ὀτδ' ἄν εἰ πείσαιμι* (instead of *εἰ πείσαιμι ἄν*), Eur. Med. 937; so often *νομίζω ἄν, οἶμαι ἄν* and the like followed by an Inf., where *ἄν* belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. *ἐγὼ δὲ οὕτω πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἄν αὐτοὺς εὕρισκω*, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them.* Nor is *ἄν* used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of *ἄν* with the Imp., are all, critically considered, questionable and prove nothing.

(2) \*Av is used with the Ind. of the historical tenses: the Aor., Impf. and Plup.:

(a) To denote that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by *ei* with the Ind. of the historical tenses.

Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἂν, i. e. *if you said this, you were wrong, or if you had said this, you would have been wrong*, but now I know that you did not say it, consequently you are not wrong; Lat. *si hoc dixisses, errasses* (at non dixisti; ergo non errasti). Εἰ τι εἶχομεν, ἐδίδομεν (ἔδομεν) ἂν, *if we had anything, we would give it to you, or if we had had anything, we would have given it to you*; *si quid habuissemus, dedissemus*. Also without an antecedent clause, e. g. ἐχθρός ἂν, *lactatus fuisses* (scil. *si hoc vidisses*).

REM. 2. Here belong also the expressions, *φόμην ἂν, ἔγνω τις ἂν, ἤσθετο τις ἂν, φετό τις ἂν*, and the like, as in Latin, *putares, crederes, diceres, cerneres, videres*, you (one) would think, or you (one) would have thought. Here *εἰ παρῆν, εἰ ἔλεγεν, εἰ εἶδεν, εἰ ἐδύνατο*, and the like, as conditioning antecedent clauses, are to be supplied. Ἐνθα δὴ ἔγνω τις ἂν τοὺς ὁμοτίμους πεπαιδευμένους, ὥς δεῖ (tum verò *videres*, then one might see, were he present), X. Cy. 3. 3, 70. Ἐνθα δὴ ἔγνω τις ἂν, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων, 7. 1, 38. Εὐθὺς σὺν τούτοις εἰσηδήσαντες εἰς τὸν πηλὸν θάπτον, ἢ ὥς τις ἂν φετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας (*celerius. quam quis crederet*), An. 1. 5, 8. Ἐπερβρώσθη δ' ἂν τις κἀκείνα ἰδὼν (one might be encouraged if he saw those things), Ag. 1, 27

REM. 3. With the Ind. of the historical tenses, *ἄν* is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7. 6, 21. Εἴποι δὴ τις ἄν· Οὐκ οὐν αἰσχύνη οὕτω μαρῶς ἐξαπατῶμενος; Ναί μὰ Δία ἡσχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλω δ' ὄντι ἐξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι, ἢ ἐξαπατᾶσθαι. Lycurg. Leocr. p. 154, 23. εἰ μὲν οὖν ζῶν ἐτύγχανεν δ' Ἀμύντας, ἐλείπον αὐτὸν παρειχθόμην· νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότες. The ellipsis of *ἄν* is most frequent in expressions which denote the idea of necessity, duty, reasonableness, possibility, liberty, and inclination, e. g. χρῆν, εἶδει, ὠφελον; with verbal adjectives in τέος; with προσῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχροὺν ἦν.



ἀξιον ἦν, καλῶς εἶχε, ἐξῆν, ὑπῆρχεν, ἐμελλεν, ἐβουλόμην. Lys. 123, 3. χρῆν δέ σε, εἴπερ ἦσθα χρηστός, πολὺ μᾶλλον μηνυτὴν γενέσθαι· νῦν δέ σου τὰ ἔργα φανερά γεγένηται κ. τ. λ., you *ought* or you *ought* to have been (*oportebat*). X. C. 2. 7, 10. εἰ μὲν τοίνυν αἰσχρὸν τι ἐμελλον ἐργάσασθαι, δύναιτον αὐτ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα γυναιξὶν εἶναι ἐπίστανται, ὥς ἔοικε κ. τ. λ., *more praefereunda erat*. So also with the Inf. X. C. 1. 3, 3. οὔτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς σμικραῖς ἔχαιρον, *for he said it would not be proper for the gods, if, etc.* Very often without an antecedent sentence, e. g. αἰσχρὸν ἦν ταῦτα ποιεῖν, *turpe erat, it would be base, would have been*; ἐξῆν ταῦτα ποιεῖν *licebat, it would be lawful*; καλῶς εἶχε. Comp. with the above the use of the Ind. in Latin, where the Subj. might have been expected, in such expressions as *aequum, justum, rectum est, it would be proper, longum est, it would be tedious*, and the participle in *dus* in the conclusion of a conditional clause, as *Si Romae Cn. Pompeius privatus ESSET, tamen is ERAT DELIGENDUS*.

REM. 4. In all the above expressions, however, ἂν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1. 40, 1. εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὁμᾶς νῦν εἰδεῖ βουλευέσθαι. So also in Lat. the Subj. is used instead of the Ind.

REM. 5. The Pres. tense of *χρή, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things which can yet take place. Comp. *possum commemorare*, which implies that I still can do the act, and *poteram commemorare*, which implies that I cannot do it.

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν, to be in danger, to seem*, since the verb by itself implies that the action expressed by the Inf. connected with it, did not take place; for what is only in danger of occurring, *actually* does not occur. Th. 3, 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπιφορὸς ἐς αὐτήν, *the whole city was or would have been in danger of destruction, if*. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολέσθαι. So if in the apodosis, ὀλίγον, μικροῦ, τάχα, *nearly, almost*, are joined with the Ind. of a historical tense in the concluding clause; for what only *nearly* takes place, *actually* does not take place, hence the Ind. without ἂν is appropriate in both these cases. Plat. Symp. p. 198, C. ἔγωγε ἐνδυμούμενος, ὅτι αὐτὸς οὐχ οἶός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνῃς ὀλίγον ἀποδράς ᾧ χόμην, εἴ πη εἶχον, *I had almost fled for shame, if*. Without a protasis, e. g. X. Cy. 1. 4, 8. καὶ πῶς διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κακείνον ἐξετραχήλισεν. Comp. the Lat. *prope (paene) cecidi, I came near falling*.

(β) To denote that an action takes place (is repeated), in certain cases, and under certain circumstances. The historical tense in the principal clause is then commonly the Impf. The condition under which the action is repeated, is expressed by a subordinate clause with *εἰ, ὅτε*, etc. and the Opt.; the condition, however, is often omitted.

Εἶπεν ἂν, *he was accustomed to say, he would say as often as this or that happened, as often as it was necessary*, and the like. X. C. 4. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον, *as often as one contradicted him, he would (he was accustomed to) carry back the whole argument to the original proposition*. 1. 3, 4. εἰ δέ τι δόξειεν αὐτῷ (Σωκράτει) σημαίνεσθαι

θαι παρὰ τῶν θεῶν, ἦττον ἂν ἐπέισθῃ παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τι αὐτὸν ἐπειῶεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν — ἀντὶ βλέποντος. An. 2. 3, 11. εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐπαιεν ἂν, *he would beat him.* 1. 5, 2. οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν ἔστασαν, *as often as any one pursued them, they would stop* (the Plup. having the sense of the Impf. § 255, Rem. 3). 3. 4, 22, ὁπότε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίμπασαν.

3. With the Subjunctive, to represent the future conception, which the Greek expresses by the Sub. [§ 257, 1, (a)], as *conditional*, and *depending on circumstances*. The following cases are to be distinguished:

(a) The *deliberative* Subj. [§ 159, 1, (b)], takes ἄν, though but seldom in direct, more frequently in indirect questions, when a condition is to be referred to.

τί ποτ' ἂν οὖν λέγωμεν; (*what shall we therefore say, if the thing is so?*) etc. Pl. L. 655, c. ἐγὼ γὰρ τοῦτο, ὃ Προταγόρα, οὐκ ᾔμην διδακτὸν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ (i. c. εἰ σὺ λέγεις), *I know not how I could disbelieve it, if you say so*, Prot. 319, b. \*Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι, ὅπου ἂν φύγωσιν, X. An. 2. 4, 20. Εἰ δέ σοι μὴ δοκεῖ, σκέψαι, εἰ ἂν (i. c. εἰ ἂν) τόδε σοι μᾶλλον ἀρέσκη, C. 4. 4, 12.

(b) The Subj., which is often used in the Homeric language instead of the Fut. Ind. (§ 259, Rem. 4), is frequently found with ἄν, which is to be explained in the same manner as with the Fut. Ind. [No. 2, (1)]. Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι Il. α, 137, *then I myself will (without doubt) take it*, less direct than the Fut. Οὐκ ἂν τοι χραίσμη κίθαρις, Il. γ, 54.

(c) In subordinate clauses. In this case, ἄν usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word.

In this way originate εἰ ἂν (from εἰ ἄν), ἐπεί ἂν (from ἐπεὶ ἄν), ὅταν (from ὅτε ἄν), ὁπότε ἂν (from ὁπότε ἄν), πρὶν ἄν, ἔνθ' ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ᾗ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἂν (*whicunque* or *si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, etc. In all these expressions, a *possible assumption* is denoted; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, i. c. the speaker assumes and expects that it will be, e. g. εἰ ἂν τοῦτο λέγῃς, *if you say, shall say this* (viz. according to my assumption, or as I expect you will), ἁμαρτήσῃ, *you will be wrong*.

(4) With the Opt., but not with the Opt. Fut.

(a) The Opt. with ἄν must always be considered as the principal clause of a conditional sentence, even if the condition is omitted, e. g. εἴ τι ἔχῃς, δόλῃς ἄν,

*if you had anything, you would give it* (you may perhaps have something, and then you may give it to me). The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to denote actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐ(κ). Her. 3, 82. ἀνδρὸς ἐνός, τοῦ ἀρίστου (i. c. εἰ ἄριστος εἴη) οὐδὲν ἄμεινον ἂν φανείη, *nothing would seem better than*. 7, 184. ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι, *there may have been two hundred and forty thousand men*. 5, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1, 2, 11. θηρώντες οὐκ ἂν ἀριστῆσαιεν, *while hunting they would not breakfast = they do not breakfast*. 13 ἐπειδὴν τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὔτοι πλεῖον τ γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς. Pl. Gorg. 502, d. Δημηγορία ἤρα τίς ἐστίν ἢ ποιητική. Call. φαίνεται. Socr. Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη. By the Opt. with ἂν, Homer [§ 339, 3, (α) (β)] and Herodotus often denote a supposition respecting something that is past. Her. 9, 71. ταῦτα μὲν καὶ φθόγγῳ ἂν εἵποισιν, *they might have said these things from envy*. 1, 2. εἴησαν δ' ἂν οὔτοι Κρήτες, *these might have been Cretans*.

REM. 7. If the Opt. is used without ἂν, as § 259, 3, (α), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάσαι, *the propitious deity, I THINK, CAN save*, Od. γ, 231, and σάσαι ἂν, *COULD, MIGHT save*, if he wished. Hence the omission of ἂν in the freer language of poetry, is far more frequent than in prose, which has more regard to the actual relation of the things described.

(b) So also the Opt. is used with ἄν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is thereby made conditional. Here also a negation is expressed by οὐ(κ).

Pl. Phaedr. 227, c. λέγοις ἄν instead of λέγε (properly, *you may speak, if you choose*). Tim. 19, ο. ἀκούοιτ' ἄν ἤδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας, *you might hear then*, instead of *hear then*. S. El. 1491. χωροῖς ἄν, *you might go*. Il β, 250. with a degree of irony, Θεοσίτ' — Ἰσχεο —! οὐ γὰρ ἐγὼ σέο φημὶ χειρότερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν δνείδεά τε προφέροισ, νόστον τε φυλάσσοις! instead of μὴ ἀγόρευε, etc., *you should not harangue, nor be heaping up reproaches*, etc. In the form of a question, X. Hier. 1, 1. ἀρ' ἂν μοι ἐδελέθῃσαις, ὧ Ἱέρων, διηγῆσασθαι, ἀ εἰκὸς εἰδέναι σὲ βέλτιον ἐμοῦ; *would you be inclined, viz., if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιε μετελθών; *might you not, could you not restrain the man*, instead of, *restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ ἂν δὲ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσωμεν ὁδοῖο; *would you not get ready the chariot, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

Il. ω, 367. εἴ τίς σε ἴδοιτο . . , τίς ἄν δὴ τοι νόος εἴη; *how would you then feel?*  
Il. τ, 90. ἀλλὰ τί κεν ῥέξαιμι; *what could I do?* S. Ph. 1393. τί δὴτ' ἄν ἡμεῖς  
δρῶμεν; Dem. Phil. 1, p. 43, 10. λέγεται τι καινόν; γένοιτο γὰρ ἄν τι καινότερον,  
ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; *can there be any stranger news than —?*

REM. 8. Comp. ποῖ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῖ  
τις φύγοι; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598.  
ποῖ τις ἄν φύγοι; *whither would one flee? whither could one flee? where in the  
world could he flee?* S. Aj. 403. ποῖ τις οὖν φύγη; *whither shall one flee or is one  
to flee?*

(d) The Dramatists, particularly, often express a wish, in the form of a question, by πῶς and the Optative with ἄν, it being asked how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἄν τὸν αἰμυλώτατον . . ὀλέσσαις τέλος θάνοισι καὶ  
καὶνός; *how might, could, would I die?* instead of, *O that I might die!* Eur. Alc.  
867. πῶς ἄν ὀλοίμην; Pl. Euthyd. 275, c. πῶς ἄν καλῶς σοι διηγησάι-  
μην; *how can I appropriately describe to you? O that I could!*

REM. 9. But the Opt. in itself, as the expression of a wish, does not take the conditioning adverb ἄν [§ 259, 3, (b)]. Il. ζ, 281. Ὡς κέ οἱ αὖτις γαῖα χάνοι  
is not properly expressed as a wish, but as a doubtful condition, thus (Ὡς = οὕτως) *the earth should then open for him*.

(5) The Inf. and Part. take ἄν (κέ), when the finite verb, which stands instead of the Inf. and Part., would take it:

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, consequently the Inf. Pres. and Aor. with ἄν, instead of the Ind. Pres. and Aor. with ἄν, or instead of the Opt. Impf. and Aor. with ἄν in direct discourse; the same principle holds when the Inf. is used as a substantive. The *Inf. Perf.* with ἄν instead of the Ind. and Opt. Plup. with ἄν, is more seldom. The *Inf. Fut.* with ἄν is rare in Attic; instead of it the Inf. Aor. or even the Pres. with ἄν is commonly used.

Εἴ τι εἶχεν, εἶφη, δοῦναι ἄν (*Oratio recta*: εἴ τι εἶχον, εἶδωκα ἄν), *he said that if he had anything, he would have given it, dixit, se, si quid habuisset, daturum fuisse.*  
Εἴ τι ἔχοι, εἶφη, δοῦναι ἄν (*Or. recta*: εἴ τι ἔχοιμι, δόλην ἄν), *dixit, se, si quid haberet, daturum, esse.* Ἐγὼ δοκῶ δεκάκις ἄν κατὰ τῆς γῆς καταδύναι ἥδιον, ἢ ὀφθῆναι οὕτω ταπεινός, X. Cy. 5. 5, 9 (*Or. recta*: δεκάκις ἄν ἀποθανοίμι ἥδιον, ἢ ὀφθῆναι), *methinks I would rather sink ten times beneath the earth, than to be seen in this humble condition.* Ἠγοῦμαι . . οὐκ ἄν ἀκρίτους αὐτοὺς ἀπωλόλῃναι, ἀλλὰ τὴν προσήκουσαν δίκην δεδωκέναι, Lys. 27, 8 (*Or. recta*: οὐκ ἄν ἀπολώλεσαν — εἰ δεδώκεσαν ἄν). Οἶμαι γὰρ οὐκ ἄν ἀχαρίστως μοι εἴξειν, *I think you would not be unthankful to me, if I entreated the king, etc., (Or. recta*: οὐκ ἄν ἀχα

ρίστως μοι ἔχοιτε οὐ σχολίητε, but not ἔχοιτε, see No. 4). — Ὅπως γὰρ μείζων δύναμιν ἔχει ἢ ἀρχή, τοσούτῳ μᾶλλον ἂν ἡγήσατο αὐτήν καὶ καταπλήξεν τοὺς πολίτας, R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν ἵνα ἄκλητος ἐπὶ δεῖπνον; (the same as πῶς ἔχεις πρὸς τοῦτο ὅτι ἐθέλεις ἂν ἵνα ἄκλητος ἐπὶ δεῖπνον; ) Pl. Symp. 174, b. Εἰ οὖν λέγοιμι, εὖ οἶδ', ὅτι δημηγορεῖν ἂν με φαίης, Pl. R. 350, c.

REM. 10. In Latin the conditioned Inf. is expressed as follows :

γράφειν ἂν = *scripturum esse*, γεγραφέναι ἂν = *scripturum fuisse*,  
 γράψαι ἂν = (a) *scripturum fuisse*, or (b) as Pres., *scripturum esse*,  
 γράψειν ἂν = *scripturum fore*.

(b) The Participle with ἂν after *verba sentiendi*, or when the Participle takes the place of an adverbial subordinate clause. The same principles hold here as with the Inf. The Fut. Part. with ἂν is rare in Attic Greek (the reading is commonly doubtful when it occurs); instead of the Fut. Part., the Aor. or even the Pres. with ἂν, is generally used.

Hec. 7, 15. εὕρισκω δὲ ὧδε ἂν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευὴν (*reperio, sic haec FUTURA ESSE, si sumas vestes meas*). X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἂν μείζονος κακῆς φόβῳ τὴν ἀδικίαν παύσοντες (*existimantes se non gravioris mali metu injuriam COERCITUROS FORE, thinking that they could deter from crime by the fear of no greater evil*). Th. 6, 38. οὔτε ὄντα, οὔτε ἂν γινόμενα λογοποιούσιν (i. e. ἂν οὔτε ἐστίν, οὔτ' ἂν γένοιτο, *they fabricate what neither is nor will be*). Isocr. Phil. 133. Εὖ ἴσθι μηδὲν ἂν με τούτων ἐπιχειρήσαντά σε πείθειν, εἰ δυναστείαν μόνον καὶ πλοῦτον ἐώρων ἐξ αὐτῶν γενησόμενον (= ὅτι ἐπεχείρησα ἂν). Pl. Phil. 52, c. διακεκρίμεθα χωρὶς τὰς τε καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους ὀρθῶς ἂν λεχθεῖσας (= καὶ αἱ σχεδὸν ἀκάθαρτοι ὀρθῶς ἂν λεχθεῖεν). So, also, with the case absolute: X. An. 5, 2, 8. ἐσκοπεῖτο, πότερον εἴη κρείττω ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς ἄλογος ἂν τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἄλογόν ἂν).

## § 261. Position and Repetition of ἂν. 'An without a Verb.

1. With the combination mentioned in 260, (3), c., as ὅς ἂν, πρὶν ἂν, small particles like δέ, τέ, μέν, γάρ, sometimes come between, e. g. ὅς δ' ἂν.

2. As ἂν represents the predicate as *conditional*, it ought properly to be joined with the predicate, e. g. λέγοιμι ἂν, ἔλεγον ἂν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Crito. 53, c. καὶ οὐκ οἶει ἄσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words also as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. οὐκ ἂν, οὐδ' ἂν, οὐποτ' ἂν, οὐδέποτε ἂν, etc. — τίς ἂν, τί ἂν, τί δ' ἂν, τί δῆτ' ἂν, πῶς ἂν, πῶς γὰρ ἂν, ἄρ' ἂν, etc.; — also to adverbs of place, time, manner, and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly.

e. g. ἐνταῦθα ἂν, τότε ἂν, εἰκότως ἂν, ἴσως ἂν, τάχ' ἂν, μάλιστα ἂν, ἥκιστ' ἂν, μόλις ἂν, σχολῇ ἂν, ῥαδίως ἂν, ῥᾄστ' ἂν, τάχιστ' ἂν, σφόδρ' ἂν, ἡδέως ἂν, κἄν (instead of καὶ ἂν, *etiam, vel*), etc.

REMARK 1. In certain constructions, the ἂν belonging to the Opt. is removed from the dependent clause, and joined with the principal clause; this is particularly the case in the phrase, οὐκ οἶδ' ἂν εἰ. Pl. Tim. 26, b. ἐγὼ γάρ, ἃ μὲν χθὲς ἤκουσα, οὐκ ἂν οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

REM. 2. In certain parenthetic sentences, the ἂν belonging to the Opt. is placed first; thus particularly, ἂν τις εἴποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἂν φαίη ὁ λόγος (,) ἔτι ἀπιστεῖς;

3. Ἄν is very often repeated in the same sentence (κέ very seldom). The reason of this is two-fold:

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the conditioned verb to which ἂν belongs. ὅστ' ἂν, εἰ σθένος λάβοιμι δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ, S. El. 333.

(b) The second reason is a rhetorical one. Ἄν is joined with the word which requires to be made emphatic. If the rhetorical emphasis belongs to several words in one sentence, ἂν can be repeated with each. But besides this, ἂν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σαφῶς γὰρ ἂν, εἰ πείθοιμι ὑμᾶς, θεοὺς ἂν διδάσκειμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι. Eur. Troad. 1244. ἀφανεῖς ἂν ὄντες οὐκ ἂν ὑμνηθεῖμεν ἂν Μούσαις.

REM. 3. Homer sometimes joins the weaker κέ with ἂν, in order to make the conditionality or contingency still more prominent. Il. v, 127, sq. ἴσταντο φάλαγγες. . . , ἅς οὐτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναίη.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἂν, ὥς περ ἂν εἰ, πῶς γὰρ ἂν, πῶς δ' οὐκ ἂν, ὅς περ ἂν and the like. φοβούμενος, ὥς περ ἂν εἰ παῖς (i. e. ὥς περ ἂν φοβοῖτο, εἰ παῖς εἴη), Pl. Gorg. 479, a.

## CHAPTER II.

### § 262. The Attributive Construction.

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be ·

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ θάλλον ἄνθος;

- b. A substantive in the genitive, e. g. *οἱ τοῦ δένδρου καρποί*;
- c. A substantive with a preposition, e. g. *ἡ πρὸς τὴν πόλιν ὁδός*;
- d. An adverb, e. g. *οἱ νῦν ἄνθρωποι*;
- e. A substantive in apposition, e. g. *Κροῖσος, ὁ βασιλεύς*.

§ 263. *Ellipsis of the Substantive to which the  
Attributive belongs.*

When the substantive which is to be more fully explained by the attributive, contains a general idea, or one which can be easily supplied from the context, or is indicated by some word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as the less important member in the attributive relation, is often omitted, and the adjective or participle becomes a substantive. Substantives which are often omitted with *attributive adjectives*, are: *ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, χρήμα, χρήματα, πρᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πόλεμος*, etc.; those omitted with the *attributive genitive* are: *πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνὴρ (husband), γυνή (wife), οἰκία, οἶκος, χώρα, γῆ (land)*. The substantive is omitted with the following classes of words:

a. The attributive adjective, adjective pronoun, and participle.

(α) Such as denote persons: *οἱ θνητοί, mortales; οἱ σοφοί, οἱ γεινόμενοι* (instead of *γονεῖς*); *οἱ ἔχοντες, the rich; οἱ φυλάττοντες (φύλακες); οἱ δικάζοντες, judges; οἱ λέγοντες, orators*, etc.

(β) Such as denote names of things. (α) appellatives: *τὰ ἡμέτερα (χρήματα), res nostrae; τὰ ἐμὰ, res meae, everything which relates to me; τὰ καλὰ, res pulchrae; τὰ κακὰ, mala* (§ 243, 4), *ἡ ὑστεραία, ἡ ἐπιούσα, ἡ πρώτη, δευτέρα*, etc. (*ἡμέρα*); *ἡ πολεμία (χώρα), the enemy's country; ἡ φιλία, a friendly country; ἡ οἰκουμένη (γῆ), the inhabited earth; ἡ ἄνυδρος (γῆ), a desert; ἡ εὐθεία (ὁδός); τὴν ταχίστην, quam celerrime; τὴν ἴσην (μοῖραν) ἀποδιδόναι; ἡ πεπρωμένη (μοῖρα); ἡ δεξιὰ, ἡ ἀριστερά (χεῖρ); ἡ νικῶσα (γνώμη); τὴν ἐναντίαν (ψῆφον) τίθεσθαι; ἡ ῥητορική (τέχνη)*.

(b) Abstracts: *τὸ καλόν, τὸ ἀγαθόν, or τὰ ἀγαθόν, the beautiful, the good; τὸ εὐτυχές, good fortune; τὸ ἀναίσθητον, want of feeling; τὸ κοινόν, the common wealth* (c. g. *τῶν Σαμίων*); *τὸ θαρσοῦν, confidence*.

(c) Collective nouns denoting persons: *τὸ ἐναντίον, the enemy; τὸ ὑπήκοον, the subjects*. Adjectives in *-ικόν* especially belong here, c. g. *τὸ πολιτικόν, the citizens; τὸ ὀπλιτικόν, the heavily armed; τὸ οἰκετικόν, the servants; τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν*, etc. The plural of adjectives of this ending is often used to denote a number, collection, or series of single events, c. g. *τὰ Τρωϊκά, the Trojan war; τὰ Ἑλληνικά, the Grecian history; τὰ ναυτικά, naval war*. but also *ναυικὰ affairs*.

b. The attributive genitive also is used without the governing substantive e. g. Ἀλέξανδρος, ὁ Φιλίππου (υἱός), Μαῖα ἡ Ἀτλαντος (θυγάτηρ); then with the prepositions ἐν, εἰς and ἐκ with the Gen. of a person to denote his abode, e. g. ἐν ᾧδου (οἴκῳ) εἶναι; εἰς ᾧδου (οἴκον) ἐλθεῖν; εἰς διδασκάλων φοιτᾶν, *to go to the teacher's*; εἰς Πλάτωνος φοιτᾶν, *to go or send to Plato's*; ἐκ διδασκάλων ἀπαλλάττεσθαι, Pl. Protag. 326, c. *to leave school*; εἰς τὴν Κύρου (γῆν) ἐλθεῖν; τὰ τῆς τύχης, *the events of fortune*; τὰ τῆς πόλεως, *the affairs of state*; τὰ τοῦ πολέμου, *the whole extent of the war*; τὰ Ἀθηναίων φρονεῖν, *ab Atheniensium par-titibus stare*; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν (*that which pertains to anger, the nature or essence of anger, etc.*); τὸ τῶν παίδων, *the custom of boys*; τὸ τῶν ἀλίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ πάλαι, οἱ ἐνθάδε (ἄνθρωποι), τὰ οἴκοι (πράγματα), *res domesticæ*, ἡ ἐξῆς, (ἡμέρα), *the following day*, etc.

d. The attributive substantive or substantive pronoun with the preposition by which it is governed, e. g. οἱ κατ' ἡμᾶς, οἱ ἐφ' ἡμῶν, *our contemporaries*; — οἱ ἀμφί or περί τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers, or scholars; οἱ ἀμφί Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφί Θαλῆν, *Thales and other philosophers of his school*; Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἐκρίναν, *which Cecrops and his tribunal on account of their excellence, decided*, X. C. 3. 5, 10. — (b) more seldom the companions, followers, or scholars alone, without the person named. — Further, οἱ σὺν τινι, οἱ μετὰ τινος, *the followers, etc. of any one*; οἱ ὑπὸ τινι, *the subjects of any one*; οἱ ἀπὸ τινος, *assecclæ, or descendants of one*; οἱ ἐν ἅστει; οἱ περὶ φιλοσοφίαν; οἱ περὶ τὴν θῆραν; οἱ ἀμφί τὸν πόλεμον, etc.; — τὰ παρὰ τινος, *intelligence respecting any one, or commands of any one*; — τὸ κατ' ἐμέ, τὸ ἐπ' ἐμέ, *as far as in my power, as far as in me lies*.

#### § 264. a. Attributive Adjective.

1. The attributive adjective (participle, adjective pronoun, and numeral), expresses a quality which belongs to an object, as the *beautiful* and *blooming* rose. On the agreement of the adjective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has *qui dicitur, vocatur, quem dicunt, vocant*, etc., and the English the phrase *so-called, as it is called, are called*, etc., e. g. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (*the Sacred war, as it is called, or the so-called Sacred war*), Th. 1, 112. Σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφν (*the κόσμος as it is called by the sophists*), X. C. 1. 1, 11.

REM. 2. It has already been stated (§ 245, Rem. 5), that the adjectives ἄκρος, μέσος, ἔσχατος, must in certain cases be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or age, are treated as adjectives, and the word ἀνὴρ is joined with them, if the man is to be considered in relation to his employment, station or age; but



the word *ἄνθρωπος* is omitted, if the man is considered as merely performing the duties of a particular office or employment. Thus *ἄνθρωπος μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἄνθρωπος*, a man who, for the time being, acts as a prophet; thus *ἄνθρωπος βασιλεύς*, *ἄνθρωπος τύραννος*, *ἄνθρωπος ποιητής*, *ἄνθρωπος ῥήτωρ*, *ἄνθρωπος πρεσβύτερος*, *ἄνθρωπος νεανίας*, *γραῦς γυνή*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἄνθρωπος Ἀθηναῖος*, *Ἀβδηρίτης*. This usage is still more extensive in poetry. See Larger Grammar, Part II. § 477.

2. When two or more attributive adjectives belong to a substantive, the relation is two-fold. The relation is: (a) *coördinate*, when each adjective is equally a more full explanation of the substantive; then the adjectives are commonly connected by *καί, τὲ*.—*καί*; where there are several adjectives, the connective is used only before the last; (b) *subordinate*, when a substantive with one of the adjectives forms, as it were, a single idea, and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. The subordinate relation occurs particularly when pronouns, numerals, adjectives of time, place, and material are joined with other adjectives.

*Σωκράτης ἀγαθὸς καὶ σοφὸς ἄνθρωπος ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες οἱ πολλοὶ ἀγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἐταῖρος σοφός. Οὗτος δὲ ἄνθρωπος ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρᾶγμα. Od. i., 322, sq. ἰστὸς νηὸς εἰκοσόροιο μελαίνης.*

REM. 4. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, and in this way the idea of plurality is made emphatic, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*. The Greek and Latin is *many and noble deeds*, the English commonly *many noble deeds*.

REM. 5. In the Greek, the attributive adjective very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases are to be distinguished:

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων*; *τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes also in the Neut. Pl. Th. i. 118, *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμει* (= *ἐπὶ μεγάλην δύναμιν*), *had attained a high degree of power*. Thus many phrases with *πάν*, e. g. *εἰς πάν κακοῦ* (*in omni genere calamitatis*) *ἀφικνεῖσθαι*; *ἐν παντὶ κακοῦ εἶναι*; *εἰς πάν προελήλυθε μοχθηρίας*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. i. 49. *ξυνέπεσον ἐς τοῦτο ἀνάγκης*, *to this degree of necessity*. X. An. i. 7, 5. *ἐν τοιοῦτῳ τοῦ κινδύνου*. Dem. Ph. i. 51. *εἰς τοῦδ' ὕβρεως ἐλήλυθεν*.

c. The substantive is made to depend upon the adjective in the Sing. which takes the gender of the substantive which it governs, instead of being in the

Neut., e. g. ἡ πολλή τῆς Πελοποννήσου instead of τὸ πολὺ τῆς Π. The word ἡμισυς is most frequently used in this manner, often also πολὺς, πλείων, πλείστος and other superlatives, e. g. ὁ ἡμισυς τοῦ χρόνου; ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπετε τοῦ σίτου τὸν ἡμισυν, τῶν ἄρτων τοὺς ἡμίσεις. Th. 7, 3. τὴν πλείστην τῆς στρατιᾶς παρέταξε; 80 πολλή τῆς χώρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.

3. The Greek, like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the designations of place, time, number, also a reason, condition, and manner can be expressed by adjectives, which agree with a substantive in gender, number, and case.

a. Adjectives of place and order. Od. φ, 146. Ἴζε μυχοίτατος αἰεὶ instead of ἐν μυχοιτάτῳ. Also, πρῶτος, πρότερος (of two), ὕστατος, ὕστερος (of two), μέσος, τελευταῖος, πλάγιος, μετέωρος, ἕκρος, θυραῖος, θαλάσσιος, etc. S Ant. 785. φοιτᾶς ὑπερπόντιος instead of ὑπὲρ τὸν πόντον. Th. 1, 134. Ἴνε μὴ ὑπαίθριος τλαιπωροίη, *that he might not suffer in the open air*. Here belong also πᾶς, ἑκαστος, ἐκάτερος, ἄμφω, ἀμφότερος, etc. § 246, 5, 6 and 7.

b. Adjectives of time, e. g. ὕψιος, ὄρθριος, ἑωθινός, ἑσπέριος, νύχτιος, μεσονύκτιος, θερινός, χειμῶν, ἐαρινός, χειμερινός, etc., especially those in -αῖος, e. g. δευτεραῖος, τριταῖος, etc., χρόνιος (*after a long time*), etc. Il. α, 497. ἡερίη δ' ἀνέβη μέγαν οὐρανόν instead of ἤρι, *she went early*. X. An. 4. 1, 5. σκοτιαίους διαλθεῖν τὸ πεδῖον, *to pass through the plain in the dark*. Τεταρταῖος, πεμπταῖος ἀφίκετο, *he came on the fourth, fifth day*; χρόνιος ἦλθεν, *after a long time*.

c. Adjectives of manner and other relations, e. g. ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ὑπόσπονδος, ἄσπονδος, ὄρκιος; ἑκών, ἐθελούσιος, ἄκων, ἄοκνος, ἐθελοντῆς ἡσυχος; συχνός, πολὺς, ἀδρόος, πυκνός, σπάνιος, μόνος, e. g. ὑπόσπονδοι ἀπῆσαν = ὑπὸ σπονδαῖς, *they went away under a truce*. Th. 1, 63. τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Ποτιδαῖταις, *they gave up the dead under the truce*.

REM. 6. But when the qualifying words cannot at the same time express a quality of the subject or object, but belong solely to the predicate, the adverb must be used, e. g. καλῶς ᾄδεις, *you sing beautifully* (not καλὸς ᾄδεις, for the person who sings beautifully, is not necessarily beautiful). When the Greeks expressed such designations of *place* and *time*, as properly belong to the predicate, by adjectives, it is to be explained as resulting from their vivid mode of conception. For example, ἑσπέριος ἦλθε, *vespertinus venit, he came (as it were) enveloped by the evening*.

REM. 7. The distinction between πρῶτος (πρότερος, ὕστερος, ὕστατος), πρώτην (προτέραν, ὑστέραν, ὑστάτην), and πρῶτον (πρότερον, ὕστερον, ὕστατον or ὕστατα), μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε, appears when the sentence is analyzed; πρῶτος, μόνος mean, *I am the first, the last, the only one of all who has written this letter*, like PRIMUS scripsi; πρώτην, ὑστάτην, μόνην τὴν ἐπιστολὴν ἔγραφα, *this letter was the first, the last, the only one I have written*; the adverbs πρῶτον, πρότερον, etc., on the contrary, are used in stating several actions of the same subject, in the order in which they occurred, e. g. Ὁ παῖς πρῶτον μὲν τὴν ἐπιστολὴν

ἔγραψεν, ἔπειτα ἔπαισεν, ὅστατα δὲ ἀπῆει; or πρῶτον, ὅστατον, for the first, last time; so the adverb μόνον places the predicate in opposition to another predicate, μόνον ἔγραψα τὴν ἐπιστολήν, I have only written the letter (not sent it).

### § 265. *Attributive Genitive.*

The attributive genitive will be considered in treating the genitive, § 275, Rem. 5.

### § 266. c. *Apposition.*

1. A substantive is said to be in apposition, when it is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun implied in a verb, for the sake of defining these words more fully; if the appositive denotes a person, it is also put in the same gender and number, as the word which it defines, comp. § 240, 1. An appositive referring to two or more substantives is put in the plural, when it is a common noun.

Κῦρος, ὁ βασιλεύς. Τόμυρις, ἡ βασίλεια. Ἐκεῖνος, ὁ βασιλεύς. X. Cy 5. 2, 7. τὴν θυγατέρα, δεινόν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν. Th. 1, 137. Θεμιστοκλῆς ἦκω παρὰ σέ, I, Themistocles, have come. Luc. D. D. 24, 2. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαίας sc. υἱός).

2. When a substantive is in apposition with a possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὸς (= ἐμοῦ) τοῦ ἀθλίου βίος, the life of me, wretched, ἀθλίου being here in opposition with ἐμός. Τὰμὰ (= τὰ ἐμά) τοῦ δυστήνου κακά, the evils of me, unhappy one! Σὴ τῆς καλλίστης εὐμορφία, thy gracefulness, O most beautiful one! In English, as the examples show, such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλεῖρω τὸν σὸν τοῦ ἀθλίου βίον, I pity thy life, O wretched one! or by an accessory clause, e. g. I pity thy life, thou who art so miserable. So too the Gen. is put in apposition with adjectives which stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθηναῖος ὢν πόλεως τῆς μεγίστης (instead of Ἀθηνῶν, πόλεως), πόλεως being here in apposition with Ἀθηναῖος which is equivalent to Ἀθηνῶν. On the expressions ὁ ἡμέτερος, ὁ μέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words υἱός, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 263; on the use of the article in apposition, see § 244, Rem. 6. In the phrases *ὄνομα ἐστὶ υἱοί, ὄνομα τῶν* (τίδεμαί) *τινι* and the like, the name

itself, as an appositive, is put in the same Case, e. g. Ὀνομά ἐστί μοι Ἀγάδων, *my name is Agathon*. Ὁ παῖς ἔλεγεν ὄνομα εἶναι ἑαυτῷ Ἀγάδωνα. Ἐνταῦθα ἦν πόλις μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή, X. An. 1. 5, 4. ib. 2. 4, 13 and 25. Ταύτη τῇ ξυνοικίᾳ ἐθέμεθα πόλιν ὄνομα, Pl. Rp. 369, c. (*to this community we gave the name city, called it a city*). Ἀνὴρ πένης καὶ δημοτικὸς ἐκτήσατο τὴν βασιλικωτάτην καὶ δειοτάτην προσηγορίαν, τὸν Δίκαιον, Plut. Ar. 2. (*received the surname, the Just*). (The Gen. also is used in the same phrase: Φωκίων ἐκτήσατο τὴν τοῦ Χρηστοῦ προσηγορίαν, Plut. Ph. 10. The Nom. also occurs: Ἀνὴρ γενόμενος προσεῖληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, Aesch. f. l. § 27.) See 269, Rem. 3.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the appositive expresses a judgment on the whole sentence; in the Acc., when the appositive denotes a thing accomplished, a result, a purpose, or object, e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγὴς θυγατρὸς τῆς ἐμῆς (*caesus a filia mea*) ὑπὲρ κῆρα, — αἴσχιστον ἔργον! Il. ω, 735. ἥ τις Ἀχαιῶν (αὐτὸν) ῥίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον. Eur. Or. 1105. Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν (i. e. ὥστε εἶναι λύπην πικράν). Aesch. Ag. 225. ἔτλη θυτὴρ γενέσθαι θυγατρὸς, πολέμων ἄρωγάν (ὥστε εἶναι ἄρωγάν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πείθει (Ἀπόλλων) Ὀρέστην μητὲρ, ἥ σφ' ἐγείνατο, κτεῖναι, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον (*a deed that brings no fame*), Eur. Or. 30. Καὶ δὴ παρῆται (*solutum est*) σῶμα, σοὶ μὲν οὐ φίλον Suppl. 1070.

REM. 3. The Inf. also is sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ κἀθίηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl. Apol. 35, c, *the judge does not sit for this, viz., for the purpose of compromising justice for favor*. Ἄ δὴ προστέτακται τῇ μαντικῇ, ἐπισκοπεῖν τοὺς Ἑρωτας καὶ ἰατρεύειν, Symp. 188, c.

3. With a substantive, expressing the idea of *plurality*, one substantive or even several substances denoting the parts of that plurality or whole, are often put in apposition, instead of being in the Gen. according to the natural construction. This may be called *distributive* or *partitive* apposition. Here belong especially the words ἕκαστος, ἑκάτερος, πῶς (*every one*), οἱ μὲν — οἱ δέ, ἄλλος ἄλλον (*alius alium, one this, another that, one another, or mutually*), ἄλλος ἄλλοθεν (*alius aliunde, one from one place, another from another, or one on one side, another on another*). The subject, which denotes the plurality or whole, may be implied in the verb. This kind of apposition is used when the *whole* is to be expressed with the greater emphasis, while with the Gen. the *parts* are to be made more prominent.

Od. α, 424. δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος (*in suam quisque domum sese contulerunt, they went each one to his own house*). Her. 3, 158. ἔμενον ἐν τῇ ἐωῦτοῦ τάξιν ἕκαστος (*in suo quisque ordine manserunt*). Th. 1, 89. οἰκίαι αἱ μὲν πολλαὶ (= τῶν οἰκιῶν πολλαὶ) ἐπεπτόκεσαν, ὀλίγαι δὲ περιῆσαν. X. R. L. ε, 1. ἐν ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ

χρημάτων ἄρχουσιν (*suīs quisque liberis imperant*). Cy. 3. 1, 3. διεδίδρασκει ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκποδῶν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο (Σωκράτης) γνώμη ἀκείσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καὶ με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκῆτου, εὐδὺς πόρρωθεν ἡσπέζοντο ἄλλος ἄλλοθεν (*they welcomed me one from one place, another from another*). Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words ἕκαστος, πᾶς. X. An. 1. 8, 9. πάντες οὗτοι κατὰ ἔθνη ἐν πλασίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The partitive appositive is often accompanied by a participle. X. Cy. 3. 1, 25. ἐνιοφοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμησιν τε νεῦν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται. Here belong those passages, in which, after the principal subject, there is another subject in the Nom. with a Part. connected with it; the latter subject, however, making a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, *the Athenians kept silence, since even their generals, namely, of the Athenians, supposed that, etc.*

ΚΚΜ. 4. In the same manner in poetry, especially in Epic, but very seldom in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called σχῆμα κατ' ὅλον καὶ μέρος, i. e. a construction by which the part is put in apposition with the whole, instead of the word denoting the whole being in the Gen. and governed by the word denoting the part. If the whole expresses a plurality, a distributive apposition may take place. Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, Od. α, 64, *what a word escaped thee, thy lips!* where ἕρκος the part is in apposition with σέ, the whole. Τρῶας δὲ τρώμοι αἰνὸς ὑπήλυθε γυῖα ἕκαστον, Il. υ, 44. Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβελ' ἐκάστω καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι, Il. ξ, 152, sq.

### CHAPTER III.

#### § 267. The Objective Construction.

As the attributive construction (§ 262) serves to define the subject, or in general, a substantive idea, more fully, so the *objective* construction serves to complete the *predicate*, or define it more fully. By *object*, is to be understood here everything which, as it were, stands over against (*objectum est*) the predicate, i. e. everything which stands as the complement of the predicate and defines it more fully: (a)

the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

REMARK. The object *completes* the idea of the predicate, when the predicate *necessarily* requires an object, e. g. Ἐπιθυμῶ τῆς ἀρετῆς. Βούλομαι γράφειν. The object *defines* the idea of the predicate, when the object is not *necessarily* required, e. g. Τὸ ῥόδον ἀνθεῖ ἐν τῷ κήπῳ. The predicate is thus defined by the specifications of time, place, degree, means, manner, and instrument.

### § 268. I. *The Cases.*

1. All the relations, which the Greek denotes by the Genitive, Dative, and Accusative, were originally considered relations of *space*.

2. The action of a verb, with which the substantive object is connected, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect: first, as that *from* which the action of the verb proceeds; secondly, as that *towards* which the action of the verb tends; thirdly, as that *by* or *with* which the action of the verb takes place. In this way three Cases originate: the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, or *over* which the action is conceived as moving; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as relations of space. The cause (the ground, the origin, the author), was conceived as a local outgoing of an action *from* an object (Genitive); the effect (the result, the consequence), as a motion *towards* an object (Accusative); the means (the instrument), as the resting of an action *with* or *in* an object (Dative).

### § 269 *Remarks on the Nominative and Vocative*

1. The Nom. and Voc., so far as they do not express objective relations, cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in calling to or in a direct address to a person or a thing. But also the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, according to the laws of agreement, by the nominative; and even the objective relation of an *effect* or *result* with the verbs mentioned in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative.

REMARK 1. With the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often added to the Nom. or Acc., and thus in some degree the relation of the effect or result is indicated. Her. 4, 33. *τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην*. 5, 99. *στοατηγούς ἄλλους ἀπέδεξε* (instead of *ἀπέδειξε*) *Μιλησίων εἶναι*.

REM. 2. On *εἶναι*, and *γίγνεσθαι* with an abstract word, see § 284, 3 (9).

REM. 3. Since the Nom., as the Case of the subject, denotes an object as independent, the Greeks use it not only in the case mentioned in § 266, Rem. 1, but even with verbs of naming in the active. Her. 1, 199. *Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριοι*, *the Assyrians call Aphrodite, Mylitta*.

2. Sometimes the Nom. seems to stand instead of the Voc. in a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which takes the place of a sentence. Here belong particularly the following instances:

(a) *Οὗτος* either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there! heus tu*: Pl. Symp. 172, a. *ὁ Φαληρεύς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς*: which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom. with the article, is joined as an appositive to a call or direct address.

Pl. Symp. 218, b. *οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἀγροῖκος, πύλας πάνυ μεγάλας τοῖς ὥσιν ἐπίθεςθε* (the same as, *ὑμεῖς δέ, οἰκέται ὄντες*). X. Cy. 4, 5, 17. *ἴδι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος* (instead of *σύ, ὅς ἐστι πρ.*).

### § 270. (1) *Genitive*.

The Gen. is the *Whence-case*, and hence denotes: (a) in a local relation, the object or the point from which the action of the verb proceeds, e. g. *εἴκειν ὁδοῦ*, *cedere via, to withdraw from the way*; (b) in a causal relation, the ground, origin, or author, in general, the object, which calls forth, produces, excites, occasions the action of the verb, e. g. *ἐπιθυμῶ τῆς ἀρετῆς* (§ 268): *ἀρετῆς* is here the object which *calls forth*, etc. the desire expressed by *ἐπιθυμῶ*.

§ 271. A. *Local Relation.*

1. The use of the Gen. expressing *purely local motion* is rare and only poetic, e. g. *Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιντο νήσου* (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. *ἀπό*, *from*, *ἐκ*, *out of*, *παρά*, *from near an object*, etc.

2. But the Gen. very often expresses the relation of separation, namely, with verbs denoting *removal, separation, loosing, abstaining, desisting, ceasing, freeing, depriving, differing from, missing, deviating from*. Genitive of separation.

Prose words of this kind are: *παραχωρεῖν, ὑποχωρεῖν, εἶκειν* and *ὑπείκειν, ὑπανίστασθαι* and *ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν; ἀφιέναι, ἀφίεσθαι, ἀπέχειν, ἀπέχεσθαι, παύειν, παύεσθαι, κωλύειν, ἐρητύειν, εἴργειν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν στέρεσθαι, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν* and *ἀπέχειν*, *to be distant*, etc.

Her. 2, 80. οἱ κτώτεροι αὐτέων τοῖσι πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ (*withdraw from the way*). X. Cy. 2, 4, 24. ὑποχωρεῖν τοῦ πεδίου (*to retire from the plain*). Hier. 7, 2. παραχωρεῖν ὁδοῦ. Symp. 4, 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι (*rise up from their seats and turn aside from the road*). Vectig. 4, 46. ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μέγαρα πολὺ πλεῖον τῶν πεντακοσίων σταδίων (*is distant from the silver mines*). Pl. Menex. 246, c. ἐπιστήμη χωριζομένη δικαιοσύνης (*knowledge apart from justice*). Παύομαι χόλου (*I cease from anger*). Λύω, ἀπαλλάττω τινὰ κακῶν (*I free one from evils*). Her. 3, 81. γνώμης τῆς ἀρίστης ἡμάρτηκε (*he has mistaken the best view*). 5, 62. τυράννων ἡλευθερώθησαν. X. Hier. 7, 3. δοκεῖ μοι τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι (*to differ from other animals*). — ψεύδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης (*to be cheated, to be deprived of hope, etc.*). Ἀφίημί τινα τῆς αἰτίας. Ἀποστερῶ τινα τῶν ἀγαθῶν. Τῆς βασιλείας ἐστέρημαι. Comp. § 280, Rem. 3.

REMARK 1. Many of these verbs are often constructed also with the preposition *ἀπό*, e. g. *ἐλευθεροῦν, ἀπαλλάττειν ἀπό* (of persons, as *ἐλευθεροῦν τὴν Ἑλλάδα ἀπὸ τῶν Μήδων*), *λύειν, εἴργειν, ἀπείργειν, ἐρητύειν*.

3. In like manner, the Gen. of separation is joined with adjectives, adverbs, and substantives which express the same idea as the above verbs, e. g. *ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, ψιλός* — *διάφορος, ἀλλότριος* (with the Dat., *disinclined*), *ἄλλοῖος, ἕτερος*; with many adjectives compounded of a privative; with *ἄνευ, χωρίς, πλὴν, ἔξω, ἐκάς, δίχα, πέραν*, etc.



S. El. 387. αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάματ' ἀγορᾶς εἰσιν (*bodies without minds*). Her. 3, 147. ἀπαθῆς κακῶν (*without suffering evils, i. e. free from*). Th. 1, 28. φίλους ποιεῖσθαι ἑτέρους τῶν νῦν ὄντων (*to make friends other than, different from the present ones*). X. C. 4. 4, 25. πότερον τοὺς θεοὺς ἢ γῆ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων. Cy. 3. 3, 55. ἀπαίδευτος μουσικῆς (*uneducated in music*). So ἔτιμος ἐπαίνων. Λύσις, ἐλευθερία κακῶν. Her. 6, 103. πέρην τῆς ὁδοῦ (*on the other side of the way*). Dem Phil. 1. 49, 34. τοῦ πάσχειν αὐτοὶ κακῶς ἔξω γενήσεσθε.

4. Here belong verbs of *beginning* and *originating*, e. g. ἄρχεσθαι, ἄρχειν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

Ἀρχεσθαί τινος, e. g. τοῦ πολέμου, means simply *to begin something*, without any other relation: Σὺν τοῖς θεοῖς ἄρχεσθαι χρὴ παντὸς ἔργου (*to begin every work with the gods*); but ἄρχειν, ὑπάρχειν, κατάρχειν have a relation to others beside the subject, i. e. they signify not merely *to begin absolutely*, but *to begin before others, to do something first or before others, to begin first*, hence *to be the cause or author*: Τοὺς ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταπτομένους, ἢ ἐν τῇ ἡμετέρᾳ τάξει, ὁρᾶν (*it is better to see those disposed to begin the flight [set the example of flight] in the enemies' ranks than in ours*), X. An. 3. 2, 17. Ἡ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἄρξει (*will begin, be the cause of great calamities*), Th. 2, 12. Ὑπάρχειν ἀδικῶν ἔργων, εὐεργεσίας.

REM. 2. Ἀρχεσθαί ἀπὸ τινος (or ποθέν) means, *to proceed from a thing and to begin with it*, e. g. ἄρχεσθαι ἀπὸ τῶν στοιχείων, *to begin with the first principles*.

### § 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, an *outgoing*, but not, as in the local relation, a mere outward relation, but an *inward* and *active* one, since it expresses the object by whose inward power the action of the subject is *called forth* and *produced*.

### § 273. (a) The active Genitive, or the Genitive as the general expression of Cause.

1. The active Genitive stands in the first place, as the Gen. of origin or author, and is connected with verbs denoting *to originate from, spring from, produce from, be produced from*, e. g. γίγνεσθαι, φύειν, φῦναι, εἶναι. Genitive of origin or author.

Her. 3, 81. ἀρίστων ἀνδρῶν οἰκὸς ἀριστα βουλευόμενα γίγνεσθαι (*it is reasonable that the best designs should originate with, from the best men, the ἀνδρῶν*

being active in, ο: the cause of the result). X. Cy. 1. 2, 1. πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως (to be the son of Cambyses)· ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν (sprung from the race of Persidae)· μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι. Pl. Menex. 239, a. μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες. Attributive Gen.: 'Ο τοῦ βασιλέως υἱός, i. e. ὁ (ἐκ) τοῦ βασιλέως γεννηθεὶς υἱός. Τὰ τῶν ἀνθρώπων πράγματα.

REMARK 1. Commonly the preposition ἐκ, more seldom ἀπὸ, is connected with the genitive.

2. The active Genitive stands, in the second place, as that object which has gained another, made its own and possesses it; the Gen. therefore denotes the owner or possessor. This Gen. stands: (a) with the verbs εἶναι, γενέσθαι (to belong to), ποιεῖσθαι, to make one's own; (b) with the adjectives ἴδιος (also with Dat.), οἰκείος (with Dat., inclined), ἱερός, κύριος. Possessive Genitive.

Antiph. 5. 140, 92. τὸ μὲν ἀκούσιον ἀμάρτημα τῆς τύχης ἐστὶ, τὸ δὲ ἐκούσιον τῆς γνώμης (an involuntary fault belongs to fortune, a voluntary one to our own will). Lys. Agor. 135, 64. ἐγένετο ὁ Εὐμάρης οὗτος Νικοκλέους (belonged to Nicocles, was his slave). Th. 5, 5. ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον (belonged to the Locrians). Τῆς αὐτῆς γνώμης εἶναι (ejusdem sententiae esse). 'Εαυτοῦ εἶναι (to be one's own master). Dem. Phil. 142, 7. ἦν ὑμῶν αὐτῶν ἐδελήσθητε γενέσθαι (to be your own masters), non ex aliis pendere. Also εἶναι τινος, alicujus esse, alicui addictissimum esse, to belong to some one, to be earnestly devoted to something, c. g. εἶναι Φιλίππου; εἶναι τοῦ βελτίστου (studere rebus optimis). X. Ages. 1, 33. τὴν Ἀσίαν ἐαυτῶν ποιοῦνται (they bring A. under their power). Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιούτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις (having become the possessor of such advantages). X. An. 4. 5, 35. ἤκουσεν αὐτὸν (τὸν ἵππον) ἱερὸν εἶναι τοῦ Ἡλίου (sacred to the sun). 5. 3, 13. ὁ ἱερὸς χώρος τῆς Ἀρτεμίδος. Dem. Ol. 1. 26, 28. οἱ κίνδυνοι τῶν ἐφεστηκότων (ducum) ἴδιοι, μισθὸς δ' οὐκ ἔστιν. 2. 32, 16. ταύτης κύριος τῆς χώρας γενήσεται. In the attributive relation: 'Ο τοῦ βασιλέως κῆπος. Ἡ Σωκράτους ἀρετή. Πατὴρ Νεοπτολέμου.

REM. 2. The Gen. is connected with λέγειν, φάναι, νομίζειν, ἡγεῖσθαι, κρίνειν, ὑπολαμβάνειν, as it is with εἶναι. Dem. Ol. 2. 34, 21. δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι.

(c) Hence the Gen. with εἶναι denotes also: (α) the *characteristic, peculiarity, habit*, etc. of a person or thing, the characteristic, peculiarity, etc., being commonly expressed by an Inf.; (β) a *property or quality*, viz., price, measure, number, time, space etc., also what is requisite for a thing. Genitive of quality.

Ἄνδρός ἐστιν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους. In English this Gen. is translated in various ways, e. g. it is *the business, manner, custom, peculiarity, duty, mark of a brave man*; it becomes a brave man; it bespeaks a brave man; a brave man is wont, and the like. Dem. Phil. 1, 54. κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις (*it is the characteristic of a criminal to die being sentenced, but of a general to die fighting, etc.*). OL 1. 18, 2. ἔστι τῶν αἰσχροῶν (Neut.), μᾶλλον δὲ τῶν αἰσχίστων, πόλεων, ὧν ἡμεῖς ποτε κύριοι, φαίνεσθαι προϊεμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι (*this seems to be the mark of great expense, much labor*). Aphob. 1. 814, 4. ἐμὲ ἔπτ' ἐτῶν ὄντα (*of seven years, i. e. seven years old*). X. An. 7. 4, 16. Σιλανὸς Μακέστιος, ἐτῶν ὀκτώκαίδεκα ὢν, σημαίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων (*of four stadia in width = four stadia wide*). Attributive Gen.: δέκα μνῶν χωρίον, Isac. 2, 35 (*a place of [costing] ten minae*). The Gen. is but seldom used to denote other qualities, e. g. τῆς αὐτῆς γνώμης εἶναι, *eiusdem sententiae esse, to be of the same opinion*. (Αλκιβιάδης) ἄλλοτε ἄλλων ἐστὶ λόγων, Pl. Gorg. 482, a (*is of different words at different times, uses different words, etc.*).

REM. 3. Here belong also the expressions ἡγεῖσθαι, ποιεῖσθαι, δεῖναι πολλοῦ, πλείστου, ὀλίγου, ἐλαχίστου, etc. (*to consider of great importance, etc.*), the worth of a thing being considered as a property. Usually, however, the preposition περί is joined with the Gen.

3. The active Genitive stands, in the third place, as that object which embraces one or more other objects as parts belonging to it; the Gen. represents the whole in relation to its parts. Genitive of the whole, or the partitive Genitive. This Gen. stands:

(a) With the verbs, εἶναι and γίνεσθαι (*to belong to, to be of the number of, to be numbered among*); τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι (*to reckon or number among*), and with many others.

Th. , 65. καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, *to be one of those remaining*. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων (*was among those who carried on war around Miletus, στρατευομένων here denoting the whole, of which Socrates is a part*). Cy. 1. 2, 15. οἱ δὲ αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγέγονται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίγνονται (*are reckoned among the elders*). Dem. Phil. 3. 122, 43. ἡ Ζέλειά ἐστι τῆς Ἀσίας (*belongs to Asia, is a part of*). Plat. Phaed. 68, d. τὸν θάνατον ἡγοῦνται πάντες ἄλλοι τῶν μεγίστων κακῶν εἶναι (*among the greatest evils*). Pl. Rp. 376, e μουσικῆς δ', εἶπον, τίθης λόγους; *ad musicam refertur sermones?* Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ιδέας τίθεμαι (*I consider prudence and true glory as of the same nature, ad eandem ideam refero*). Rp. 8. 567, e. ποιεῖσθαι τὰ τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν (το

*citabat vaticiniorum sc. partem*). So *τέμνειν γῆς* (*devastare terrae, sc. partem*) *ἐπιβαίνειν τῆς γῆς*, *to set foot upon*.

REM. 4. With the partitive and attributive Gen., two cases are to be distinguished: the Gen. denotes the whole either as a *plurality* in relation to the individual parts, as *Πολλοὶ τῶν ἀνθρώπων*; or as a *unity* in relation to a certain quantity, e. g. *Πέντε τάλαντα ἀργυρίου*. This last partitive Gen. may be called the Gen. of quantity. Both these genitives occur very frequently:

(a) With substantives, e. g. *Σταγόνες ὕδατος* (*ὕδατος* expressing the whole, and *σταγόνες* the parts); *σώματος μέρος*; if with the name of a place, the country where it is situated is mentioned, the name of the country as denoting the whole, stands in the Gen., and usually before the name of the place denoting the part, e. g. *Ὁ στρατὸς ἀφίκετο τῆς Ἀττικῆς εἰς Οἰνόην* (*into Oenoe, a part or city of Attica*), Th. 2, 18 (never *εἰς τῆς Ἀττικῆς Οἰνόην*).

(b) With substantive adjectives, in the positive, comparative, and superlative, when it expresses the highest degree; with substantive pronouns and numerals: *οἱ χρηστοὶ τῶν ἀνθρώπων*, *οἱ εὖ φρονούντες τῶν ἀνθρώπων* (*the useful, well disposed part of men*); — *πολλοί, ὀλίγοι, τινές, πλείονες, πλείστοι τῶν ἀνθρώπων* (*many, few, some, etc. among or of men*). In addition comp. above, ‡ 264, Rem. 5. On the contrary, *οἱ θνητοὶ ἄνθρωποι*, since the property of mortality belongs to the race; *πολλοὶ* or *ὀλίγοι ἄνθρωποι* expresses a whole consisting of many or few (a great or small number of men); *πολλοὶ* or *ὀλίγοι ἀνθρώπων* denotes the many or few as a part of the whole; so *τρεῖς ἡμεῖς ἦμεν*, i. e. *we were three in all, there were three of us*; *τρεῖς ἡμῶν ἦσαν*, i. e. *there were three of us (three out of our whole number) there*;

(c) With adverbs: (α) of place, e. g. *πεῦ, πού, πῇ, πόθεν, οὐ, ἤ, οὐδαμοῦ, πανταχῇ, πόρρω*, and *πρόσω* (*further*), etc. Her. 2, 43. *οὐδαμῇ Αἰγύπτου* (*nowhere in Egypt*). Pl. Rp. 3. 403, c. *εἰδέναι, ὅπου γῆς ἐστὶ* (*where in the world*). *Ἐνταῦθα τῆς ἡλικίας* (*at this age*); *ἐνταῦθα τοῦ λόγου* (*to this point in the discourse or argument*). *Ὅρᾳτε, οἱ προελήλυθεν ἀσελγείας* (*what a degree of insolence he has reached, quo intemperantiae progressus sit*), Dem. *Πανταχοῦ τῆς γῆς*, *ubivis terrarum*. *Πόρρω σοφίας ἐλάνειν* or *ἤκειν* (*to advance further in wisdom*). — (β) of time, e. g. *ὅψε τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας* (*late in the day, late in life*). *Τρὶς τῆς ἡμέρας. Πολλάκις τῆς ἡμέρας*.

REM. 5. By means of an abbreviation of the expression (comp. ‡ 323, Rem. 5), the partitive Gen. stands also with a superlative which belongs to the predicate. Her. 7, 70. *οἱ ἐκ τῆς Λιβύης Αἰθίοπες οὐλότατον τριχῶμα ἔχουσι πάντων ἀνθρώπων* (properly instead of *οὐλότατον τῶν τριχωμάτων ἀ πάντες ἄνθρωποι ἔχουσιν*). X. Cy. 3. 1, 25. *πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχάς*.

(b) With words which signify: (α) *to take part in, participate in, share in*, e. g. *μετέχειν, μέτεστί μοι, δίδοναι, μεταδίδοναι, προσδίδοναι, διαδίδοναι, κοινωνεῖν, κοινούσθαι, ἐπαρκεῖν* (*to give a share of*), *σύνεργος, ἄμοιρος*, etc.; *κοινός* and *ἴσος*, which commonly, however, govern the Dat.; — (β) *to touch* (both physically and intellectually), *to lay hold of, to be in connection with, to border on* e. g. *διγγάνειν, ψαίειν, ἄπτεσθαι, δράττεσθαι; λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι; συναίρεσθαι; ἔχεσθαι* (*to ad-*

here to, be next to, to border on), ἀντ-, περιέχεται, γλίχεται, ἐπιχώριος, ἀδελφός (seldom with Dat.), διάδοχος (often also with Dat.), ἐξῆς, ἐφεξῆς (more rarely with Dat.), πρόσθεν, ἔμπροσθεν, ὀπίσθεν, μεταξύ, and many other adverbs; — (γ) to *acquire* and *attain*, c. g. τυγχάνειν (to acquire and hit), λαγχάνειν, ἐξ-, ἐφικνεῖσθαι, κληρονομεῖν (with Gen. of the thing, to inherit; with Gen. of the person, to be the heir of some one; with Acc. of the thing and Gen. of the person, to inherit something from one), προσήκει (μοί τινος, I have to do with something, have part in); — (δ) to *strive to acquire something*, c. g. ὀρέγεται, ἐφίεται, ἀντιποιεῖσθαι, ἐντρέπεται (to turn one's self to something, to give heed to, to respect); στοχάζεται (to aim at something). Most of the words included under this rule have a *partitive idea*. Besides the Gen. several of the above verbs take also a Dat.

Dem. 24, 49. τοῖς ἄκουσιν ἁμαρτάνουσι μέτεστι συγγνώμης (those who unwillingly obtain pardon). Pl. Pol. 322, a. ὁ ἄνθρωπος θείας μετέσχε μοίρας (participated in divine destiny). X. R. L. 1, 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται (who share in the same origin and power, but do not lay claim to their property). Cyr. 7. 5, 78 sq. θάλλουσι μὲν καὶ ψύχουσι καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον (to share heat, cold, etc.). C. 1. 2, 60. Σωκράτης πᾶσι ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ (shared his effects with). Cy. 1. 3, 7. τῶν κρεῶν διαδιδόναι τοῖς θεραφευταῖς (to distribute the flesh among the servants). Pl. Phaedr. 238, b. τὰ τούτων ἀδελφὰ (horum similia). Hcl. 4. 4, 6. (ἄξιόν ἐστι) τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὀρεγομένους ἀξιεπαινοτάτης τελευτῆς τυχεῖν (that they, desiring to obtain the most noble and valuable acquisition, should meet a most honorable death). 4. 8, 18. ἦν δ' ἑρσυνῆρος οὐ μόνον ἀλλητῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντεποιεῖτο (ad fortitudinem epitebatur). Th. 1, 8. ἐφιέμενοι τῶν κερδῶν οἱ ἥσσους ὑπέμενον τὴν τῶν κρείσσωνων δουλείαν (the inferiors desirous of gain, etc.). Cy. 1. 2, 3. πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 3, 10. ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι (σύμμαχοι) τοὺς ὁμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινοῦ ἀγαθοῦ (thinking that they are coadjutors in the common interest). Pl. Symp. 181, c. ὕβρεως ἕμοιρος (without sharing in insolence). Menex. 241, c. ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (common to the Laced., etc., like communis alicujus rei). Ἀπτομαι τῆς χειρός. Her. 1, 93. λίμνη ἔχεται τοῦ σήματος μεγάλη (borders on). 3, 72. ἔργου ἐχώμεθα (opus aggrediamur). Περιέχομαι τινος (cupide aliquid amplector). Th. 1, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι (I hold to the same opinion). 4, 10. ἄνδρες οἱ ξυναράμενοι νεῦδε τοῦ κινδύνου (who have taken part in this danger). Pl. Rp. 2, 362, a. ἀληθείας ἐχώμενον (cum veritate conjunctum). Dem. Ol. 1, § 20, ἕως ἐστὶ καὶ

ρός, ἀντιλάβεσθε τῶν πραγμάτων (*caressere*). Isocr. Nicocl. 22, b, c. ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν (*since you obtained a mortal body, but an immortal soul*). Τυχάνειν, λαγχάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, ὀνόματος, etc. X. C. 2. 1, 20. αἱ διὰ καρτερίας ἐπιμέλειαί (*studia assidua*) τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν (*make them attain noble and illustrious deeds*). Isocr. Paneg. 80, 187. οὐκ ἐφικνοῦμαι τοῦ μεγέθους τῶν πραγμάτων (*non assequor*). P. Crit. 52, c. οὐτ' ἐκείνους τοὺς λόγους αἰσχύνη, οὔτε ἡμῶν, τῶν νόμων, ἐντρέπη (*neither do you respect us, the laws*). X. C. 4. 5, 11. δοκεῖς μοι λέγειν, ὡς ἀνδρὶ ἦττονι τῶν διὰ τοῦ σώματος ἡδονῶν πάντων οὐδεμιᾶς ἀρετῆς προσήκει (*that no virtue belongs to a man who is a slave to bodily pleasures*). Dem. in Aristocr. 690, 14. οὗτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν. Pl. Georg. 465, a. τοῦ ἡδέος στοχάζεται ἀνευ τοῦ βελτίστου.

REM. 6. With verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. οἱ τύραννοι τῶν μεγίστων ἀγαθῶν πλεῖστα μετέχουσιν. An. 7. 8, 11. ἵνα μὴ μεταδοῖεν τὸ μέρος χρημάτων. According to the analogy of verbs of *touching*, verbs of *entreating* and *supplicating*, are connected with the Gen., which denotes the person or thing, by whom or by which one entreats or supplicates, e. g. λίσσεσθαι, ἱκετεύειν, ἱκνεῖσθαι, since the suppliant, touching the knee or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος (*I supplicate Zeus*). So λίσσεσθαι πατρὸς, τοκῆων. Comp. Il. κ, 454 sq. ὁ μὲν μιν ἔμελλε γενέλου χειρὶ παχείῃ ἀψάμενος λίσσεσθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b); so any verb may govern the Gen., when its action refers not to the whole of an object, but to a part only. Il. η, 56. μέσσου δουρὸς ἐλῶν (*having seized the middle of the spear*). Od. γ, 439. βούνδ' ἀγέτην κεράων (*took by the horns*). Il. α, 197. ξανθῆς δὲ κομῆς ἔλε Πηλεΐωνα. In phrases, like λαβεῖν γούνων, ἄπτεσθαί τινα γενέλου, etc., the knee and beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry:

- (a) Verbs denoting both physical and intellectual *tasting*, *grasping*, *reaching to*, and hence of *striving* after an object, e. g. ἐπιμαίεσθαι σκοπέλου, δῶρων, νόστου (*to seek the rock, gifts, a return*).
- (b) Several verbs, which properly express the idea of a hasty motion towards an object, and then metaphorically are used to express an intellectual effort, and longing, e. g. ἐπείγεσθαι, ὀρμᾶσθαι, ἐπιβάλλεσθαι, ἐπαίτσειν (*rushing upon something*, etc.). Il. τ, 142. ἐπειγόμενός περ Ἄρης (*hastening to, desiring the contest*). Il. ξ, 488. ὠρμήθη δ' Ἀκάμαντος (*he rushed upon Acamas*). Il. ζ, 68. μήτις νῦν ἐν ἄρων ἐπιβαλλόμενος μετόπισθεν μιμνέτω.
- (c) Verbs signifying *to take aim*, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, *to hit*, *to wound*, with the Acc.). Il. ρ, 304. Ἐκτωρ δ' αἶψ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ (*aimed at Ajax*). Il. ψ, 855. ἧς ἀρ' ἀνώγει τοξεύειν.

REM. 8. According to the analogy of the above-named verbs of aiming and striving, so we find κατὰ χθονὸς ὕμματα πῆξαι (*to fasten the eyes upon the ground*); πλεῖν ἐπὶ Σάμου, *to sail towards Samos*, as if setting out for it (on the contrary, ἐπὶ Σάμον, *to Samos*). — The Gen. of *aim* accrues in the attributive relation, e. g. with ὁρὸς, νόστος τόπου τινός (*way, return to a place*).

REM. 9. There also being here: (a) the adverbs εὐθύ (Ion. ἰθύ), *straight forward to something*, μέχρι, *to, up to*; — (b) verbs of *meeting and approaching*, which, however, in prose, are commonly connected with the Dat.; — (c) also adjectives and adverbs of *meeting, approaching, nearness*, e. g. ἀντίος, ἐναντίος (though in Attic, only with the meaning *contrarius, opposed to*), παραπλήσιος, which, however, are oftener joined with the Dat.; ἀντίον, ἐναντίον (*before, in the presence of*); ἐγγύς and πλησίον with the Gen. of local nearness, but in a metaphorical sense with the Dat. Her. 6, 95. ἔχον (*dirigebant*) τὰς νέας ἰθὺ τοῦ Ἑλλησπόντου καὶ τῆς Θρητῆκος (*directly to the Hellespont*). 2, 34. ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίας μάλιστα καὶ ἀντίῃ κέεται (*lies opposite to Cilicia*). Dem. Ph. 3. 117, 27. πλησίον Θηβῶν καὶ Ἀθηνῶν (*near Thebes*).

4. In the fourth place, the active Genitive denotes the place *where*, and the time *when*, an action happens. The action or event belongs, as it were, to the place and the time, proceeds in a measure from them, and is produced by them; hence the time and place are considered as causing or producing the action, or at least as the necessary condition of it.

(a) The Gen. of place is almost exclusively poetic.

Il. ρ, 372. νέφος δ' οὐ φαίνεται πάσης γαίης, οὐδ' ὀρέων (*not a cloud appeared on the plain, nor on the mountains*). Il. ι, 219. αὐτὸς δ' ἀντίον Ἰζεν Ὀδυσῆος Δείλιοι τοίχου τοῦ ἐτέρουιο (*by the other wall*). Hence, especially, in Epic poetry, with verbs of *going and motion*, the space or way upon which the going or the motion takes place, and to which, as it were, this action belongs, stands in the Gen., e. g. Il. β, 801. ἔρχονται πεδίοιο (*go through the plain*). χ, 23. Δείν πεδίοιο. ν, 64. πεδίοιο διώκειν ὕρνεον (*to pursue over the plain*). So the prose, ἵεναι τοῦ πρόσω (*to go over the forward way, to go forward*).

REM. 10. In this way are to be explained the adverbs of place, οὐ, ποῦ, ὅπου, αὐτοῦ, οὐδαμοῦ, ἀλλαχοῦ, etc.; and on the same principle also it is to be explained that adverbs of place with the suffix *θεν* stand apparently instead of adverbs of place with the suffix *δι*, e. g. ἔνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, e. g. Il. ρ, 582. Ἔκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων.

(b) The Gen. of time often occurs both in poetry and prose. Also the *space of time within which* something happens, as producing the action, or the condition of it, may be expressed by the Gen. The Gen. expresses time *indefinitely*, denoting merely the period *within which* or *in the course of which* the action takes place, while the Dat. expresses *definite* time, a *point* of time.

Ἄνθη θάλλει τοῦ ἔαρος, the spring is conceived as producing the flowers, and hence as the cause of them. Thus θέρος, *in the summer time*; χειμῶνος, *in the winter*; ἡμέρας, *in the daytime, in the course of the day, by day*; νυκτός, *by night*; δέλης, ὁπώρας; as Eng. *of a morning, he did it of a fine morning*; also μηνός, *per month, monthly*; ἐνιαυτοῦ, *yearly*, etc.; with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτεροῦ, ἐκάστου, *εἰς, the same, the former year*, etc.; τῆς αὐτῆς ἡμέρας, *on the same day*; τῆς ἐπιομένης νυκτός; τοῦ ἐπιγιγνομένου θέρους; αὐτῆς τῆς ἡμέρας, *in the course of this day*



(but Dat. ταύτῃ τῇ ἡμέρᾳ, *in that day*). Hence the adverbial expressions ἀρχῆς, *at the beginning*, and τοῦ λοιποῦ, *for the future*. Her. 4, 48. Ἰστρος ἴσος ἀεὶ αὐτὸς ἐωῦτ' ῥέει καὶ θέρους καὶ χειμῶνος (*always flows equal to itself in summer and winter*). 6, 12. τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ. Pl. Phaed. 59, d. ἐξήλθομεν τοῦ δεσμωτηρίου ἐσπέρας (*at evening*). Οὐ μακροῦ χρόνου, συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (*in, within a short, long time*); πολλῶν ἡμερῶν, ἐτῶν (*within many days, years*), etc. Her. 3, 134. ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα. X. An. 1. 7, 18. βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Pl. Symp. 172, c. πολλῶν ἐτῶν Ἀγάδων ἐνθάδε οὐκ ἐπιδεδήμηκεν.

REM. 11. By the Gen. of time, the Gen. absolute may be explained, e. g. τοῦ Κύρου βασιλεύοντος πολλά τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐπράχθη.

REM. 12. Prepositions are often used to define the relation of time more exactly, e. g. ἐκ πολλοῦ χρόνου, ἀφ' ἐσπέρας, ἐπὶ Κύρου, *Cyri aetate*, διὰ πολλοῦ χρόνου, ἐντός or ἔσω πολλοῦ χρόνου. Comp. the remarks on the prepositions.

REM. 13. The Gen. as well as the Acc. denotes *continued* or *protracted* time, but with this difference, that the Gen. denotes the time *within any part of which* the action may take place; whereas the Acc. of time implies that the action is in progress during the whole of the time mentioned, e. g. ταύτην τὴν ἡμέραν αὐτοῦ ἠύλιζετο, *he encamped there during the whole of that day*; but with the Gen. the meaning would be, that, in the course of that day, sometime in that day, he encamped there. Comp. § 279, 6, in regard to the difference between the Gen. and Acc. of time and place.

5. The active Genitive, finally, denotes the material of which anything is made, formed, and, as it were, produced, or the source from which something is drawn; the material being viewed to some extent as the cause of the result. This Gen stands:

(a) With verbs of *making, forming*, and the like.

Her. 5, 82. χαλκοῦ ποιεῖονται τὰ ἀγάλματα (*are made of bronze*). 2, 138. ἐστρωμένη ἐστὶ ὁδὸς λίθου (*is paved with stone*). Th. 4, 31. ἔρυμα αὐτόθι ἦν λίθων λογάδην πεποιημένον. In the attributive relation: ἔκπωμα ξύλου (*a drinking cup [made] of wood*); τράπεζα ἀργυρίου, στέφανος ὑακίνθων.

REM. 14. This relation is very often expressed by the Dat. also, and more definitely by the prepositions ἐξ and ἀπό, also διὰ with the Gen.

(b) With words of *fulness* and *want*, e. g. πλήθειν, πληροῦν, πμπλάναι, γέμειν, βρίθειν; νάσσειν, σάττειν, εὐπορεῖν, etc.; ἀπορεῖν, πένεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χρή, etc.; πλέος, πλήρης, μεστός, πλούσιος, δασύς, etc.; πένης, ἐνδεής; ἄλις (*satis*).

X. Symp. 4, 64. σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι (*shall be satisfied with riches*). Pl. Apol. 26, d. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων (*are full of these sayings*). Εὐπορεῖν, ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων (*to abound in, to be destitute of means*). X. Cy. 3. 1, 3. διαδεόντων καὶ ἐλευθόντων τὸ πεδίον μεστὸν (*full of persons running about*). An. 2. 4,



14. δασὺς δένδρων (*thickly set with trees*) An. 1. 2, 7. παράδεισος μέγας, ἀγρίων θηρίων πλήρης (*full of wild animals*). 1. 4, 19. ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. In the attributive relation, e. g. δέπας οἴνου (*a goblet of [filled with] wine*).

(c) With verbs signifying *to eat, to drink, to taste, to cause to taste, to enjoy, to satisfy one's self*, and in the figurative sense *to have the enjoyment, use, and advantage* of something; ἐσθίειν, φαγεῖν, εὐωχεῖσθαι, πίνειν, γεύειν, γεύεσθαι, κορέσασθαι; ἀπολαύειν; ἐστιᾶν (*to entertain*), etc.

Ἐσθίειν κρεῶν (*to eat of flesh*); κορέσασθαι φορβῆς (*to satisfy one's self with food*), πίνειν οἴνου (*to drink of wine*). X. Cy. 1. 3, 4. ἀνάγκη σοι ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων (*to taste the various kinds of food*). 1. 3, 10. καὶ τί δὴ, ὦ Κῦρε, τᾶλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπεβρόφησας τοῦ οἴνου; (*why did you not gulp down the wine?*). C. 4. 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν (*to enjoy all good things*); but ἀπολαύειν τινός τι, e. g. ἀγαθὰ or κακὰ, *to receive good or evil from some one*. X. C. 4, 3, 10. Τί ἄλλο ζῶν αἰγῶν τε καὶ δῖων καὶ τῶν ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄνθρωποι; (*what other animal receives so many advantages from goats, etc., as man?*). Γεύεσθαι τιμῆς (*to taste, enjoy honor*); γεύειν τινὰ τιμῆς (*to cause one to taste or enjoy honor*).

REM. 15. The Acc. stands with verbs of eating and drinking: (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. i, 347. Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα (*drink wine, since you eat human flesh*). X. Cy. 1. 3, 9. οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. 1. 3, 6. κρέα γε εὐωχοῦ (*enjoy your meat*). 6. 2, 28. ὕδατι μεμιγμένην αἰ τὴν μάζαν ἐσθίει (*always eats maize*). Ibid. μετὰ δὲ τὸν σίτον ἐὰν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπαύσεται (*spoken of a habit*). So ἐσθίειν κρέα and κρεῶν, πίνειν οἶνον and οἴνου. Hence πίνειν οἶνον is said of those whose usual drink is wine, but πίνειν οἴνου, is *to take a drink of wine, to drink some of the wine*. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. Pl. Symp. 176, c. πολὺν πίνειν οἶνον.

(d) With verbs signifying *to smell, emit an odor of something*, etc.; πνεῖν, ὀζειν, προσβάλλειν.

Ὄζειν ἴων (*to smell violets*); μύρου πνεῖν (*to emit the smell of myrrh*); προσβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομύων. Ar. Ran. 341. ὥς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν (*so sweet was the smell of swine's flesh to me*).

REM. 16. In poetry many other verbs are constructed with the Gen. of the material, e. g. ἀποστίλβειν ἀλείφατος, (νεκύας) πυρὸς μειλισσέμεν, λούεσθαι ἐὺβρῆϊος ποταμοῖο. See Larger Grammar, II. § 527, Rem.

(e) With expressions of *remembering and forgetting*: μμνήσκομαι, *to remember*, μμνήσκω (τινά τινος), *to remind one of some*

*thing*, μνήμων, ἀμνήμων, ἐπιλανθάνομαι, *to forget*; hence also with ἰάθρα, λαθρίως, and κρύφα; also with expressions of *being acquainted* and *unacquainted with*, of *experience* and *inexperience*, of *ability*, *dexterity* or *skill* in anything, e. g. ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, τρίβων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης; ἀπείρως, ξένως ἔχω; with adjectives in -ικός (derived from transitive verbs) which denote *skill*, *aptness*, etc.; also with πειρῶμαι, *to make trial of something*.

X. C. 2. 1, 33. Οἱ γεραίτεροι ἡδέως τῶν παλαιῶν πράξεων μέμνηνται (*remember the past achievements*). Antiph. II. a, 7. Ἡ ἐπιθυμία τῆς τιμωρίας ἀμνήμονα τῶν κινδύνων καθίστη αὐτόν (*rendered him forgetful of dangers*). X. O. 16, 8. Πόθεν οὖν βούλει ἄρξωμαι σε τῆς γεωργίας ὑπομιμνήσκειν (*to remind you of husbandry*). Cy. 8. 3, 3. Τοῦ φθόγου ἐπελέληστο (*had forgotten envy*). Attributive: μνήμη, λήθη τῶν κακῶν. (Μέμνημαί τι, *to keep something in mind*.) Ἐμπειρος οὐ ἐπιστήμων εἰμὶ τῆς τέχνης (*I am acquainted with the art*). Ἀπαίδευτος ἀρετῆς, μουσικῆς (*ignorant of virtue, music*). Her. 2, 49. τῆς θυσίας ταύτης οὐκ ἀδαής, ἀλλ' ἔμπειρος (*not ignorant of that sacrifice, but acquainted with it*). X. Cy. 6. 1, 37. συγγνώμων τῶν ἀνθρωπίνων πραγμάτων (*pardoning, not knowing, human errors*). — Ἀπείρως ἔχειν ταύτης τῆς τέχνης (*to be unacquainted with this art*). Ἀποπειρῶμαι γνώμης (*I make trial of an opinion*). With the poets this use of the Gen. is still more extensive. Il. O. 411. τέκτονος, ὃς ῥά τε πάσης εἰδῇ σοφίης (*who is well acquainted with all skill*). X. 3. 1, 6. παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις (*skilful in preparing what is necessary for war, and capable of providing provisions*). Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς αὐτοῦ σοφίας (*able to teach his own learning*). Pl. L. 643, a. τέλειος τῆς τοῦ πράγματος ἀρετῆς (*as it were, showing one's self perfect in a thing*). Attributive: ἐμπειρία τῆς γεωμετρίας, etc.

(f) With the words of sensation and perception: ἀκούειν, ἀκροῦσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι.

Ἀκούω τῶν λόγων, θορύβου (*I hear the words, the tumult*). X. H. 4. 4, 4. τῆς κραυγῆς ᾗσθοντο (*they perceived the cry*). An. 1. 1, 8. βασιλεὺς τῆς πρὸς αὐτὸν ἐπιβουλῆς οὐκ ᾗσθάνετο (*did not perceive the plot*). C. 2. 1, 24. τίνων ὀσφρινόμενος ᾗσθεις; (*what things would you desire to smell?*). Ἀκούειν δίκης (*to hear a case at law*); αἰσθάνεσθαι ἡδονῶν, ὀσμῆς, θορύβου, βοηθείας.

REM. 17. The attributive Gen. has a much wider signification, e. g. ἀγγελία τῆς Χίου, *de Chio* (tidings of or concerning Chios); ἐρώτησις τινος (*a question about something*), like the Latin *quaestio alicujus rei* instead of *de aliqua re*.

REM. 18. Ἀκούειν, ὑπακούειν, κατακούειν often take the Gen. also in the sense of *to obey*, and according to this analogy πείθεσθαι (seldom in Attic) and ἀπειθεῖν; so also κατήκοος, ὑπήκοος, take the Gen., more

seldom the Dat. Her. 3, 62. προαγορεύει ἡμῖν Σμέρτιος βασιλῆος ἀκούειν (*commands us to obey king Smerdis*). 101. Δαρείου βασιλῆος οὐδαμὰ ὑπήκουσαν (*they obeyed king Darius nowhere*). 1. 126. νῦν δὲ ἐμέο πειθόμενοι γίεσθε ἐλεύθεροι (*now therefore obeying me, be free*). So Th. 7, 73.

REM. 19. The above verbs have the following constructions: (a) *Gen. of the thing*, as in the examples given. The *Gen.* denotes the material as a whole, of which one perceives, as it were, single parts, or the sense, the purport of which one perceives mentally. Αἰσθάνομαι κραυγῆς (*I perceive, as it were, the single tones of the cry*); X. H. 4. 8, 19. αἰσθέσθαι τῆς βοηθείας (*I observe something of the help*); — (b) *Acc. of the thing*; then it is denoted that one perceives the whole thing with his senses, or the thing in its totality. Th. 2, 94. ὡς ᾗσαντο τὴν βοήθειαν (*when they observed the help approaching = saw with their eyes = ἑώραν*). The *Acc. of the person* seldom stands with αἰσθάνεσθαι; when it does, the verb has the sense of εἰδέναι (*to know*). X. Symp. 4, 36. Αἰσθάνομαι τυράννους τινάς, οἳ οὕτω πεινῶσι χρημάτων (*I know some kings*). — (c) *Gen. of the person*, which represents the person, as it were, as the source, from which the perception is derived. Ἀκούω Σωκράτους (*I hear Socrates, i. e. the words of Socrates*). X. Cy. 1. 3, 10. Οὐκ ἀκροώμενοι τοῦ ᾄδοντος ὤντετε ᾄδειν ἄριστα (*not hearing the voice of the singer*). Her. 1, 80. ὡς ὅσφραντο τέχιστα τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτὰς ὀπίσω ἀνέστρεφον (*as soon as the horses got scent of the camels*). So συνίημι (*to understand*), with the *Gen. of a person*, e. g. Her. 1, 47. καὶ κωφοῦ συνίημι καὶ οὐ φωνεῦντος ἀκούω (*I understand a mute*); but with the *Acc. of the thing*, e. g. X. Cy. 1. 6, 2. δι' ἐρμηνέω τὰς τῶν θεῶν συμβουλίας συνίημι (*I understand the counsels of the gods*). The verb αἰσθάνεσθαι is not constructed with the simple *Gen. of the person*. — (d) *Gen. of the person and Acc. of the thing*: Ἦκουσα Σωκράτους τοῦτον τὸν λόγον (*audivi e Socrate hunc sermonem, I heard this conversation from Socrates*). So also τί χαλεπὸν ᾔσθησαι τοῦμοῦ βίου; (*what have you perceived disagreeable in my manner of life?*) X. C. 1. 6, 4. Συνίημί σου τὸν λόγον. — (e) *Gen. of the person with a participle in the Gen.*, or with a subordinate clause which takes the place of the *Acc. of the thing*. Ἀκούω Σωκράτους διαλεγομένου (*I hear Socrates reasoning, nearly the same as ἀκούω Σωκράτους διὰλογον*). X. H. 4. 2, 19. Λακεδαιμόνιοι οὐκ ᾗσανοντο προσιόντων τῶν πολεμίων (*did not perceive the enemy approaching, nearly the same as ᾗσανοντο τῶν πολεμίων τὴν πρόσδοον*). The person is sometimes also contained in the participle, e. g. Th. 5, 73. ᾗσαντο τειχιζόντων (*they perceived them building the wall, instead of ᾗσαντο αὐτῶν τειχιζόντων or ὅτι τειχίζοιεν*). X. An. 1. 10, 4. βασιλεὺς ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶεν (*heard from Tissaphernes that the Greeks were conquering, like ἤκουσε Τισσαφέρνους τὴν τῶν Ἑλλήνων νίκην*). C. 4. 4, 13. οὐκ αἰσθάνομαί σου, ὅποιον νόμιμον ἢ ποῖον δίκαιον λέγεις (*I do not comprehend you, what you call according to law or according to justice*).

REM. 20. Likewise the *Gen. of the person and Acc. of the thing*, or the *Gen. of the person with a participle in the Gen.* or with a subordinate clause standing in the place of the *Acc.* [Comp. (d) and (e) Rem. 19], is used with verbs of seeing, hearing, experiencing, learning, considering, knowing; of judging, examining, and saying; of admiring, praising, blaming: ὁρᾶν, θεᾶσθαι, σκοπεῖν, ὑπονοεῖν, ἐνοεῖν, γιγνώσκειν, ἐπίστασθαι, εἰδέναι, ἐνδυμεῖσθαι, etc.; πυρρᾶναι, μανθάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, etc.; ἀποδέχεσθαι (*to receive the opinion of one, to agree in opinion with one*); ἔγασθαι, θαυμάζειν, ἐπαινεῖν, μέμφεσθαι, ψέγειν. The *Gen.* denotes the object (commonly a person) in respect to which one perceives, sees, observes, knows, judges something, some action, external indication, or some single cir-

cumstance, etc.; or of whom one learns, hears, affirms something; or in whom one admires, praises, or censures something.

X. C. 1. 1, 12. Πρῶτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνδρώπινα εἶδέναι ἔρχονται ἐπὶ τὸ περὶ τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνδρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἢ γοῦνται τὰ προσήκοντα πράττειν (*he first considered in respect to them whether, etc.*). An. 3. 1, 19. διαθεώμενος αὐτῶν, ὅσῃν χώραν καὶ οἶαν ἔχοιεν (*attentively considering with respect to them, what a country they had*). Cy. 7. 2, 18. ἔγνων καὶ μάλα ἄτοπα ἐμοῦ ποιοῦντος (*he perceived in respect to me, that I was doing an absurd thing, or ἔγνων ἐμοῦ, ὅτι ἄτοπα ποιοίην*). Pl. Gorg. 463, d. ἀρ' οὖν ἂν μάθοις ἀποκρίναμένον; (*instead of ἀρ' οὖν ἂν μοῦ μάθοις, ἂ ἀποκρίνομαι, will you then understand my answer, i. e. learn from me what I answer?*). 465, e. λέγοντός μου βραχέα οὐκ ἐμάνθανες (*you did not understand me when I spoke briefly*). The Gen. of the person alone. Ph. Phil. 51, c. εἴ μου μανθάνεις *instead of εἴ μου μανθάνεις, ἂ λέγω (if you comprehend me, understand what I say)*. Th. 4. 6. ἐπύθοντο τῆς Πύλου κατειλημμένης, *instead of ἐπύθ. τῆς Πύλου, ὅτι κατειλημμένη ἦν (when they learned that Pylos was captured)*. 5, 83. ἤσθοντο τειχιζόντων, *instead of ἤσθ. αὐτῶν, ὅτι τειχίζοιεν (learned respecting them that they were building the walls, i. e. learned that they were building, etc.)*. X. C. 3. 6, 16. ἐνδυμοῦ τῶν ἄλλων, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν (*observe respecting the others, whether*). (Ἐνδυμεῖσθαι with the Gen. of the thing, for example τῆς ὥρας, X. Ven. 8, 6., τῶν τόπων, ib. 9, 4, signifies *to have a regard for something*, and belongs to § 174, 1 (b); ἐνδυμεῖσθαι with the Acc. of the thing signifies *to reflect upon, consider something, aliquid secum reputare*.) Pl. Protag. 324, c. ἀποδέχονται οἱ σοὶ πολῖται καὶ χαλκίως καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικά (*receive the opinion of the brazer and shoemaker*). Her. 6, 76. ἄγασθαι τοῦ Ἑρασίνου οὐ προδιδόντος τοὺς πολῖτας (*to admire Erasinus because he did not betray the citizens*). Th. 1, 84. τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε (*for which they chiefly complain of us*). X. Cy. 3. 1, 15. εἰ ἔγασαι τοῦ πατρός, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάνυ σοι συμβουλεύω τοῦτον μμεῖσθαι (*if you admire my father either for the measures he has devised, etc.*). Ages. 2, 7. τὰδ' αὐτοῦ ἔγαμαι, ὅτι παρεσκευάσατο (*I admire this in him*). 8. 4. ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλησιν ὑπεριδεῖν τὴν βασιλέως ξενίαν (*I praise Agesilaus for this also*). Pl. Men. 95, c. Γοργίου μάλιστα ταῦτα ἔγαμαι (*I particularly admire this in Gorgias, or Gorgias for this*). Theaet. 161, b. ὃ δαυμάζω τοῦ ἐταίρου, τόδε ἐστίν (*what I admire in a companion is this*). Criton 43, b. σοῦ πάλαι δαυμάζω, αἰσθανόμενος, ὥς ἡδέως καθεύδεις. Rp. 383, a. πόλλα Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα (*though we praise many other things in Homer*).

REM. 21. In themselves, the above verbs take the Acc, e. g. ὀρῶ τινα or τι, σκοπῶ τινα or τι, ἐπαινῶ, ψέγω, μέμφομαι, ἔγαμαι τινα or τι.

### ‡ 274. (b) Causal Genitive.

The second division of the causal genitive includes the genitive, which expresses the *cause* or *occasion*, i. e. the object, which calls forth or occasions the action of the subject. This genitive stands:

1. With many verbs which denote a *state* or *affection of the mind* (*verba affectuum*), viz.:

(a) *Desire and longing for*: ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν οἱ διακεῖσθαι; διψῆν, πεινῆν;

(b) *Care for, concern for, and the contrary*: ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν (*to despise*), προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι, ἐνθυμεῖσθαι (*to have a regard for*, § 273, Rem. 20);

(c) *Pain, grief, pity*: ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἐλεῶν and οἰκτεῖρειν (with the Acc. of the person and Gen. of the thing);

(d) *Anger and indignation*: ὀργίζεσθαι (with the Dat. of the person and the Gen. of the thing), χαλεπῶς φέρειν;

(e) *Envy*: φθονεῖν (with the Dat. of the person and the Gen. of the thing), ἐπιφθόνως διακεῖσθαι;

(f) *Admiration, praise, blame*; θαυμάζειν and ἄγασθαι (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which is governed by that thing, see Rem. 2) ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with the Acc. of the person and the Gen. of the thing).

Pl. Rp. 403, a. ὁ ὀρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν (*to love what is well ordered and beautiful*). 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν (*no one desires drink, but wholesome drink, etc.*). Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν (*love their bodies more than their souls*). 186, h. τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ (*desires and loves what is unlike*). 216, d. Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν (*is very fond of the beautiful*). X. Cy. 3. 3, 12. (Κῦρος) κάκείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι (*made them desirous of doing something*). X. O. 13, 9 πεινῶσι τοῦ ἐπαινοῦ οὐχ ἥττον ἔναι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν (*thirst for praise not less than others for food and drink*). Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς (*amor, cupiditas virtutis, love, desire for virtue*). Th. 6. 14. κήδεσθαι τῆς πόλεως (*to be anxious about the city*). Her. 3, 151. ἐπολιόρκεε (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης (*having no concern about the siege*). 3, 159. τοῦ σίτου πρόορᾶν (*to have a care for, to provide food*). X. Symp. 8, 33. οἱ ψόγου ἀφροντιστεῖν ἐθιζόμενοι οὐκ αἰσχύνονται αἰσχρόν τι ποιεῖν (*those accustomed to be indifferent to censure*). X. Cy. 1. 2, 2. Περσῶν νόμοι (ἔρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι (*having a regard for the public good*). Μέλει μοί τινος (*I have a care for something, some one*). Pl. Crito, 44, c. τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει, (*why do we care for the opinion of the multitude?*). 5. 1, 21

Γωβρύα πειράσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ δδοῦ (*that Gobryas shall not repent of his journey to me*). Id. C. 1. 2, 9. ὑπερορᾶν ἐποίησεν ὧν καθ'εστῶτων νόμων τοὺς συνόντας (*made his associates despise the existing laws*). Th. 4, 124. Βρασίδης τῆς Μένδης περιωρώμενος (*solicitous about Mende*). X. H. 5. 4, 1. θεοὶ οὔτε τῶν ἀσεβούντων, οὔτε τῶν ἀνόσια ποιοούντων ἀμελοῦσι (*are regardless neither of the wicked nor the profane*). Cy. 8. 7, 15. ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ (*he who takes thought for a brother is anxious for himself*). X. Ag. 7, 1. Ἀγησίλαος, οὗ ᾧ τὴν πατρίδα τι ὠφελήσκειν, οὐ χρημάτων ἐφείδετο (*did not spare his wealth*). Attributive, e. g. φροντὶς τῶν παίδων (*cura liberorum, care for children*). So ἐπιμελής τινος (*caring for something*). X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ᾧ κτεῖρεν αὐτόν (*pitied him on account of his suffering*). 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων Ἰδὲ εἶπεν (*grieving for her dead brother*). Symp. 4, 37. τούτους οἰκτεῖρω τῆς ἄγαν χαλεπῆς νόσου (*I pity them on account of the disease*). Attributive, e. g. ἄλγος ἐταίρων (*de amicis, for, on account of friends*); moreover with adjectives also (though only in poetry), and especially with exclamations with or without interjections. Eur. Or. 413. οἷμοι διωγμῶν, οἷς ἐλαύνομαι τέλας! (*alas the vexations!*). X. Cy. 3, 1, 39. φεῦ τοῦ ἀνδρός (*Oh what a man!*). Pl. Rp. 509, c. Ἀπολλόν, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (*O ill fortune, that I am called hither at this time!*). Lys. c. Philon. 187, 11. καδέστηκε τι ἔδος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεσθαι τοῖς μάλιστα δυναμένοις, μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄκοντας αὐτοὺς ἁμαρτάνειν (*to be angry on account of the same wrongs*). (In poetry, the Gen. is much more frequent with verbs expressing anger. e. g. Il. ξ, 266. Ἡρακλῆος περιχώσατο, παῖδός ἐοῖο (*was angry on account of Hercules, his son*). Od. α, 69. (Ποσειδάων) Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν (*is angry on account of the Cyclops*). S. Antig. 1177. πατρὶ μηνίσας φόνου (*having been angry with the father on account of the murder*). Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος). Attributive, e. g. χόλος τινός (*ira alicujus instead of de aliquo, anger on account of some person or thing*). Φθονεῖν τινι τῆς σοφίας (*to envy one on account of his wisdom*). Th. 1, 75. ἄξιοί ἐσμεν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ σθῆναι ἄγαν ἐπιφθόνως διακεῖσθαι (*it is not just that we should be so much envied by the Greeks on account of our sovereignty*). So also in poetry, μεγαίρω, e. g. Aesch. Prom. 627. οὐ μεγαίρω τοῦδέ σοι δωρήματος (*I do not envy you because of this gift*). Attributive, e. g. φθόνος τινός (*envy on account of something*). X. Cy. 2. 3, 21. τοῦτον οὖν ὁ Κῦρος ἀγασθεὶς τῆς τε πραότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξιδάρχῳ (*having admired him on account of his gentleness, education, etc.*). Symp. 4, 45. ζηλῶ σε τοῦ πλούτου (*I envy you on account of your wealth*). Pl. Symp. 194, c. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἴτιος (*to consider men happy on account of the good things, which, etc.*). Ion. 530, b. πολλάκις γε ἐζήλωσα ὑμᾶς τοῖς βαψφοῦς τῆς τέχνης. Dem. Cor. 296, 204. οἷς οὐκ ἂν ἀγάσαιο τῶν ἀνδρῶν ἐκείνους

τῆς ἀρετῆς (*who would not admire the valor of those men?*). Lys. Simon. 100, 44. θαυμάζω μάλιστα τούτου τῆς διανοίας (*I admire his purpose*). Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῖς ῥόπου καὶ τῶν λόγων, ὥς ἀδεῶς καὶ γενναίως ἐγχεύετο (*the man seemed to be happy on account of his habits and remarks*).

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially περί, e. g. ἐπιμελεῖσθαι, φροντίζειν περί τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen.; thus ποθεῖν (*to long for, to feel the want of*), always governs the Acc., and ἀφιλεῖν, ἀγαπᾶν, στέργειν (*to love*); the last two also in the sense of *to be contented with*, take the Dat. (= Lat. Abl.). Several of the above verbs have also different constructions; then they commonly express different ideas, e. g. φροντίζειν τινός or περί τινος, X. C. 1. 1, 11. 4. 7, 6. *to be anxious for something*, but φροντίζειν τι, scrutari, investigare; — προνοεῖν, προσρᾶν τι (*to perceive beforehand, to consider beforehand*); ὑπερρᾶν τι and τινος, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally: Μελήσουσιν ὁ ἔμοι ἱπποί, 11. κ, 481. Ταῦτα μὲν οὖν θεῶ μελήσει, Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and θασθαι have the following constructions: (a) *the Acc. of the person or the Acc. of the thing alone*, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν (*I admire the general*); θαυμάζω τὴν σοφίαν (*I admire the wisdom*); — (b) *the Gen. of the person and the Acc. of the thing*, when one admires something in a person (Rem. 20), e. g. θαυμάζω Σωκράτους τὴν σοφίαν (*I admire the wisdom in Socrates, or the wisdom of Socrates*); — (c) *the Acc. of the person and the Gen. of the thing*, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας (*I admire Socrates on account of his wisdom*), see 1, (f); — (d) *seldom Gen. of the thing and the Gen. of the person depending upon it*, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας (*I admire the wisdom of Socrates*), see 1, (f); — (e) *the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat.*, e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ (*I admire Socrates for, on account of his wisdom*).

2. With verbs signifying *to requite, to revenge, to accuse and condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc. Thus with τιμωρεῖσθαι (*with the Acc. of the person and the Gen. of the thing*), also with judicial verbs of accusing and condemning, e. g. αἰτιᾶσθαι, ἐπαιτιᾶσθαι, δῶκειν, εἰσάγειν, ὑπάγειν, γράφειν, προσκαλεῖσθαι (*all with the Acc. of the person and the Gen. of the thing*), ἐπεξίεναι, ἐγκαλεῖν, ἐπισκίπτειν (*all three with the Dat. of the person and the Gen. of the thing*); φεύγειν (*to be accused*); δικάζειν, κρίνειν, αἰρεῖν, *to convict* (*all three with the Acc. of the person and the Gen. of the thing*), and ἀλῶναι, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος (*will punish the allies on account of the invasion of this land*). (Seldom τιμωρεῖν τιν



τινος, as X. Cy. 4. 6, 8. τιμωρήσειν σοι τοῦ παιδὸς ὑπισχνούμαι, *I avenge you for [the murder of] your son.*) Ἐπαιτῖσθαι τινα φόνου (to accuse one of murder). Her. 6, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ (prosecuted Miltiades for tyranny). Ἐπεξιέναι τινὶ φόνου (to prosecute one for murder). Γράφεσθαι τινα παρανόμων (to indict one for illegal measures). Φεύγειν κλοπῆς, φόνου, ἀσεβείας (to be accused of theft, etc.). Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσιν καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσιν μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἡκιστα, ἀχαιοστίας (condemn as a crime, ingratitude). C. 1. 2, 49. κατὰ νόμον (ἔξεστι) παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι (it is lawful for one convicting his father of madness). Dem. Aphob. 846. ἐπισκῆπτεσθαι τινὶ τῶν ψευδομαρτυριῶν (to prosecute one for false witness). 861, 58. φεύγειν ψευδομαρτυριῶν ὑπὸ τινος. Ἀλῶναι κλοπῆς (to be convicted of theft).

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price (§ 275, 3), e. g. θανάτου κρίνειν, κρίνεσθαι, διώκειν (to sentence, be sentenced to death). Sometimes the prepositions περί and ἕνεκα are joined with the verb, e. g. διώκειν τινὰ περί φόνου; and ἀντί with τιμωρεῖσθαι. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one; — (b) the Dat. of person followed by a clause with ὅτι or by the Inf.; — (c) the Dat. of person alone, to accuse (§ 284, 3. (6)); — (d) the Acc. of thing alone, to bring as a charge. Κατηγορεῖν, to accuse, is construed: (a) with Gen. of person, sometimes with κατὰ and Gen.; — (b) with Gen. of person, and Acc. of thing, to lay something to one's charge; — (c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing; — (d) with Acc. of thing alone.

3. Finally the Gen. of cause is also used in the following instances:

(a) With τοῦ μή and the infinitive. See § 308, 2, (b).

(b) With the adverbs εὖ, καλῶς, μετρίως, and the like, also with ὥς, πῶς, ὅπως, ἥ, ὅπη, οὕτως, ὥδε, ὡσαύτως, connected with the verbs ἔχειν and ἡκεῖν, sometimes also with εἶναι and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. Καλῶς ἔχω ποδῶν (I am well in respect to my feet). Her. 6, 116. Ἀθηναῖοι, ὡς ποδῶν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ (as they were able with respect to their feet, i. e. as quickly as their feet would carry them). 5, 62. χρημάτων εὖ ἦκοντες (well off for, to have a plenty of, means). So εὖ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους, δυνάμεως (to be well off as to the means of living). Οἱ Ἕλληνες οὕτως εἶχον δμονοίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόποι ἔχεις (you are thus in respect to circumstances, you are in such circumstances). H. 4. 5, 15. ὡς τάχους ἕκαστος εἶχεν (as each was able in respect to swiftness, as quickly as each was able).



§ 275 (c) *Genitive denoting certain Mutual Relations.*

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, an inferior, a superior, etc., the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used:

1. With verbs of *ruling, superiority, excelling, surpassing, subjection, inferiority*: ἄρχειν, κρατεῖν, δεσπύζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεῖειν, ἡγεῖσθαι, etc.; with the adjectives ἐγκρατής, ἀκρατής; — also with προέχειν, ἀνέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.; — ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι, etc.

Hec. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἷδε (*these had the command of the naval forces*). 3, 15. ἐπιτροπεύειν Αἰγύπτου (*to be the governor of Egypt*). Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει (*the report exceeded the thing itself*). X. Cy. 1. 1, 2. ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοιντο (*all those called herdsmen might properly be considered the commanders of those animals of which they have the rule*). 1. 2, 8. (οἱ Πέρσαι τοὺς παῖδας) διδάσκουσιν ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ (*teach them to be masters of their belly, etc., temperate in eating and drinking*). 4. 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολὺ μάλιστα συμφέρειν ἐγκρατῇ εἶναι (*to be master of, able to control the greatest pleasure*). 5. 1, 14. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστι (*depraved men are subject to, not able to control all their passions*). Hec. 6, 61. καλλιστεύσει τὸ παιδίον πασέων τῶν ἐν Σπάρτῃ γυναικῶν (*will surpass all the Spartan women in beauty*). Th. 1, 81. τοῖς δπλοῖς αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν (*are superior to them in arms, etc.*). X. Ag. 5, 2. Ἀγησίλαος ἡγεῖτο ἔρχοντι προσήκειν οὐ μαλακίᾳ, ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι (*that the commander ought to excel the privates, etc.*). X. Cy. 3. 1, 19. τάχει περὶ ἐγένου αὐτοῦ (*you excelled him in despatch*). Pl. Gorg. 475, b. σκεψώμεθα, ἴρα λυπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικούμενοι (the Acc. is more usual with ὑπερβάλλειν). L. 752. c. πρεσβεύειν τῶν πολλῶν πόλεων (*to take the preceance of many cities*). So also ἀνέχεσθαι τινος usually with a participle, *to endure, permit, properly to hold one's self up over one*). Pl. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων (*to permit domestic affairs to be neglected*). L. 541. a

οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Ἡττᾶσθαι τῶν ἐπιθυμιῶν (to be subject to one's desires). Dem. Cor. 308, 244. οὐδαμοῦ ἡττηθεὶς ἀπὸ πολλῶν παρὰ Φιλίππου πρέσβεων (being overcome by or yielding to the envoys). X. C 1. 3, 3. Σωκράτης δυσίας θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων (did not think that he was inferior to those making many great sacrifices, etc.). Hier. 4, 1. μεγάλου ἀγαθοῦ μειονεκτεῖ (comes short of a great good). Ὑστερεῖν τῆς μάχης (to come after the battle). Ὑστερίζειν τῶν καιρῶν (to be behind opportunities, to fail to use them). Ὑστερίζειν τῶν ἔργων. X. Hier. 1, 18. ταύτῃ τῇ εὐφροσύνῃ τῆς ἐλπίδος μειονεκτοῦσι τύραννοι τῶν ἰδιωτῶν. 2, 1. μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ ὕψων (coming short of food, etc.).

REMARK 1. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of to go before, to show the way, with ὁδόν expressed or understood, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to be master of, potiri, to rule, have the command of, the Gen., e. g. κρατεῖν τοὺς πολέμους (vincere); κρατεῖν τῆς χώρας, τῆς πόλεως, τῶν ἐναντίων, τῶν ἐπιθυμιῶν, τοῦ θρόνου (all in Xen.).

REM. 2. That in which one excels another, in prose, is usually put in the Dat., but is often expressed by prepositions, e. g. ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. — With ἡττᾶσθαι ὑπό is often joined with the Gen., e. g. Th. 1, 62. τὸ στρατόπεδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων.

2. The Comparative and adjectives in the positive with the force of the Comparative, e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, etc., take the object by which the comparison is expressed in the Gen. Genitive of Comparison.

X. An. 7. 7, 41. οὐδὲν νομίζω ἀνδρὶ καλλίον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος (I do not think that man has any possession more beautiful than virtue, etc.). X. Cy. 7. 5, 83. οὐ δῆπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι (it does not become a commander to be more base than his subjects). Eur. Med. 965. χρυσοῦς δὲ κρείσσων μυρίων λόγων βροτοῖς (is better than a myriad of words). Her. 7, 48. τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου (that the army will be much more numerous than ours). 8. 137. διπλήσιος ἐγένετο αὐτοῦ ἐωυτοῦ (he was twice as great as before). 6, 120. ὕστεροισι ἀπικόμενοι τῆς συμβολῆς ἰμείροντο ὅμως θεήσασθαι τοὺς Μήδους (though they came later than the battle, after the battle). Οὐδενὸς δεύτερος (second to, inferior to no one). Οὐδενὸς ὕστερος. Τῶν ἀρκούντων περιττὰ κτήσασθαι (to acquire more than enough).

REM. 3. Sometimes the object of comparison is denoted, like a space-relation, by πρό and ἀντί with the Gen., or by παρὰ and πρὸς with the Acc. See prepositions.

3. With verbs of buying and selling, e. g. ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτῶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, δίδοναι; — also with verbs of exchanging and bartering, e. g.

ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύειν, etc., — with verbs of *valuing*, e. g. τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, and with the adjective ἄξιος. Genitive of price.

Her. 5, 6. (οἱ Θρήϊκες) ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων (*buy their wives at a great price*). X. C. 2. 1, 20. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί (*sell all good things to us for toils*). Cy. 3. 1, 36. σὺ δέ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν (*what would you pay to regain your wife*). Ἐγὼ μὲν, ἔφη, ὦ Κῦρε, κὰν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦσαι ταύτην (*I would buy her at the expense of my life*). Il. ζ, 236. τεύχε' ἄμειβεν, χρυσέα χαλκείων, ἐκατόμβοι' ἐννεαβοίων (*was exchanging arms, golden for brazen, etc.*). X. Cy. 3. 1, 37. καὶ σὺ δέ, ὦ Ἀρμένι, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας μηδὲν αὐτῶν καταθείς (*nulla re pretiis deposita, having paid nothing for them*). Οἱ ἀγαθοὶ οὐδενὸς ἂν κέρδους τῆς τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιντο (*the good would exchange the freedom of their country for no gain*). Il. λ, 514. ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἐλλων (*is worth as much as many others*). Her. 3, 53. ὁ Λυκόφρων οὐδὲ ἀνακρίσιος ἡξίωσε τὸν φέροντα τὴν ἀγγελίην (*thought the one who brought the message not worthy of an examination*). 6, 112. ἐμάχοντο ἀξίως λόγου (*worthy of praise*). Ἀξιοῦν τινα τιμῆς (*to consider worthy of honor*). X. Cy. 2. 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν Ἰσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι. Τιμᾶν τινί τινος and τινά τινος, e. g. δέκα ταλάντων, τοῦ θανάτου (*to fine one ten talents, to sentence one to death, to consider one worthy of punishment*). So the Mid., used of the accuser: τιμᾶσθαι τινι ἀργυρίου, θανάτου, *to impose a fine, or penalty of death upon one*; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by ἀντί with the Gen.

REM. 5. The Gen. with substantives (attributive Gen. § 262, b.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule: *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρὸς Ἑλλήνων τραφεῖς (*sprung from, like natus alicujus*), S. Ph. 3.

REM. 6. The attributive genitive is called the Subjective, the Objective, or Passive genitive, according to the mode in which it originates in the sentence:

(a) It is called the Subjective Gen. when it originates from the subject of the sentence or from a Gen. depending on εἶναι and γίνεσθαι. It always denotes something *active* (instead of passive), *the cause, author*, hence also the *possessor, the whole* in relation to its parts, e. g. οἱ τοῦ δένδρου καρποὶ (*arising from τὸ δένδρον φέρει καρπούς*), *the fruits of the tree, the fruits which the tree produces*. Τὸ τῆς σοφίας κάλλος (*arising from ἡ σοφία παρέχει κάλλος* or ἡ σοφία καλὴ ἐστίν or κάλλος ἐστὶ τῆς σοφίας), *the beauty of wisdom, the*

*beauty which wisdom causes.* Τὰ τοῦ Ὁμήρου ποιήματα. Ὁ τοῦ βασιλέως υἱός. Ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is called the Objective or Causative Gen., when it originates from the object of the sentence, i. e. when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom* (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμῶ); ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love of or for virtue* (ἐρῶ τῆς ἀρετῆς); εὐνοιά τινος, *good-will towards one* (εὐνοῦς εἰμί τινι); ἐπιμέλεια τῶν πελεμικῶν ἔργων, *cura rerum bellicarum* (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιέων ἐπιστρατεία instead of πρὸς τοὺς Π., *the expedition against the Plataeans*. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς, *in disembarking on the land*.

(c) It is called the Passive Gen., when it originates from the passive object of transitive verbs in the Acc., i. e. when it takes the place of the object of a transitive verb, and so denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζει τὴν πόλιν), *the city being that which is possessed*. Ὁ τῆς ἐπιστολῆς γραφεύς (from γράφει ἐπιστολήν), the ἐπιστολή being the object acted upon. Ἡ τῶν καλῶν ἔργων πράξις.

REM. 7. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιαῖος ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου *the command of the Ionians in the war against Darius*.

## § 276. (2) Accusative.

The Acc. is the *Whither-case*, and hence denotes: (a) in the local relation, the goal, limit, or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, *to go to the city*; — (b) in the causal relation, the effect, consequence, object produced; also the object put by the action in a *passive* condition, i. e. the object on which the action is performed.

## § 277. A. LOCAL RELATION.

The Acc. in its local relation (Acc. of local termination), denotes the local limit, place, or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming, etc.*; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἑμφιελίσσας (*they went to the ships*). Il. α, 317. κνίσσῃ δ' οὐρανὸν Ἴκε (*arose to heaven*). Od. α, 176. πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ (*came to our house*). S. O. T 35. ἔστυ Καδμείον μολεῖν. Eur. Med. 7. Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας.

REMARK. In prose, and usually also in poetry, a preposition is joined with the Acc., which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in, into*, ὡς, *to*, κατὰ, *downwards*, ἀνά, *upwards*, ὑπέρ, *over*, ἐπὶ, *upon*, περί, *around*, ἀμφί, *round about*, μετὰ, *into the midst, after*, πρὸς, *to, into the presence of*, παρά, *near to*, ὑπό, *under*, e. g. ἵεναι εἰς τὴν πόλιν, *προελθεῖν ὡς τὸν βασιλέα*, *περὶ οὗ ἀμφὶ τὴν πόλιν βαίνειν* — ἐπὶ τὸν δρόνον ἀναβαίνειν — ἔλθεῖν μετὰ Τρῶας — ἰ. ἔ. πρὸς βασιλέα — ἵεναι πρὸς Ὀλυμπον — ἵεναι ὑπὸ γαῖαν.

## B. CAUSAL RELATION.

§ 278. (a) *Accusative denoting Effect.*

1. The Accusative denoting effect is used as in other languages e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. of effect (of the object produced), is where a verb, either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun or an attributive clause commonly belongs to the Acc. This is often called the Cognate Accusative.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρως), ὃν οἱ φαῦλοι ὡς ἀνδράπων ἐρῶσι (which bad men love). Pl. L. 680, c. βασιλείαν πασι δίκαιοτάτην βασιλευόμενοι (ruling a kingdom). Prot. 325, c. ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν (they care for with all care, bestow all care upon). Dem. Aph. 845, 4 δέομαι ὑμῶν δικαίαν δέησιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν (to be general of this command, army). 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα (were fortunate in this good fortune, obtained this advantage). Id. H. 7. 1, 5. πλείστους καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυχήκατε, πλείστα δὲ κατωρθώκατε (having contended in the greatest contests). Andoc. Myst. 5, 31, ἀρασάμενοι τὰς μεγίστας ἀρὰς ὑμῖν. So καλὰς πράξεις πράττειν; ἐργάζεσθαι ἔργον καλόν; ἀρχεῖν δικαίαν ἀρχήν; αἰσχρὰν δουλείαν δουλεύειν; μέγαν πόλεμον πολεμεῖν; χαλεπὴν νόσον νοσεῖν. Ἐκδήμους στρατείας ἐξήεσαν (like ἐξοδὸν ἐξιέναι). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεύειν). So ὄρκους ὀμνύναι, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δέ τινα ὕπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκεῖος ἡμῖν πόλεμος οὕτως ἐπολεμήθη (our intestine war was so warred, so managed), Pl. Menex. 243, c. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν, Pl. Rp. 490, d. In certain phrases, such as φυλακὰς φυλάττειν, excubias agere, φόρον (φόρους) φέρειν, tributum solvere, πομπὴν πόμπειν, pompam ducere, the substantive can stand without an adjective, because here the substantive is used in a special and pregnant sense.

2. In place of the substantive from the same stem as the verb, or of a similar signification with it, an *attribute* of such cognate substantive, can also be used; in this case, the verb frequently has a pregnant sense, since it contains, at the same time, an additional idea.

Νικᾶν μάχην = νίκην μάχης (to conquer a battle, i. e. to win a battle); so Ολίμπια (= Ὀλυμπίων νίκην) νικᾶν (to conquer in the Olympic games), Th. 1 26. Νικᾶν ναυμαχίας = νίκην ναυμαχιῶν (to gain a naval victory), 7, 66

·ικᾶν γνώμην, *sententiam vincere*, νικᾶν δίκην (to carry one's opinion, one's suit, triumphantly); like δῶμα δύειν is: τὰ ἐπινίκια (ἱερὰ or δύματα), εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκεια, γάμους δύειν (to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice); τὸ Περσικὸν ὠρχεῖτο (danced the Persian dance), X. An. ὁ. 1, 10; ταῦτα (συνθήματα) συνθέμενοι (having made these agreements): ταῦτα (= ὅρκους τούτων) ὁμόσαντες (having taken these oaths); ταραττεῖν πόλεμον = τάραγμα πολέμου (to stir up war, turbando bellum concitare, as it is said, bellum miscere), Pl. Rp. 567. a. Passively, πόλεμος πρὸς τοὺς Ἀμφισσεῖς ἐταράχθη, Dem. Cor. 277, 151.

3. The following constructions, likewise, mostly confined to poetry, deserve special notice; in these, also, instead of the substantive from the same stem as the verb or with a kindred signification, the attributive of such kindred substantive is put in the Accusative:

- (a) Verbs signifying to shine, to burn, to flow, to pour, to shoot or spring forth, e. g. ἀστράπτειν γοργωπὸν σέλας = ἀστραπὴν γορ. σέλαος (to lighten a fearfully bright light, i. e. casting a bright and terrific light), Aesch. Pr. 356; θάλλειν βίον (germinating, producing the means of, life), Pers. 617. Ἐρεμνὸν αἷμ' ἔδευσα (I poured out black blood), S. Aj. 376. Στάζειν δάκρυα, αἷμα, λάμπειν σέλας, ῥεῖν γάλα (all confined to poetry).
- (b) Verbs which express sound, laughter, panting, and smelling; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθέγγεσθαι ἀσθενές, ταπεινόν = φθογγὸν ἀσθενῆ, etc. (to sound feeble, etc.); ἡδὺ (= ἡδὺν γέλωτα) γελαῖν (to laugh heartily); ἡδὺ πνεῖν (to breathe sweetly); μένεα πνείοντες Ἀχαιοί breathing spirit); Ἄρεα πνεῖν (Martem spirare); ὄζειν ἡδύ; θειρόν τε καὶ λιγυρόν ὑπηχεῖ (ὁ τόπος) τῷ τῶν τεττίγων χόρῳ (resounds summer, etc., with a summer-like and shrill sound, comp. Lat. aestivum sonat, vox hominem [= sonum hominis] sonat) Pl. Phaedr. 230, c. Ἀνεκάγχασέ τε μάλα σαρδόνιον (burst into a sardonic laugh), Rp. 337, a.
- (c) Verbs signifying to see, to look. Od. τ, 446. σὺς πῦρ (= δέργμα πυρός) ὃφ θαλμοῖσι δεδορκώς (looking fire, flashing fire). So βλέπειν, δέρκεσθαι Ἄρην = βλέμμα Ἄρεος (to look war, terror); δρᾶν ἀλκήν (to look courage or boldness); δέρκεσθαι δεινόν, σμερδαλέον, τακερά (to look terribly, etc.); φόβον βλέπειν (to look fury). Il. α, 105. κᾶκ' ὀσσόμενος (looking evil, with a threatening look, comp. Eng. looking daggers). β, 269. ἀχρεῖον ἰδών, looking foolish. Pl. Ion. 535, c. κλαίοντάς τε καὶ δεινὸν ἐμβλέποντας.

REMARK 1. By this use of the Acc. numerous adverbial expressions can be explained, the place of the Acc. with its accompanying adjective being supplied either by a pronoun alone (τοῦτο, τόδε, ταῦτα, τάδε, τί, τί, οὐδέν, μηδέν, &c., &c.), or by a neuter adjective, e. g. Ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν

(a) *Desire and longing for*: ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν οἱ διακεῖσθαι; διψῆν, πεινῆν;

(b) *Care for, concern for, and the contrary*: ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν (*to despise*), προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι, ἐνθυμεῖσθαι (*to have a regard for*, § 273, Rem. 20);

(c) *Pain, grief, pity*: ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἐλεεῖν and οἰκτεῖρειν (with the Acc. of the person and Gen. of the thing);

(d) *Anger and indignation*: ὀργίζεσθαι (with the Dat. of the person and the Gen. of the thing), χαλεπῶς φέρειν;

(e) *Envy*: φθονεῖν (with the Dat. of the person and the Gen. of the thing), ἐπιφθόνως διακεῖσθαι;

(f) *Admiration, praise, blame*; θαυμάζειν and ἄγασθαι (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which is governed by that thing, see Rem. 2) ζηλοῦν, εἰδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with the Acc. of the person and the Gen. of the thing).

Pl. Rp. 403, a. ὁ ὀρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν (*to love what is well ordered and beautiful*). 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν (*no one desires drink, but wholesome drink, etc.*). Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν (*love their bodies more than their souls*). 186, b. τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ (*desires and loves what is unlike*). 216, d. Σωκράτης ἐρωτικῶς δίδκεται τῶν καλῶν (*is very fond of the beautiful*). X. Cy. 3. 3, 12. (Κῦρος) κακείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι (*made them desirous of doing something*). X. O. 13, 9 πεινῶσι τοῦ ἐπαίνου οὐχ ἥττον ἔναι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν (*thirst for praise not less than others for food and drink*). Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς (*amor, cupiditas virtutis, love, desire for virtue*). T'h. 6. 14. κήδεσθαι τῆς πόλεως (*to be anxious about the city*). Her. 3, 151. ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης (*having no concern about the siege*). 3, 159. τοῦ σίτου πρόορᾶν (*to have a care for, to provide food*). X. Symp. 8, 33. οἱ ψόγου ἀφροντιστεῖν ἐδιζόμενοι οὐκ αἰσχύνονται αἰσχρὸν τι ποιεῖν (*those accustomed to be indifferent to censure*). X. Cy. 1. 2, 2. Περσῶν νόμοι (ἔρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι (*having a regard for the public good*). Μέλει μοί τινος (*I have a care for something, some one*). Pl. Crito, 44, c. τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει, (*why do we care for the opinion of the multitude?*). 5. 1, 21



Γωβρύα πειράσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ (*that Gobryas shall not repent of his journey to me*). Id. C. 1. 2, 9. ὑπερορᾶν ἐποίει ὧν καθεστῶτων νόμων τοὺς συνόντας (*made his associates despise the existing laws*). Th. 4, 124. Βρασίδης τῆς Μένδης περιορώμενος (*solicitous about Mende*). X. H. 5. 4, 1. θεοὶ οὔτε τῶν ἀσεβούντων, οὔτε τῶν ἀνόσια ποιούντων ἀμελοῦσι (*are regardless neither of the wicked nor the profane*). Cy. 8. 7, 15. ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ (*he who takes thought for a brother is anxious for himself*). X. Ag. 7, 1. Ἀγησίλαος, οὐκ ἔπειθε τὴν πατρίδα τι ὠφελήσκειν, οὐ χρημάτων ἐφείδετο (*did not spare his wealth*). Attributive, e. g. φροντὶς τῶν παίδων (*cura liberorum, care for children*). So ἐπιμελής τιος (*caring for something*). X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ἔκτειρεν αὐτόν (*pitied him on account of his suffering*). 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων Ἰδε εἶπεν (*grieving for her dead brother*). Symp. 4, 37. τοὺτους οἰκτεῖρω τῆς ἄγαν χαλεπῆς νόσου (*I pity them on account of the disease*). Attributive, e. g. ἄλγος ἐταίρων (*de amicis, for, on account of friends*); moreover with adjectives also (though only in poetry), and especially with exclamations with or without interjections. Eur. Or. 413. οἷμοι διωγμῶν, οἷς ἐλαύνομαι τάλας! (*alas the vexations!*). X. Cy. 3, 1, 39. φεῦ τοῦ ἀνδρός (*Oh what a man!*). Pl. Rp. 509, c. Ἀπολλόν, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (*O ill fortune, that I am called hither at this time!*). Lys. c. Philon. 187, 11. καδέστηκέ τι ἔδος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεσθαι τοῖς μάλιστα δυναμένοις, μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄκοντας αὐτοὺς ἁμαρτάνειν (*to be angry on account of the same wrongs*). (In poetry, the Gen. is much more frequent with verbs expressing anger. e. g. Il. ξ, 266. Ἡρακλῆος περιχώσατο, παιδὸς ἐοῖο (*was angry on account of Hercules, his son*). Od. α, 69. (Ποσειδάων) Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν (*is angry on account of the Cyclops*). S. Antig. 1177. πατρὶ μηνίσας φόνου (*having been angry with the father on account of the murder*). Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος). Attributive, e. g. χόλος τινός (*ira alicujus instead of de aliquo, anger on account of some person or thing*). Φθονεῖν τινι τῆς σοφίας (*to envy one on account of his wisdom*). Th. 1, 75. ἄξιοί ἐσμεν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι (*it is not just that we should be so much envied by the Greeks on account of our sovereignty*). So also in poetry, μεγαίρω, e. g. Aesch. Prom. 627. οὐ μεγαίρω τοῦδέ σοι δωρήματος (*I do not envy you because of this gift*). Attributive, e. g. φθόνος τινός (*envy on account of something*). X. Cy. 2. 3, 21. τοῦτον οὖν ὁ Κῦρος ἀγασθεὶς τῆς τε πραότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξιάρχῳ (*having admired him on account of his gentleness, education, etc.*). Symp. 4, 45. ζηλῶ σε τοῦ πλούτου (*I envy you on account of your wealth*). Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἴτιος (*to consider men happy on account of the good things, which, etc.*). Ion. 530, b. πολλάκις γε ἐζήλωσα ὑμᾶς τοῖς ῥαψφδοῦς τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ ἂν ἀγάσαιοτο τῶν ἀνδρῶν ἐκείνους



τῆς ἀρετῆς (*who would not admire the valor of those men?*). Lys. Simon. 100 44. θαυμάζω μάλιστα τούτου τῆς διανοίας (*I admire his purpose*). Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, e. εὐδαίμων μοι δ' ἀνὴρ ἐφαίνετο καὶ τοῖς ῥόπου καὶ τῶν λόγων, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα (*the man seemed to be happy on account of his habits and remarks*).

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially περί, e. g. ἐπιμελεῖσθαι, φροντίζειν περί τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen.; thus ποθεῖν (*to long for, to feel the want of*), always governs the Acc., and φιλεῖν, ἀγαπᾶν, στέργειν (*to love*); the last two also in the sense of *to be contented with*, take the Dat. (= Lat. Abl.). Several of the above verbs have also different constructions; then they commonly express different ideas, e. g. φροντίζειν τινός or περί τινος, X. C. 1. 1, 11. 4. 7, 6. *to be anxious for something*, but φροντίζειν τι, scrutari, investigare; — προνοεῖν, προορᾶν τι (*to perceive beforehand, to consider beforehand*); ὑπερορᾶν τι and τινος, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally: Μελέησουσιν ὃ ἐμοὶ ἱπποί, 11. κ, 481. Ταῦτα μὲν οὖν δεῶ μελήσει, Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and ἀγασθαι have the following constructions: (a) *the Acc. of the person or the Acc. of the thing alone*, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν (*I admire the general*); θαυμάζω τὴν σοφίαν (*I admire the wisdom*); — (b) *the Gen. of the person and the Acc. of the thing*, when one admires something in a person (Rem. 20), e. g. θαυμάζω Σωκράτους τὴν σοφίαν (*I admire the wisdom in Socrates, or the wisdom of Socrates*); — (c) *the Acc. of the person and the Gen. of the thing*, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας (*I admire Socrates on account of his wisdom*), see 1, (f); — (d) *seldom Gen. of the thing and the Gen. of the person depending upon it*, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας (*I admire the wisdom of Socrates*), see 1, (f); — (e) *the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat.*, e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ (*I admire Socrates for, on account of his wisdom*).

2. With verbs signifying *to requite, to revenge, to accuse and condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc. Thus with τιμωρεῖσθαι (*with the Acc. of the person and the Gen. of the thing*), also with judicial verbs of *accusing and condemning*, e. g. αἰτιᾶσθαι, ἐπαιτιᾶσθαι, δῶκεν, εἰσάγειν, ὑπάγειν, γράφειν, προσκαλεῖσθαι (*all with the Acc. of the person and the Gen. of the thing*), ἐπεξιώναι, ἐγκαλεῖν, ἐπισκίπτειν (all three *with the Dat. of the person and the Gen. of the thing*); φεύγειν (*to be accused*); δικάζειν, κρίνειν, αἰρεῖν, *to convict* (all three *with the Acc. of the person and the Gen. of the thing*), and ἀλῶναι, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος (*will punish the allies on account of the invasion of this land*). (Seldom τιμωρεῖν τι

τινος, as X. Cy. 4. 6, 8. τιμωρήσειν σοι τοῦ παιδὸς ὑπισχνοῦμαι, *I avenge you for [the murder of] your son.*) Ἐπαιτιᾷσθαί τινα φόνου (*to accuse one of murder*). Her. 6, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ (*prosecuted Miltiades for tyranny*). Ἐπεξιέναι τινὶ φόνου (*to prosecute one for murder*). Γράφεσθαί τινα παρανόμων (*to indict one for illegal measures*). Φεύγειν κλοπῆς, φόνου, ἀσεβείας (*to be accused of theft, etc.*). Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσιν καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσιν μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἡκιστα, ἀχαιοστίας (*condemn as a crime, ingratitude*). C. 1. 2, 49. κατὰ νόμον (ἔξεστι) παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι (*it is lawful for one convicting his father of madness*). Dem. Aphob. 846. ἐπισκῆπτεσθαί τινι τῶν ψευδομαρτυριῶν (*to prosecute one for false witness*). 861, 58. φεύγειν ψευδομαρτυριῶν ὑπὸ τινος. Ἀλῶναι κλοπῆς (*to be convicted of theft*).

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price (§ 275, 3), e. g. θανάτου κρίνειν, κρίνεσθαι, διώκειν (*to sentence, be sentenced to death*). Sometimes the prepositions περί and ἕνεκα are joined with the verb, e. g. διώκειν τινὰ περὶ φόνου; and ἀντί with τιμωρεῖσθαι. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, *to charge something upon some one*; — (b) the Dat. of person followed by a clause with ὅτι or by the Inf.; — (c) the Dat. of person alone, *to accuse* (§ 284, 3. (6)); — (d) the Acc. of thing alone, *to bring as a charge*. Κατηγορεῖν, *to accuse*, is construed: (a) with Gen. of person, sometimes with κατὰ and Gen.; — (b) with Gen. of person, and Acc. of thing, *to lay something to one's charge*; — (c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing; — (d) with Acc. of thing alone.

3. Finally the Gen. of cause is also used in the following instances:

(a) With τοῦ μή and the infinitive. See § 308, 2, (b).

(b) With the adverbs εὖ, καλῶς, μετρίως, and the like, also with ὥς, πῶς, ὅπως, ἥ, ὅπη, οὕτως, ὧδε, ὡσαύτως, connected with the verbs ἔχειν and ἡκεῖν, sometimes also with εἶναι and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. Καλῶς ἔχω ποδῶν (*I am well in respect to my feet*). Her. 6, 116. Ἀθηναῖοι, ὡς ποδῶν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ (*as they were able with respect to their feet, i. e. as quickly as their feet would carry them*). 5, 62. χρημάτων εὖ ἦκοντες (*well off for, to have a plenty of, means*). So εὖ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους, δυνάμεως (*to be well off as to the means of living*). Οἱ Ἕλληνες οὕτως εἶχον δμολογίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόποι ἔχεις (*you are thus in respect to circumstances, you are in such circumstances*). H. 4. 5, 15. ὡς τάχους ἕκαστος εἶχεν (*as each was able in respect to swiftness, as quickly as each was able*).

§ 275 (c) *Genitive denoting certain Mutual Relations.*

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, an inferior, a superior, etc., the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used:

1. With verbs of *ruling, superiority, excelling, surpassing, subjection, inferiority*: ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεῖειν, ἡγεῖσθαι, etc.; with the adjectives ἐγκρατής, ἀκρατής; — also with προέχειν, ἀνέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.; — ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι, etc.

Hec. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἷδε (these had the command of the naval forces). 3, 15. ἐπιτροπεύειν Αἰγύπτου (to be the governor of Egypt). Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει (the report exceeded the thing itself). X. Cy. 1. 1, 2. ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοιντο (all those called herdsmen might properly be considered the commanders of those animals of which they have the rule). 1. 2, 8. (οἱ Πέρσαι τοὺς παῖδας) διδάσκουσιν ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ (teach them to be masters of their belly, etc., temperate in eating and drinking). 4. 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολὺ μάλιστα συμφέρειν ἐγκρατῇ εἶναι (to be master of, able to control the greatest pleasure). 5. 1, 14. τὰ μοχθηρὰ ἀνδρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστί (depraved men are subject to, not able to control all their passions). Hec. 6, 61. καλλιστεύσει τὸ παιδίον πασέων τῶν ἐν Σπάρτῃ γυναικῶν (will surpass all the Spartan women in beauty). Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν (are superior to them in arms, etc.). X. Ag. 5, 2. Ἀγησίλαος ἡγεῖτο ἔρχοντι προσήκειν οὐ μαλακίᾳ, ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι (that the commander ought to excel the privates, etc.). X. Cy. 3. 1, 19. τάχει περὶ ἐγένου αὐτοῦ (you excelled him in despatch). Pl. Gorg. 475, b. σκεψώμεθα, ἔρα λυπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικούμενοι (the Acc. is more usual with ὑπερβάλλειν). L. 752. c. πρεσβεύειν τῶν πολλῶν πόλεων (to take the precedence of many cities). So also ἀνέχεσθαι τινος usually with a participle, to endure, permit, properly to hold one's self up over one). Pl. Apol. 31, b. ἀνέχεσθαι τῷ οἰκέων ἀμελουμένων (to permit domestic affairs to be neglected). 11. 52. a

οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Ἡττᾶσθαι τῶν ἐπιθυμιῶν (to be subject to one's desires). Dem. Cor. 308, 244. οὐδαμοῦ ἡττηθεὶς ἀπὸ πολλῶν παρὰ Φιλίππου πρέσβεων (being overcome by or yielding to the envoys). X. C 1. 3, 3. Σωκράτης θυσίας θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων (did not think that he was inferior to those making many great sacrifices, etc.). Hier. 4, 1. μεγάλου ἀγαθοῦ μειονεκτεῖ (comes short of a great good). Ὑστερεῖν τῆς μάχης (to come after the battle). Ὑστερίζειν τῶν καιρῶν (to be behind opportunities, to fail to use them). Ὑστερίζειν τῶν ἔργων. X. Hier. 1, 18. ταύτῃ τῇ εὐφροσύνῃ τῆς ἀλπίδος μειονεκτοῦσι τύραννοι τῶν ἰδιωτῶν. 2, 1. μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ ὕψων (coming short of food, etc.).

REMARK 1. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of to go before, to show the way, with ὁδόν expressed or understood, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to be master of, potiri, to rule, have the command of, the Gen., e. g. κρατεῖν τοὺς πολέμους (vincere); κρατεῖν τῆς χώρας, τῆς πόλεως, τῶν ἐναντίων, τῶν ἐπιθυμιῶν, τοῦ θρους (all in Xen.).

REM. 2. That in which one excels another, in prose, is usually put in the Dat., but is often expressed by prepositions, e. g. ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. — With ἡττᾶσθαι ὑπὸ is often joined with the Gen., e. g. Th. 1, 62. τὸ στρατόπεδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων.

2. The Comparative and adjectives in the positive with the force of the Comparative, e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, etc., take the object by which the comparison is expressed in the Gen. Genitive of Comparison.

X. An. 7. 7, 41. οὐδὲν νομίζω ἀνδρὶ καλλίον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος (I do not think that man has any possession more beautiful than virtue, etc.). X. Cy. 7. 5, 83. οὐ δῆπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι (it does not become a commander to be more base than his subjects). Eur. Med. 965. χρυσοῦς δὲ κρείσσω μυρίων λόγων βροτοῖς (is better than a myriad of words). Hier. 7, 48. τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου (that the army will be much more numerous than ours). 8. 137. διπλήσιος ἐγένετο αὐτὸς ἐωυτοῦ (he was twice as great as before). 6, 120. ὕστεροί ἀπικόμενοι τῆς συμβολῆς ἰμείροντο ὁμῶς θεήσασθαι τοὺς Μήδους (though they came later than the battle, after the battle). Οὐδενὸς δεύτερος (second to, inferior to no one). Οὐδενὸς ὕστερος. Τῶν ἀρκούντων περιττὰ κτήσασθαι (to acquire more than enough).

REM. 3. Sometimes the object of comparison is denoted, like a space-relation, by πρό and ἀντί with the Gen., or by παρὰ and πρὸς with the Acc. See prepositions.

3. With verbs of buying and selling, e. g. ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτῶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, δίδοναι; — also with verbs of exchanging and bartering, e. g.

ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύειν, etc., — with verbs of *valuing*, e. g. τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, and with the adjective ἄξιος. Genitive of price.

Her. 5, 6. (οἱ Θρήϊκες) ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων (*buy their wives at a great price*). X. C. 2. 1, 20. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοί (*sell all good things to us for toils*). Cy. 3. 1, 36. σὺ δέ, ὦ Τιγρᾶν, λέξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν (*what would you pay to regain your wife*). Ἐγὼ μὲν, ἔφη, ὦ Κῦρε, κἂν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦσαι ταύτην (*I would buy her at the expense of my life*). Il. ζ, 236. τεύχε' ἄμειβεν, χρυσέα χαλκείων, ἑκατόμβοι' ἐννεαβόλων (*and exchanging arms, golden for brazen, etc.*). X. Cy. 3. 1, 37. καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας μηδὲν αὐτῶν καταθεῖς (*nulla re pretiis deposita, having paid nothing for them*). Οἱ ἀγαθοὶ οὐδενὸς ἂν κέρδους τῆς τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιντο (*the good would exchange the freedom of their country for no gain*). Il. λ, 514. ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἐλλων (*is worth as much as many others*). Her. 3, 53. ὁ Λυκόφρων οὐδὲ ἀνακρίσιος ἡξίωσε τὸν φέροντα τὴν ἀγγελίην (*thought the one who brought the message not worthy of an examination*). 6, 112. ἐμάχοντο ἀξίως λόγου (*worthy of praise*). Ἀξιοῦν τινα τιμῆς (*to consider worthy of honor*). X. Cy. 2. 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἰσῶν τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι. Τιμᾶν τινί τινος and τινά τινος, e. g. δέκα ταλάντων, τοῦ θανάτου (*to fine one ten talents, to sentence one to death, to consider one worthy of punishment*). So the Mid., used of the accuser: τιμᾶσθαι τινι ἀργυρίου, θανάτου, *to impose a fine, or penalty of death upon one*; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by ἀντί with the Gen.

REM. 5. The Gen. with substantives (attributive Gen. § 262, b.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule: *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρὸς Ἑλλήνων τραφεῖς (*sprung from, like natus alicujus*), S. Ph. 3.

REM. 6. The attributive genitive is called the Subjective, the Objective, or Passive genitive, according to the mode in which it originates in the sentence:

(a) It is called the Subjective Gen. when it originates from the subject of the sentence or from a Gen. depending on εἶναι and γίνεσθαι. It always denotes something *active* (instead of passive), the cause, author, hence also the possessor, the whole in relation to its parts, e. g. οἱ τοῦ δένδρου καρποὶ (*arising from τὸ δένδρον φέρει καρπούς*), the fruits of the tree, the fruits which the tree produces. Τὸ τῆς σοφίας κάλλος (*arising from ἡ σοφία παρέχει κάλλος or ἡ σοφία καλὴ ἐστίν or κάλλος ἐστὶ τῆς σοφίας*), the beauty of wisdom, the

*beauty which wisdom causes.* Τὰ τοῦ Ὅμηρου ποιήματα. Ὁ τοῦ βασιλέως υἱός. Ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is called the Objective or Causative Gen., when it originates from the object of the sentence, i. e. when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom* (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμῶ); ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love of or for virtue* (ἐρῶ τῆς ἀρετῆς); εὐνοιά τινος, *good-will towards one* (εὖνους εἰμί τινι); ἐπιμέλεια τῶν πελεμικῶν ἔργων, *cura rerum bellicarum* (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιέων ἐπιστρατεία instead of πρὸς τοὺς Π., *the expedition against the Plataeans*. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς, *in disembarking on the land*.

(c) It is called the Passive Gen., when it originates from the passive object of transitive verbs in the Acc., i. e. when it takes the place of the object of a transitive verb, and so denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζει τὴν πόλιν), *the city being that which is possessed*. Ὁ τῆς ἐπιστολῆς γραφεύς (from γράφει ἐπιστολήν), *the ἐπιστολή being the object acted upon*. Ἡ τῶν καλῶν ἔργων πράξις.

REM. 7. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιαῖος ἐπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου *the command of the Ionians in the war against Darius*.

## § 276. (2) Accusative.

The Acc. is the *Whither-case*, and hence denotes: (a) in the local relation, the goal, limit, or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, *to go to the city*; — (b) in the causal relation, the effect, consequence, object produced; also the object put by the action in a *passive* condition, i. e. the object on which the action is performed.

## § 277. A. LOCAL RELATION.

The Acc. in its local relation (Acc. of local termination), denotes the local limit, place, or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming*, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἑμφιελίσσας (*they went to the ships*). Il. α, 317. κνίσσῃ δ' οὐρανὸν ἴκε (*arose to heaven*). Od. α, 176. πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ (*came to our house*). S. O. T 35. ἄστυ Καδμείον μολεῖν. Eur. Med. 7. Μήδεια πύργους γῆς ἐπλευσ' Ἰωλκίας.

REMARK. In prose, and usually also in poetry, a preposition is joined with the Acc., which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in, into*, ὡς, *to*, κατὰ, *downwards*, ἀνά, *upwards*, ὑπέρ, *over*, ἐπὶ, *upon*, περί, *around*, ἀμφί, *round about*, μετά, *into the midst, after*, πρὸς, *to, into the presence of*, παρά, *near to*, ὑπό, *under*, e. g. ἰέναι εἰς τὴν πόλιν, *προελθεῖν ὡς τὸν βασιλέα*, *περὶ οὗ ἀμφί τὴν πόλιν βαίνειν* — ἐπὶ τὸν θρόνον ἀναβαίνειν — ἐλθεῖν μετὰ Τρῶας — ἰέναι πρὸς Ὀλυμπόν — ἰέναι ὑπὸ γαῖαν.

## B. CAUSAL RELATION.

‡ 278. (a) *Accusative denoting Effect.*

1. The Accusative denoting effect is used as in other languages e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. of effect (of the object produced), is where a verb either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun or an attributive clause commonly belongs to the Acc. This is often called the Cognate Accusative.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρως), ὃν οἱ φαῦλοι ὡς ἀνδράπων ἐρῶσι (which bad men love). Pl. L. 680, e. βασιλείαν παῶν δικαιοτάτην βασιλευόμενοι (ruling a kingdom). Prot. 325, c. ἐπιμελοῦνται πάσαν ἐπιμέλειαν (they care for with all care, bestow all care upon). Dem. Aph. 845, 4 δέομαι ὑμῶν δικαίαν δέησιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν (to be general of this command, army). 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα (were fortunate in this good fortune, obtained this advantage). Id. H. 7. 1, 5. πλείστους καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυχήκατε, πλείστα δὲ κατωρθώκατε (having contended in the greatest contests). Andoc. Myst. 5, 31, ἀρασάμενοι τὰς μεγίστας ἀρὰς ὑμῖν. So καλὰς πράξεις πράττειν; ἐργάζεσθαι ἔργον καλόν; ἀρχεῖν δικαίαν ἀρχήν; αἰσχρὰν δουλείαν δουλεύειν; μέγαν πόλεμον πολεμεῖν; χαλεπὴν νόσον νοσεῖν. Ἐκδήμους στρατείας ἐξήεσαν (like ἐξοδὸν ἐξιέναι). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεύειν). So ὄρκους ὀμνύναι, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δέ τινα ὕπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκεῖος ἡμῖν πόλεμος οὕτως ἐπολεμήθη (our intestine war was so warred, so managed), Pl. Menex. 243, e. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν, Pl. Rp. 490, d. In certain phrases, such as φυλακὰς φυλάττειν, excubias agere, φόρον (φόρους) φέρειν, tributum solvere, πομπὴν πόμπειν, pompam ducere, the substantive can stand without an adjective, because here the substantive is used in a special and pregnant sense.

2. In place of the substantive from the same stem as the verb, or of a similar signification with it, an *attribute* of such cognate substantive, can also be used; in this case, the verb frequently has a pregnant sense, since it contains, at the same time, an additional idea.

Νικᾶν μάχην = νίκην μάχης (to conquer a battle, i. e. to win a battle); so Ολίμπια (= Ὀλυμπίων νίκην) νικᾶν (to conquer in the Olympic games), Th. 1. 26. Νικᾶν ναυμαχίας = νίκην ναυμαχιῶν (to gain a naval victory), 7, 66



·ικᾶν γνώμην, *sententiam vincere*, νικᾶν δίκην (to carry one's opinion, one's suit, triumphantly); like θῦμα θύειν is: τὰ ἐπινίκια (ιερά or θύματα), εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκεια, γάμους θύειν (to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice); τὸ Περσικὸν ὥρχεῖτο (danced the Persian dance), X. An. ὁ. 1, 10; ταῦτα (συνθήματα) συνθέμενοι (having made these agreements): ταῦτα (= ὅρκους τούτων) ὁμόσαντες (having taken these oaths); τὰρ άττειν πόλεμον = τάραγμα πολέμου (to stir up war, turbando bellum concitare, as it is said, bellum miscere), Pl. Rp. 567. a. Passively, πόλεμος πρὸς τοὺς Ἀμφισσεῖς ἐταράχθη, Dem. Cor. 277, 151.

3. The following constructions, likewise, mostly confined to poetry, deserve special notice; in these, also, instead of the substantive from the same stem as the verb or with a kindred signification, the attributive of such kindred substantive is put in the Accusative:

- (a) Verbs signifying to shine, to burn, to flow, to pour, to shoot or spring forth, e. g. ἀστράπτειν γοργωπὸν σέλας = ἀστραπὴν γορ. σέλαος (to lighten a fearfully bright light, i. e. casting a bright and terrific light), Aesch. Pr. 356; θάλλειν βίον (germinating, producing the means of, life), Pers. 617. Ἐρεμνὸν αἷμ' ἔδευσα (I poured out black blood), S. Aj. 376. Στάζειν δάκρυα, αἷμα, λάμπειν σέλας, ῥεῖν γάλα (all confined to poetry).
- (b) Verbs which express sound, laughter, panting, and smelling; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθέγγεσθαι ἀσθενές, ταπεινόν = φθογγὴν ἀσθενῆ, etc. (to sound feeble, etc.); ἡδὺ (= ἡδὺν γέλωτα) γελᾶν (to laugh heartily); ἡδὺ πνεῖν (to breathe sweetly); μένεα πνείοντες Ἀχαιοί breathing spirit); Ἄρεα πνεῖν (Marsen spirare); ὄζειν ἡδύ; θειρόν τε καὶ λιγυρόν ὑπηχεῖ (ὁ τόπος) τῷ τῶν τεττίγων χόρῳ (resounds summer, etc., with a summer-like and shrill sound, comp. Lat. aestivum sonat, vox hominem [= sonum hominis] sonat) Pl. Phaedr. 230, c. Ἀνεκάγχασέ τε μάλα σαρδόνιον (burst into a sardonic laugh), Rp. 337, a.
- (c) Verbs signifying to see, to look. Od. τ, 446. σὺς πῦρ (= δέργμα πυρός) ὃφ θαλμοῖσι δεδορκώς (looking fire, flashing fire). So βλέπειν, δέρκεσθαι Ἄρην = βλέμμα Ἄρεος (to look war, terror); δρᾶν ἀλκήν (to look courage or boldness); δέρκεσθαι δεινόν, σμερδαλέον, τακερά (to look terribly, etc.); φόβον βλέπειν (to look fury). Il. α, 105. κἀκ' ὀσσομένοσ (looking evil, with a threatening look, comp. Eng. looking daggers). β, 269. ἀχρεῖον ἰδών, looking foolish. Pl. Ion. 535, c. κλαίοντάς τε καὶ δεινὸν ἐμβλέποντας.

REMARK 1. By this use of the Acc. numerous adverbial expressions can be explained, the place of the Acc. with its accompanying adjective being supplied either by a pronoun alone (τοῦτο, τόδε, ταῦτα, τάδε, τί, τί, οὐδέν, μηδέν, &c., &c.), or by a neuter adjective, e. g. Ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν



τοῖς πολλοῖς (to grieve at the same things, and to rejoice at the same), Dem. Cor 323, 292. Θαυμαστά ἐκπλήττομαι (are wonderfully astonished), Pl. Symp 192, c. Τὰ κράτιστα ἤνθησαν (were most flourishing), Th. 1, 19. So μακρὰ κλαίειν; πάντα εὐδαιμονεῖν; ὠφελεῖν, βλάπτειν, ζημιῶν μεγάλα, μικρά εὐεργετεῖν τὰ μέγιστα, ἡ δὲ γελᾶν, μέγα οὐ μεγάλα φρονεῖν, ἀμαρτάνειν δεῖσθαι, διαφέρειν τι, etc.

REM. 2. Here also belong such adverbial expressions as: χάριν (gratia, for the sake of), χάριν ἐμήν, σήν (mea, tua, gratia), δωρεάν (gratis), δωτίνην, προῖκα, μάτην (incassum). So also τοῦτο, ταῦτα (therefore), τί (why), ὅ (therefore). Eur Hec. 13. νεώτατος δ' ἦν Πριαμιδῶν· ὃ καὶ με γῆς ὑπεξέπεμψαν. Pl. Prot. 310, c ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ (on this very account).

4. The Acc. denotes also the effect merely *aimed at*, the *design* of the action; yet almost always with neuter pronouns or adjectives merely, whereas with substantives a preposition, as εἰς, πρὸς, ἐπί, is commonly used. The following verbs, in particular, belong here:

Χρῆσθαι τινί τι (originating from χρῆσθαι τινι χρεῖαν), to use something for something; πείθειν (originating from πείθειν τινὰ πείσω), ἐπαίρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινά τι, etc. Οὐκ ἔχω, ὅ τι χρῆσομαι αὐτῷ. Τί δὲ χρῆσόμεθα τούτῳ; (for what purpose shall we use him, what use shall we make of him?). Τῇ κρήνῃ τὰ πλείστου ἄξια ἐχρῶντο (ad res maximi momenti), Th. 2, 15. Πείσθηναί τὴν ἀναχώρησιν, to be persuaded to a retreat (instead of the usual construction εἰς τ. ἀναχώρ.), ib. 21. Γαῦτά σε ἐποτρύνω (I excite you to this). Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι (before I am compelled by you to anything more severe), Pl. Phaedr. 242, a. Τοῦτο οὐκ ἐπειθε τοὺς Φωκαίεas (did not persuade the Phocaeans of this), Her. 1, 163; but ἐποτρύνειν εἰς μάχην.

REM. 3. The Acc. of design or purpose, is transferred to the *manner according to or in which* something takes place. Here the fundamental idea is that of striving for an object. Thus τρόπον, τοῦτον τὸν τρόπον (hunc in modum, in this manner), πάντα τρόπον, τίνα τρόπον, δίκην (in morem, according to the manner of, like), ὁμοία (in like manner), ἐπιτηδές (consulto), τάχος and κατὰ τάχος (celeriter). Commonly, however, prepositions are used with such adverbial expressions.

#### § 279. (b) *Accusative of the suffering Object, i. e. the Object upon which the Action is performed.*

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions.

1. The verbs ὠφελεῖν, ὀνινάναι, ὀνίνασθαι, βλάπτειν, ἀδικεῖν, ἐνοχλεῖν (commonly with Dat.), ὑβρίζειν, λυμαίνεσθαι, λωβᾶσθαι, σίνεσθαι, λουδορεῖν (to chide); εἰσεβεῖν, ἄσεβεῖν; λοχᾶν, ἐνεδρεύειν; τιμωρεῖσθαι; θεραπεῖν, δορυφορεῖν, ἐπιτροπεύειν (to provide with a

*guardian*); *κολακεύειν*, *θωπεύειν* (*θώπτειν* Poet.), *προσκυνεῖν*; *πείθειν*; *ἀμείβεσθαι* (Poet. *respondere*), *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μιμείσθαι*, *ζηλοῦν* (*to emulate*).

X. C. 1. 2, 64. (Σωκράτης) φανερός ἦν θεραπέων τοὺς θεούς (*evidently worshipped the gods*). Aesch. Ctes. 618. τίς ἂν εἴη δημαγωγὸς τοιοῦτος, ὅστις τὸν υἱὸν δῆμον θωπεῦσαι δύναίτο, τοὺς δὲ καιροὺς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοιτο; (*as would be able to flatter the people*). Πείθειν τὸ πλῆθος (*to persuade the multitude*). X. Hier. 4, 3. οἱ πολῖται δορυφοροῦσι μὲν ἀλλήλους ἕνευ μισθοῦ (*keep guard over each other*). R. I. 12, 5. μεταστρατοπεδεύονται γε (οἱ Λακεδαιμόνιοι) μὴν πυκνὰ καὶ τοῦ σίνεσθαι τοὺς πολεμίους ἕνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους (*for the sake of injuring their enemies, and assisting their friends*). C. 4. 3, 15. ἐκεῖνο δὲ ἄδυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλόχησαν τὰς τῶν Ἀθηναίων γυναῖκας. Th. 1, 32. Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν (ὁ Πανσανίας). X. II. 5. 1, 17. τί ἥδιον, ἢ μὴ δένα ἀνθρώπων κολακεύειν μήτε Ἕλληνα, μήτε βάρβαρον, εἵνεκα μισθοῦ; — Προσκυνεῖν βασιλέα. Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὑβρίζειν τοὺς παῖδας. Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας (*take vengeance on their unjust masters*). X. Cy. 1. 4, 8. οἱ φύλακες ἐλοιδοροῦν αὐτόν (but the Deponent *λοιδορεῖσθαι* τινι, *to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its Case: (α) ὠφελεῖν τινι but very seldom, and then in the poets; (β) ἀδικεῖν εἰς, πρὸς, and περί τινα; (γ) ἀσεβεῖν εἰς and περί τινα; εὐσεβεῖν εἰς τινα, περί, πρὸς τινα; (δ) λυμαίνεσθαι τινι frequently; (ε) λωβᾶσθαι τινι sometimes; (ς) ὑβρίζειν εἰς τινα often; (η) ἀπιτροπεύειν τινός somewhat frequently (§ 275, 1). Ἀρέσκειν takes the Acc. only in the sense of *to satisfy*, but the Dat. in the sense of *to please*.

REM. 2. Δωρεῖσθαι τινί τι (*donare alicui aliquid, to present something to some one*). is the construction in Attic prose, not δωρεῖσθαι τινά τινι (*donare aliquem aliqua re, to present one with something*).

2. Verbs signifying *to do good* or *evil* to any one, by word or deed, e. g. εὐεργετεῖν, κακουργεῖν, κακοποιεῖν; εὐλογεῖν, κακολογεῖν; εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν.

S. Aj. 1154. ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς (*do not injure the dead*). X. Cy. 1. 6, 29. κακουργεῖν τοὺς φίλους (*to harm one's friends*) Εὐεργετεῖν τὴν πατρίδα (*to do good to one's country*). X. C. 2. 3, 8. πῶς δ' ἂν ἐγὼ ἀνεπιστήμων εἴην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυνάμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν (*knowing how to speak well of one who speaks well of me, and to do good to one who does well to me; but I should not be able to speak well of or to do good to one who, etc.*) Instead of the adverbs εὖ and κακῶς with ποιεῖν, etc., the Greek uses also the cor

responding adjectives; hence καλὰ, κακὰ ποιεῖν, λέγειν τινά (to do good or evil to one, to say good or evil of one). See § 280.

3. Verbs signifying *to persevere, to await, to wait for, and the contrary*, e. g. μένειν (like *manere*), περιμένειν, θαρρῆν, καρτερεῖν: φεύγειν, ἀποφεύγειν, ἀποδιδράσκειν, δραπετεύειν.

Μὴ φεῦγε τὸν κίνδυνον (*do not flee from danger*). Θαρρῆτε θάνατον (*fidens animo expectate mortem*). X. An. 3. 2, 20. τὰς μὲν μάχας θαρρῆτε (*bravely stand or endure the battles*). Cy. 5. 5, 42. εἴ τινές σε τιμῶσιν, ἀντασπάζου καὶ εὐόχῳ αὐτοῦς, ἵνα σε καὶ θαρρήσωσιν (*that they may confide in you, ut fiducia te complectantur*). Ὁ δοῦλος ἀπέδρα τὸν δεσπότην (*ran away from his master*). Pl. Symp. 216, b. δραπετεύω οὖν αὐτὸν καὶ φεύγω (*I run away from him, etc.*). Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα (*do not wait for your slothfulness*).

REM. 3. After the analogy of φεύγειν, other verbs also, which contain the idea of *fleeing*, e. g. those signifying *to turn back from, to retreat from, to abhor*, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν τὸν ὄχλον (*to retire from the crowd*); ἐκστῆναι κίνδυνον (*to shrink from, shun fear*); ἐκτρέπεσθαι, ὑπεκτρέπεσθαι, ὑπεξέρχεσθαι, ἀποστρέφεσθαι. Θαρρῆν τινι signifies *to have confidence in something* (*fidere aliqua re*).

4. Verbs of *concealing and being concealed*: λανθάνειν, κρύπτειν (*celare*), κρύπτεσθαι; — also the verbs φθάνειν (*antevertere*), λείπειν, ἐπιλείπειν (*deficere*); — verbs or particles of *swearing*, the person or thing by which one swears being in the Acc.

Pl. Rp. 365, d. θεοὺς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατόν (*to escape the notice of, be concealed from the gods*). Κρύπτειν τινά τι (*to conceal anything from any one*), see § 280. Her. 6, 115. περιέπλων Σούνιον βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἔστυ (*wishing to anticipate the Athenians*). Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα (*fails me*). X. An. 1. 5, 6. τὸ στράτευμα ὁ σῖτος ἐπέλιπε. Ὀμνυμι πάντας θεοὺς (*I swear by all the gods*). Hence μά, οὐ μά, ναὶ μά, νῆ Δία.

REM. 4. Also the two impersonal verbs δεῖ and χρή, in the sense of *to need*, are constructed with the Acc. of the person and the Gen. of the thing or person, of which or whom one is in need; this construction, however, belongs only to poetry, e. g. Od. α, 124. μυθήσῃ, δῖτε δὲ σε χρή (*you will tell of what you are in need*). Aesch. Pr. 86. αὐτὸν γὰρ σε δεῖ Προμηθεύς (*you yourself need Prometheus*). Δεῖ with the Dat. of the person belongs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οὖν σοι τῆς αὐτῆς ἐρωτήσεως (*you need the same inquiry*). In the sense of *necesse est, opus est*, with an infinitive, the Acc. of the person is common with both verbs, e. g. δεῖ (χρή) σε ταῦτα ποιεῖν; the Dat. is much more rare, and with χρή seldom even in poetry. X. C. 3. 3, 10. εἴ σοι δέοι διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. ἄλλω γὰρ ἢ ἡμῶν χρή γε τῆςδ' ἔρχεω χθονός.

5. Many verbs denoting a *feeling or an affection of the mind*, e. g. φοβεῖσθαι, δεῖσαι, τρεῖν; αἰσχύνεσθαι (*revereri*), αἰδεῖσθαι; δις χραίνειν; εκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι (*miserari*).

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδοιμένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἄνθρωποι (*respect the respectful*). An. 1. 9, 6. Κῦρος ἄοκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν (*was not afraid of a bear*). Cy. 3. 3, 18. (οἱ πολέμιοι) μᾶλλον ἡμᾶς φοβήσονται, ὅταν ἀκούσωσιν, ὅτι οὐχ ὥς φοβούμενοι πτήσσομεν αὐτοὺς οἴκοι καθήμενοι (*will fear us, hearing that we shall not crouch with fear on account of them*). Αἰσχύνομαι τὸν θεόν (*I feel ashamed before the god*). R. L. 2, 11. αἰδεῖσθαι τοὺς ἄρχοντας. Cy. 1. 3, 5. καὶ σέ, ὁ πάππε, μυσатτόμενον ταῦτα τὰ βρώματα ὀρῶ (*I see that you are disgusted with, loathe this food*). Pl. Symp. 173, c. τοὺς ἐταίρους ἐλεῶ. Dem. Cor. 290, 185. καταπλαγῆναι τὸν Φίλιππον (*to be panic-stricken by Philip*). In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of *motion*, sometimes take (as transitive verbs) the Acc. of the thing put in motion by them, as a passive object; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, ἄτσειν, περᾶν, πλεῖν, ῥέπειν, σπεύδειν, etc. S. Ant. 1158. τύχη καταρρέπει τὸν εὐτυχοῦντα (*fortune sinks the fortunate man*). Ἐκβαίνειν, ἐπατσειν πόδα (*to put out the foot, move the foot quickly*); ἄτσειν χέρα (*furiously to set or move the hand to*); βάσιν, πόδα περᾶν, all poetic. Th. 6, 39. κακὰ σπεύδειν (*accelerare*). In this way, verbs expressing *sound*, in the pregnant sense of *putting an object in motion and causing it to sound*, are sometimes constructed with the Acc. Il. λ, 160. ἵπποι κείν' ὄχρα κροτάλιζον ἀνὰ πολέμοιο γεφύρας (*rattle the chariots, hurry off the chariots with a rattling sound*). Her. 6, 58. λέβητα κροτέουσιν (*rattle the kettle, strike it again and again*). So also in a pregnant sense, the poets say, θεὸν χορεύειν, ἐλίσσειν (*deum choreis, saltando celebrare*). Comp. Larger Grammar, Part II. § 552.

6. With verbs of motion, the *space* or *way* passed over is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time during which* an action takes place (in answer to the question, *How long?*), is put in the Acc., as being the object measured by the action; so too *measure* and *weight* (in answer to the question, *How much?*), are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν (*to go the way, etc., comp. itque reditque viam*). Eur. Med. 1067. ἀλλ' εἰμι γὰρ δὴ τλημονεστάτην ὁδόν (*will go the way*). X. Cy. 2. 4, 27. μήτι τὰ δύσβατα πορεύου, ἀλλὰ κέλευέ σοι τοὺς ἡγεμόνας τὴν ῥᾶστην (ὁδόν) ἡγεῖσθαι (*do not march over the difficult places, but command your guides to lead over the easiest road*). An. 4. 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους (*marched over a plain, etc.*). R. Equ. 8, 10. ἦν ὁ μὲν φεύγῃ ἐπὶ τοῦ ἵππου παντοῖα χωρία (*per varia loca*). Cy. 1. 6, 43. ἄγειν (στρατιάν) ἢ στενὰς ἢ πλατείας ὁδοὺς. Dem. I. Phil. 49, 34. ἄγων καὶ φέρων τοὺς πλείοντας δάλατταν (*sailing through the sea*). Χρόνον, τὸν χρόνον, *for a time*, (different from χρόνος, συν χρόνῳ, *in, by time, gradually*), νύκτα, ἡμέραν (*during the night, day*) Her. 6, 127. ἡ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα (*was flourishing*

living this time) X. An. 4. 5, 24. καταλαμβάνει τὴν θυγατέρα τοῦ κομάρχου ἐννιάτην ἡμέραν γεγαμημένην (*who had been married nine days*). Cy. 6. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Dem. Phil. 3. 116, 23 ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τῆς ἐν Λεύκτροις μάχης (*during these last times*). Her. 1, 31. σταδίους πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ Ἰρόν (*having passed over forty-five stades*). 6, 119. ἀπέχει δέκα καὶ διηκοσίους σταδίους (*to be distant two hundred and ten stades*). 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιορκήσας τε ἑξ καὶ εἴκοσι ἡμέρας. Ἐφεσον ἀπέχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν. X. C. 3. 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς (*like viginti annos natus, twenty years old*). Here belongs the Acc. with δύνασθαι, *to be worth*. Her. 3, 89. τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα μνέας (*the Babylonian talent is worth [weighs as much as, amounts to] seventy Euboean minae*).

REM. 6. In poetry, the Acc. of the local object is sometimes used even with verbs denoting *rest*, e. g. κεῖσθαι, στήναι, ἡσθαι, θάσσειν, καθίζειν, etc. (instead of ἐν with the Dat., as in prose). Here also the Acc. represents the space as the object acted upon, or taken possession of, e. g. S. Phil. 145. (τόπον προσιδεῖν ἐθέλεις) θντινα κείται (*quemjacens occupatum tenet*). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνά, *from a lower to a higher place*, e. g. ἀνά ποταμὸν πλεῖν, ἀνά νύκτα; — κατά, *from a higher to a lower place*, e. g. κατὰ ποταμὸν πλεῖν, κατὰ τὸν βίον; — ἀμφί and περί, *round about*, e. g. βαίνει ἀμφί (or περί) τὴν πόλιν, ἀμφί τὸν χειμῶνα, περί τὰ Μηδικά; — ὑπό, *under*, ὑφ' ἥλιον, ὑπὸ νύκτα, *sub noctem*; — ὑπέρ, *over*; — παρά, *near by, along, by the side of*, e. g. παρὰ τὸν ποταμὸν πορεύεσθαι, παρ' ὄλον τὸν βίον; — ἐπί, *upon*, e. g. ἐπὶ νῶτα θαλάσσης πλεῖν, ἐπὶ πολὺν χρόνον; — διά, *through*, e. g. διὰ δώματα βαίνειν, διὰ νύκτα; — μετὰ ταῦτα, *postea*; — πρὸς ἑσπέραν, *towards evening*.

REM. 8. From this use of the Acc. to denote space, time, and quantity, very many adverbial expressions have originated: (a) τὴν ταχίστην (ὁδόν), *celerrime*; τὴν πρώτην, *primum*; τὴν εὐθείαν, *recte, straight forward*; μακράν, *far*; ἄλλην καὶ ἄλλην, *sometimes here, sometimes there*, etc. Il. ψ, 116. πολλὰ δ' ἔσαντα, κάταντα, πάραντά τε, δόχμιά τ' ἦλθον (*they passed over many up hills, down hills, straight and cross ways*; — (b) σήμερον, *to-day*; αὔριον, *to-morrow*; ἀρχήν, τὴν ἀρχήν, *properly, at first, omnino*; τέλος, τὸ τελευταῖον, *finally*; νέον, *lately*; πρότερον, πρῶτον, τὸ πρῶτον, τὸ πρίν, τὸ αὐτίκα, ταῦν, τὸ πάλαι, τὸ παλαιόν, τὸ λοιπόν, etc.; — (c) πολλά, *saepe*; τὰ πολλά, *plerumque*; πολὺ, μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, πάντα, etc. So also μῆκος, πλήθος.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain and define their meaning more fully. Here, also, the Acc. represents the object as *acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective, refers or is directed. This Acc. is used most frequently in specifications relating to the body and the mind. This is called the *Acc. of more definite limitation*, sometimes the *Acc. of synecdoche*.

Her. 2, 111. κάμνειν τοὺς ὀφθαλμούς (to be pained in or in respect to the eyes). 3, 33. τὰς φρένας ὑγιαίνειν (to be sound in mind). X. C. 1. 6, 6. ἄλγειν τοὺς πόδας (to have pain in the feet). 4. 1, 2. φανερός ἦν Σωκράτης οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος (that he was not desirous of those well-constituted in body for beauty, but of those well-adapted in mind, etc.). Pl. Rp. 453, b. διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν (woman differs from man in respect to her nature). 462, d. ὁ ἄνθρωπος τὸν δάκτυλον ἄλγει (is pained as to, has a pain in, his finger). Καλὸς ἐστὶ τὰ ὄμματα (is beautiful as to his eyes, has beautiful eyes). Κακὸς ἐστὶ τὴν ψυχὴν. So ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, etc., with the Acc. Ἀγαθὸς τέχνην τινά. Her. 3, 4. Φάνης καὶ γνῶμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν. X. Cy 2. 3, 7. ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφυής, καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ εὐκώς. 8. 4, 18. δεινὸς ταύτην τὴν τέχνην. So θαυμαστός τὸ μέγεθος, τὸ κάλλος (wonderful for his size and beauty, of wonderful size and beauty). The English commonly uses prepositions to express the force of this Acc., viz. *in*, *in respect to*, *of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. ἀγαθὸς τέχνην, a good artist, comp. Eng. *he is a good shot*, i. e. *marksman*; or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. νεανίας καλὸς τὴν ψυχὴν, *of* or *with a lovely spirit*.

REM. 9. Sometimes the prepositions εἰς, πρὸς, κατὰ are joined with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as διαφέρειν εἰς τι, e. g. εἰς ἀρετὴν. X. C. 3. 5, 1. ἐνδοξοτέρα ἢ πόλις εἰς τὰ πολεμικὰ ἐστὶ. Σοφὸς πρὸς τι. — On the Dat. see § 285, (3), (b).

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure: εὖρος, ὕψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμός; also γένος, ὄνομα, μέρος, τὸ σὸν μέρος, πρόφασιν, under pretence, τὸ ἀληθές, γνώμην ἐμήν. Her. 6, 83. Κλέανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας (being a Phigalian by birth). 7, 109. λίμνη ἐοῦσα τυγχάνει ὥσει τριήκοντα σταδίων τὴν περίοδον (in circumference). X. An. 2. 5, 1. μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων (four plethra in width). 4. 2, 2. οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς δις χίλιοι (two thousand in number). — Moreover τὸναντίον, τὰναντία, on the contrary; τὰλλα, in respect to other things; τὸ ὅλον, omnino; ἀμφοτέρω, τοῦτο (ταῦτα) μὲν — τοῦτο (ταῦτα) δέ; οὐδέν, in no respect; τι, in some respect; πολλά, πάντα, etc. — Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπὶ σε, τὸ εἰς ἐμέ, quantum ad me (tc), as far as it relates to me, etc.

### § 280. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb: —

1. When, in the construction given under § 278, 1, the verb has a transitive sense, as φιλίαν φιλεῖν, then the idea of activity consisting of the verb and a cognate substantive (with which

an adjective usually agrees), being blended into one, may at the same time be extended to a personal object, e. g. φιλά μεγάλην φιλίαν (= φιλῶ) τὸν παῖδα.

Her. 3, 88. γάμους τοὺς πρώτους ἐγάμεε δ Δαρεῖος Κύρου δύο θυγατέρας, Ἄτοσσάν τε καὶ Ἀρτυστῶνην (*contracted very honorable marriage with the two daughters of Cyrus*). 154. ἐωὕτδ' ἑλβᾷται λῶβην ἀνήκεστον (*maims himself with an incurable maiming, maims himself incurably*). Th. 8, 75. ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους (*made the soldiers take the most solemn oaths*). X. Cy. 8. 3, 37. ἐμὲ δ πατήρ τὴν τῶν παιδῶν παιδείαν ἐπαίδευεν (*educated me in the education of boys*). Pl. Apol. 19, a. Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἕκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Her. 1, 129. δεῖπνον τό (= δ) μιν ἐδοινισε. Th. 1, 32. τὴν ναυμαχίαν ἀπεωσάμεθα Κορινθίους (*like νίκη νικᾶν*), *we repelled the Corinthians in the naval battle*. Pl. Gorg. 522, a. πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εὐώχουν ὑμᾶς. Especially with verbs of naming, after the analogy of ὄνομα ὀνομάζειν τινά: X. O. 7, 3. καλοῦσι με τοῦτο τὸ ὄνομα (*they called me this name, by this name*). Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτούς.

REMARK 1. Instead of the substantive denoting the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1. 3, 10. τὰλλα μμούμενος τὸν Σάκαν. An. 5. 7, 6. τοῦτο ὑμᾶς ἐξαπατῆσαι. This is especially the case with verbs of praise and blame, of benefit and injury, after the analogy of ἐγκωμιάζειν τινά and the like. Pl. Symp. 221, c. πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινέσαι (*one could praise Socrates for many other things*). Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην. Μεγάλα, μικρά, πλείω, μείζω ὠφελεῖν, βλάπτειν, ἀδικεῖν τινά.

2. Expressions of *saying* or *doing good or evil* (which generally contain an Acc., or its equivalent in an adverb, of the *thing* said or done), take the object to which the good or evil is done, in the Acc., e. g. ἀγαθὰ, καλὰ, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, λέγειν, εἰπεῖν, etc. τινά (*to do good, etc., to some one*).

X. O. 5, 12. ἡ γῆ τοὺς ἀρίστα θεραπεύοντας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖ (*returns the greatest advantages to those who cultivate it best*). Her. 8, 61. τότε δὴ ὁ Θεμιστοκλῆς κεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε (*said much evil of him and the Corinthians*). X. Cy. 3. 2, 15. οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες (*never ceased to do much injury to us*).

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάρτυρες; (*quid tui tibi prosint testes?*) X. Cy. 1. 6, 42. προσκόμε, τί σοι ποιήσουσιν οἱ ἀρχόνεοι (*consider what your subjects will do FOR you*); on the contrary with σέ (*what they will do TO you*). An. 4. 2, 23. πάντα ἐποίησαν τοῖς ἀποθανούσιν (*showed all honors to the dead*). Cy. 7. 2, 27. ἦν ταῦτά μοι ποιήσης ἀ λέγεις (*if you perform for me what you promise*). So also in the sense of, *to do something with some one*, as Pl. Charm. 157, c. οὐκ ἂν ἔχοιμεν, δ τι ποιῶ



μέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243 53. διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ (*continue to do and say what is best for the people*).

3. With verbs: (a) of *entreating, beseeching, desiring, inquiring, asking*: αἰτεῖν, ἀπαιτεῖν, πράττειν (*to demand*), εἰσπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν, ἀνιστορεῖν; — (b) of *teaching and reminding*: διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν (with both of these the Gen. of the thing is more usual); — (c) of *dividing and cutting into parts*: δαίεσθαι, διαρεῖν, τέμνειν, διανέμειν, κατανέμειν; — (d) of *depriving and taking away*: στερεῖν, ἀποστερεῖν; στερίσκειν, συλᾶν, ἀφαιρεῖσθαι; — (e) of *concealing or hiding from*: κρύπτειν (κεύθειν Poet.); — (f) of *putting on and off, clothing and unclothing, surrounding with*: ἐνδύειν, ἐκδύειν, ἀμφιεννύειν, περιβάλλεσθαι.

Her. 3, 1. πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα αἶτεε Ἀμασίην θυγατέρα (*asked Amasis for his daughter*). 58. αὐτοὺς ἐκατὸν τάλαντα ἔπρηξαν (*demanded of them a hundred talents*). X. C. 1. 2, 60. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο Ζωκράτης (*never demanded a reward of any one for his instruction*). II. 4. 1, 21. Ἑριπίδας αἰτεῖ τὸν Ἀγησίλαον ὀπίστας τε ἐς δισχιλίους καὶ πελταστὰς ἄλλους τοσοῦτους (*asks of Agesilaus about two thousand hoplites, etc.*). Cy. 6. 2, 35. τὰ εἰς τροφήν δέοντα ἐξετάζετε τοὺς ὑφ' ὑμῖν (*inquire of those under you respecting the things necessary for food*). Eur. Hipp. 254. πολλὰ διδάσκει γὰρ μ' ὁ πολὺς βίωτος (*teaches me much*). Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους (*teach men what is not proper*). Her. 1. 136. παιδεύουσι τοὺς παῖδας τρία μόνον (*they teach boys three things only*). 6, 138. γλῶσσάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους (*I will remind you of the dangers*). Hier. 1, 3. ὑπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοῖρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατόν (*having divided all the land army into three divisions*). Τέμνειν, διαιρεῖν τι μέρη, μοῖρας (*to cut, to divide something into parts*). X. Cy. 7. 5, 13. ὁ Κῦρος τὸ στρατεύμα κατένειμε δώδεκα μέρη (*divided the army into twelve parts*). Pl. Polit. 283, d. διέλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν (*deprived my only child of life*). Eur. Hec. 285. τὸν πάντα δ' ὕλβον ἤμαρ ἐν μ' ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστερεῖ με (*robs me of honor*). Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα (*I conceal the misfortune from you*). Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πατέρ, δυσπραξίας. X. Cy. 1. 3, 17. παῖς μέγας μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρόν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δὲ δεινὸν αὐτὸς ἐνέδν (*a large boy stripped another small boy of his large tunic and put*



his own tunic on him). Her. 1, 163. τεῖχος περιβαλέσθαι τὴν πόλιν (to surround the city with a wall).

REM. 3. Several of the above verbs are sometimes otherwise constructed, commonly, however, with some difference in the sense expressed; thus, αἰτεῖν τι παρὰ τινος; ἐρωτᾷν τινα περί τινος; with verbs of dividing and cutting into parts, not unfrequently the preposition εἰς, sometimes also κατὰ, is joined with the Acc., e. g. τοὺς πολίτας εἰς ἑξ μέρους διέδλον; or the word μέρος, etc., is governed directly by the verb, and the object to be divided is put in the Gen., depending on μέρος, etc., e. g. δύο μέρους Λυδῶν πάντων διέδλεν (he divided the Lydians into two parts), Her. 1, 94; passively, δώδεκα Περσῶν φυλαὶ διήρηνται (the Persians are divided into twelve tribes), X. Cy. 1. 2, 5. Verbs of depriving and taking away, have the following constructions:

- (a) ἀποστερεῖν and ἀφαιρεῖσθαι with the Acc. of the thing alone, e. g. Πῶς ἂν οὗτος ἐθέλοι τὰ ἀλλότρια ἀποστερεῖν; (how could he be willing to take away the things of others?), X. Ag. 4, 1. Χάλασαι τὰ καλῶς ἐγνυσμένα (provisa) καὶ πεποιημένα ἀφαιρούνται (take away, destroy the provisions), O. 5, 18; the Acc. of the person alone is but rarely found; thus with ἀφαιρεῖσθαι (to rob, take from), e. g. Andoc. 4. 32, 27. τοῖς πολίταις οὐκ ἐξ ἴσου χρήται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοὺς δὲ τύπτων οὐδενὸς ἀξίαν τὴν δημοκρατίαν ἀποφαίνει.
- (b) στερεῖν, ἀποστερεῖν, στεοῖσκειν, ἀφαιρεῖσθαι τινά τι very often.
- (c) στερεῖν, ἀποστερεῖν τινά τινος, like *spoliare aliquem aliqua re*, to deprive one of something, see § 271, 2; but ἀφαιρεῖσθαι very seldom has this construction, and indeed only in the sense of to restrain, to prevent. Οἱ ὀψιζόμενοι ἀφαιρούνται τὰς μὲν κύνας τοῦ εὐρεῖν τὸν λαγῶ, αὐτοὺς δὲ τῆς ὠφελείας, X. Ven. 6, 4.
- (d) ἀφαιρεῖσθαι, ἀποστερεῖν with the Gen. of the person and the Acc. of the thing; they then signify to take something from some one, to withdraw something from some one. This is a more rare construction. Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν (taking their property from others, seem to enrich themselves), X. C. 1. 5, 3. Συμμαχίας ἀφαιρούμενον τῆς πόλεως (= τῶν πολιτῶν) Dem. Cor. 232, 22. Εἴ τι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστερεῖ (τὰ κυνηγέσια), X. Ven. 12, 8. Ὅστις, μὴ ἄλλων ἑαυτὸν ἀποστερῶν, ἀσφαλείας δεῖται (properly, *aliis se subducens*, i. e. *ab aliis desciscens*; ἑαυτὸν is here to be considered as the Acc. of the thing), Th. 1, 40.

REM. 4. On the double Accusative with the verbs πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν, see § 278, 4.

4. An Accusative of the object acted upon, and an Accusative of the predicate (which is often an adjective), is used with the verbs mentioned under § 240, 2, when they are changed from the passive to the active; hence two Accusatives stand with verbs signifying to make, to constitute, e. g. ποιεῖν, τιθέναι, reddere; to choose, to appoint, e. g. αἰρεῖσθαι, creare, etc.; to consider, represent, and regard as something, to declare, to know, e. g. νομίζειν, ἡγείσθαι, etc.; to say, to name, to praise, to chide, e. g. λέγειν, ὀνομάζειν, καλεῖν; to give, to take, to receive, e. g. παραλαβεῖν, δέχεσθαι, etc.; to produce, to increase, to form, to teach, to educate.

Kûros τοὺς φίλους ἐποίησε πλουσίους (*made his friends rich*). Παιδεύειν τινὰ σοφόν (*to educate one wise, i. e. make wise by education*). Νομίζειν, ἡγεῖσθαι τινὰ ἀνδρα ἀγαθόν (*to think, regard, consider one a good man*). Dem. Cor. 5, 43. οἱ Θετταλοὶ καὶ Θηβαῖοι φίλον, εὐεργέτην, σωτῆρα τὸν Φίλιππον ἡγοῦντο. Ὀνομάζειν τινὰ σοφιστήν (*to call one a sophist*). Αἰρεῖσθαι τινὰ στρατηγόν (*to choose one a commander*). X. Cy. 5. 2, 14. τὸν Γωβρύαν σύνδειπνον παρέλαβεν. Dem. Chers. 106, 66. πόλεως ἑωυτοῦ πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὐνοίαν. Andoc. 3. 24, 7. ἡ εἰρήνη τὸν δῆμον τῶν Ἀθηναίων ὑψηλὸν ἦρε καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see ‡ 269, Rem. 1.

### ‡ 281. Remarks on the use of the Accusative with the Passive.

1 As the Greek considers the passive as a reflexive (§ 251, 1), it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as the object acted upon, e. g. (κόπτουσι τὰ μέτωπα), κόπονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are struck on the forehead*; Her. 7, 69. Ἀράβιοι ζειράς ὑπεζωσμένοι ἔσαν, Αἰθίοπες δὲ παρδαλέας τε καὶ λεοντέας ἐναμμένοι (*the Arabians were girt with the zeira, but the Ethiopians were clothed with leopard and lion-skins*).

2. Hence, when the verbs mentioned under § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the person or of the object acted upon, is changed into the Nom., but the Acc. of the thing, or the effect remains. (a) Οὗτος μέντοι ὁ ἔπαινός ἐστι καλός, ὃν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἀξίων πιστεύεσθαι (*this is honorable praise by which you are now praised*), Pl. Lach. 181, b. Τραυματισθεῖς πολλά (sc. τραύματα), (*wounded with many wounds*), Th. 4, 12. Ὀνομα τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἡ Σικελία), 6, 4 (*was called by its first name*). Ἡ κρίσις, ἣν ἐκρίθη (*to which he was condemned*), Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθῆναι, S. O. R. 1203. Δεσμὸν δυσεξήνυστον ἔλκεται δεθείς, Eur. Hipp. 1237. So ὠφελεῖσθαι, ζημιοῦσθαι μεγάλα, βλάπτεσθαι πολλά. — (b) Μουσικὴν ὑπὸ Λάμπρου παιδευθεῖς, ῥητορικὴν δὲ ὑπ' Αντιφῶντος (*having been educated in music and rhetoric*), Pl. Menex. 236, a; so διδασθῆναι τέχνην ὑπό τινος (*to be taught an art by some one*); ἐρωτηθῆναι τὴν γνώμην ὑπό τινος (*to be asked an opinion*). Γῇ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω (*be divided into the same parts*), Pl. L. 737, c. Ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους (*having demanded the tribute*), Th. 8, 5. Ἀφαιρεθῆναι, ἀποστερηθῆναι τὴν ἀρχὴν ὑπό τινος. Κρυφθῆναι τι (*celari aliquid*). Πεισθῆναι τὴν ἀναχώρησιν (§ 278, 4). Ἀμφιένυσθαι χιτῶνα occurs only with the meaning *to put a garment on one's self*, but not *I let myself be clothed by another, the garment was put on me by another*; but ἐνδυθῆναι χιτῶνα (*to be clothed with a tunic*) is in use.

3 As the Greek may form a personal Pass. (§ 251, 4), of every intransitive verb, which has its object in the Gen. or Dat., e. g. ἀμελοῦμαι, ἡμελήθην, φθον-

οὔμαι, ἐφθονήθη; so may it also with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, the Dat. of the person being changed into the Nom., but the Acc. of the thing remaining. Th. 1. 1, 26. οἱ τῶν Ἀθηναίων ἐπιτετραμένοι τὴν φυλακὴν (*quibus custodia demandata erat, those of the Athenians who had been entrusted with the guard*, from ἐπιτρέπω τῷ τὴν φυλακὴν). 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχώρουν (*having been commanded these things*); 1, 140. εἰ ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον εὐθὺς ἐπιταχθήσεσθε (*you will be commanded something greater*). X. An. 2. 6, 1. οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

### § 282. (3) *Dative*.

1. The Dat. is the *Where-case*, and hence denotes: (a) in a local relation, the place *at* or *in which* the action of the subject occurs; — (b) in a causal relation, the object *upon which* the action of the subject shows itself or becomes visible — the object which shares in or is concerned in an action. — This object is: (a) a person, or a thing considered as a person, e. g. βοηθῶ τοῖς πολίταις or τῇ πόλει; (β) a thing, or an object considered as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions. In the first, the Dat. is regarded as a *local* object, in the second, as a *personal* object; in the third, the object is a *thing*, and is called the Dat. of the *thing* or *instrumental* Dat.

### § 283. A. *Local Dative*.

1. The Dat., as a local object, designates the place *in* (*by, near, at*) *which* an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly joined with the Dative.

Il. 1, 663. αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης ἐνπῆκτου (*sleeps in the corner of the tent*). π, 595. Ἑλλάδι οἰκία ναίων (*dwelling in houses in Hellas*). β, 210. κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται (*roars upon the shore*). S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι (*that the beech tree once uttered an oracle at Dodona*). Here belong the *Locative* forms very common in prose, viz., Μαραθῶνι, Ἐλευσῖνι, Πυθοῖ, Ἰσθμοῖ, οἴκοι, Ἀθήνησι, Πλαταιᾶσι, etc. (*at Marathon, etc.*); also, ταύτῃ, τῇδε, *here*, ἧ, *where*. So also, Od. ο, 227. Πυλίοισι μέγ' ἔξοχα δώματα ναίων.

2. Hence the Dat. is used also with the attributive pronoun αὐτός, to express the idea of *together with*.

Her. 6, 32. τὰς πόλεις ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱεροῖσι (*they burned the cities together with the temples — cities, temples and all*). X. H. 6. 2, 35. αἱ ἀπὸ Συρακουσῶν νῆες ἅπασαι ἐδόλωσαν αὐτοῖς ἀνδράσιν (*the ships were taken together with the men*).

3. The local relation is transferred to the *time in which* something happens, and then from the time to the *circumstances under which* something happens. Hence the Dat. denotes the *time* (definite) and *circumstances* of an action

In prose with ἡμέρα, νυκτί, μηνί, ἔτει, ἐνιαυτῷ, ὥρᾳ and the like, in connection with attributive demonstratives, ordinals, and adjectives, as πρότερος, ὕστερος, ἐπιών, παρελθών and the like. The Dat. therefore usually expresses *definite* time. Τῇ δὲ τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι, τρίτῳ μηνί, τῇ αὐτῇ ὥρᾳ, τῷ ἐπιόντι ἔτει, ἐκείνῳ τῷ ἔτει, τῷ ὕστερῳ ἔτει, τούτῳ τῷ ἐνιαυτῷ, etc. X. An. 4. 8, 1. τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν (*the first day or on the first day*). Also ὥρα χειμῶνος (*in time of winter*), νουμηνία (*at the time of new moon*); likewise, Παναθηναίοις, Διονυσίοις, τραγωδοῖς καινοῖς, *at the time of the Panathenaea*, etc. The preposition ἐν is joined with the Dat.: (a) when the substantive stands without an attributive, e. g. ἐν ἡμέρᾳ, ἐν νυκτί, ἐν ὄρει; often also when a demonstrative stands with it, e. g. ἐν τούτῳ τῷ ἐνιαυτῷ; (b) usually, when a *space* of time is to be indicated; hence with substantives in connection with cardinals and the adjectives ὀλίγος, βραχύς, μικρός, πολύς, etc., e. g. διήγαγον ἐν τρισὶν ἡμέραις (*in three days, in the space of three days*), X. An. 4. 8, 8 Od. ξ, 253. ἐπλέομεν βορέῃ ἀνέμῳ ἀκραεῖ καλῷ (*with a good wind*). Il. α, 418. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν (*under an evil destiny*). Her. 6, 139. ἐπεὰν βορέῃ ἀνέμῳ αὐτημερὸν νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν (*when a ship shall come with a north wind*).

### § 284. B. *The Dative as a Personal Object.*

1. Both the Dat. of the person and of the thing denote an object, *upon* or *in which* the action of the subject shows itself or becomes visible; both denote an object which participates in, or is concerned in, the action of the subject; accordingly: the language regards the Dat. of the person and of the thing as the same. The distinction is merely this, that the former is a *personal* object, or is considered as such, and consequently has the power of will; the latter is a mere *thing*, or is considered as such, and of course without will. As the idea denoted by the term *where*, is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*), when it is a *person*,

stands in contrast with the Acc. (*the Whither-case*); when it is a *thing*, in contrast with the Gen. (*the Whence-case*).

2. The Acc. denotes an object *effected, accomplished* by the action of the subject, or the object *acted upon*; the Dat. of the person, on the contrary, denotes an object merely *aimed at* by the action of the subject and *sharing in it*; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, but the object itself appears in distinction from the subject as active; between the subject and the object a reciprocal action takes place. The Gen. denotes the *immediate* cause; the Dat. of the thing, on the contrary, a *mediate, indirect* cause (the ground, the means, the instrument); the Gen. denotes an object as calling forth and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a *local limit* or *object* is very often considered as a person, and is indicated by the Dat.; this sometimes occurs, though but seldom, in prose. Il. ο, 369. πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες (*raising up the hands to all the gods*). So αἶρεσθαι, ἐπαίρεσθαι δόρυ τινί. Il. ε, 709. λίμνῃ κεκλιμένος Κηφισίδι (*dwelling at the Cephisian lake*). η, 218. προκαλέσσατο χάρμῃ (*he challenged to the contest*). Th. 1, 13. Ἀμεινοκλῆς Σαμίοις ἦλθεν. 3, 5. αὐτοῖς Μελέας Λάκων ἀφικνεῖται.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions εἰς, πρὸς, ἐπὶ, etc., take their object in the Dat.; also why most adverbs with the Dat. (or *Locative*) inflection [§ 101, 2. (b)], may express both the relation of *rest* (local Dat.) and the *direction whither* (personal Dat.), e. g. χαμαί, *humi, humum*; so, likewise, the adverbs in -ῃ, e. g. ἄλλῃ those in -ω, e. g. ἄνω, κάτω, etc.; those in -οι, e. g. πεδοῖ, *humi, humum*; ἐταυρωῖ, *huc* and *hic* (but οἱ, οἱ, ποῖ, always denote the direction *whither*).

3. Most verbs, which take the *personal* Dat., as the object *sharing* or *participating* in the action, express the idea of *association* and *union*, e. g. δίδοναι, παρέχειν, ὑπισχνέσθαι, ἀρπάζειν τί τι. The following classes of words, therefore, govern the Dative:—

(1) Verbs expressing *mutual intercourse, associating with, mixing with, participation*. — Dative of communion, e. g. ὁμιλεῖν, μιγνύναι, μίγνυσθαι, κοινοῦν, κοινοῦσθαι, κοινωνεῖν, δι-, καταλλάττειν (*to reconcile*), δι-, καταλλάττεσθαι (*to reconcile one's self to*), ξενοῦσθαι, σπένδεσθαι cτ σπονδὰς ποιεῖσθαι, πράττειν (*agere cum aliquo*); εἰπεῖν, λέγειν, διαλέγεσθαι, εὔχεσθαι, καταρᾶσθαι, etc.; also adjectives and adverbs, sometimes even substantives which express

a similar idea, e. g. κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος; many other words of a similar signification, compounded with σύν and μετά, also with ἐν, πρὸς, and παρά.

Ὅμιλει τοῖς ἀγαθοῖς ἀνθρώποις (*associate with good men*). Her. 3, 131. ὁ Δεμοκῆδης Πολυκράτει ὁμίλησε. 6, 21. πόλιες αὐται μάλιστα ἀλλήλοισι ἐξεινώθησαν (*cultivated hospitality with each other*). — Εὐχομαι τοῖς θεοῖς (*I pray to the gods*). X. H. 2. 2, 19. σπένδεσθαι Ἀθηναίοις (*to make a treaty with the Athenians*). 3. 2, 20. ἀλλήλοισι σπονδὰς ἐποίησαντο (*they made treaties with each other*). Isocr. Paneg. 42. 9. αἱ πράξεις αἱ προγεγεννημένοι κοιναὶ πᾶσιν ἡμῖν κατελείφθησαν (*common to us all*). On the Gen. with κοινός, see § 273, 3, (b).

(2) Verbs of *contending, litigating, vying with*, e. g. ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι (usually πρὸς τινα), δικάζεσθαι, ἀμφισβητεῖν, στασιάζειν, etc.; also of *going against, encountering, meeting and approaching*, and the contrary, as those of *yielding*, e. g. ὑποστῆναι and ὑφίστασθαι; ὑπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, etc.; εἶκειν, ὑπείκειν, χωρεῖν, παραχωρεῖν, etc.; the adjectives and adverbs πλησίος, ἐναντίος, πέλας, etc. (seldom ἐγγύς).

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμάχεσαντο (*fought bravely with the Persians*). Μὴ εἴκετε τοῖς πολεμίοις (*do not yield to the enemy*). Χρῆ τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρῆσαι, Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ὑποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς (*having dared to encounter them*), X. An. 3. 2, 11. Ὑφίστασθαι ξυμφοραῖς, Th. 2, 61. Ὅμοιον ὁμοίῳ ἀεὶ πελάζει (*like always draws to like*), Pl. Symp. 195, b. Ἰζόντα ἀντίοι τοῖσι Λακεδαιμονίοισι (*encamped opposite the Lacedaemonians*), Her. 6, 77. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

(3) Verbs of *commanding, entreating, counselling, inciting, encouraging*; of *following, accompanying, serving, obeying and disobeying, trusting and distrusting*, e. g. προστάττειν, ἐπιτάττειν, πυναινεῖν, παρακελεύεσθαι, etc. (but κελεύειν with Acc. and Inf.); ἔπεισθαι, ἀκολουθεῖν, διαδέχεσθαι (*to succeed to, take the place of*); πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, etc.; the adjectives and adverbs ἀκόλουθος, ἀκολούθως, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς.

X. Cy. 8. 6, 13. τούτων ὧν (instead of ἃ) νῦν ὑμῖν παρακελεύομαι οὐδὲν τοῖς δούλοις προστάττω (*I enjoin upon the slaves none of these things which I now command you*). Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσησι (*never obeyed, were never subject to the Persians*). 6, 14. ἐνανμάχουσαν ἠνγκουστήσαντες τοῖσι στρατηγοῖσι (*they fought in disobedience to their*

commanders). X. Cy. 1. 1, 2. τὰς ἀγέλας ταύτας ἰδοκοῦμεν ὁρᾶν μᾶλλον ἔδελοῦσαι πείθεσθαι τοῖς νομεῦσιν, ἢ τοὺς ἀνθρώπους τοῖς ἀρχουσι (*more willing to obey their shepherds, than men their rulers*). 8. 6, 18. τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι (*that the night messenger succeeds the one for the day*). Pl. Rp. 400, d. εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθυμία εὐηθείᾳ ἀκολουθεῖ. Eur. Andr. 803. κακὸν κακῷ διάδοχον. Pl. Phaed. 100, c. σκόπει δὴ τὰ ἐξῆς ἐκείνοις (*consider the things next in order to those*).

(4) Expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *disagreement*, e. g. *εἰκέναι*, *ὁμοιοῦν*, *ὁμοιοῦσθαι*, *ὅμοιος*, *ὁμοίως*, *ἴσος*, *ἴσως*, *ἐμφερής* and *προσφερής* (*similar*), *παραπλήσιος*, *παραπλησίως*, *ὁ αὐτός* (*idem*), *ἄμα*; *διάφορος* (*discordant, hostile*), *διάφωνος*; and very many words compounded with *ὁμοῦ*, *σύν*, *μετά*, e. g. *ὁμονοεῖν*, *ὁμόγλωττος*, *ὁμώνυμος*, *συμφωνεῖν*, *σύμφωνος*, *συνωδός*.

Her. 1, 123. τὰς πάδας τὰς Κύρου τῇσι ἐωῦτοῦ ὁμοιοῦμενος (*likening, comparing the sufferings of Cyrus with his own*). 6, 23. ὁ Ῥηγίου τύραννος διάφορος (ἦν) τοῖσι Ζαγκλαίοισι (*was hostile to the Zancleans*). X. Cy. 7. 1, 2. ἐπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις (*were furnished with the same arms as Cyrus*). 5. 1, 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (Πάνθεια). 7. 5, 65. ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ (*makes the weak equal to the strong*). Isocr. Paneg. 43, 13 χαλεπὸν ἐστὶν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχίᾳ προσφέρει (ἦν).

REM. 3. On the *Comparatio compendiaria* with expressions of likeness and similarity, see § 323, Rem. 6. On the Gen. with *ἐγγύς*, *πλησίον*, § 273, Rem. 9. The coördinate copulative particle *καί*, is not seldom employed with adjectives of likeness and similarity instead of the Dative. Her. 1, 94. Λυδοὶ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες (= Ἕλλησι or τοῖς Ἕλλησιν), *the Lydians and Greeks have similar laws*, instead of *the Lydians have laws similar to the Greeks*. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσαυτῶς, κατὰ ταῦτα καί, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιθήκασιν καὶ Ὀμηρος. Comp. *similis ac, atque*. There also occur, particularly in Attic prose, the particles of comparison, ὥς, ὥσπερ with ἴσος, ὁ αὐτός. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥσπερ, κ. τ. λ.

(5) Expressions signifying *to be becoming, suitable, fitting, to please*, and the contrary, e. g. *πρέπειν*, *ἀρμόττειν*, *προσῆκειν* (with an Inf. following), *πρεπόντως*, *ἀπρεπῶς*, *εἰκός ἐστιν*, *εἰκότως*, *ἀρέσκειν* (*ἀνδάνειν* Ion.).

Pl. Apol. 36, d. τί οὖν πρέπει ἀνδρὶ πένητι; (*what then is becoming a poor man?*). Her. 6, 129. ἐωῦτῳ ἀρεστώσας ὀρχέετο (*he danced pleasing himself*). X. Cy. 3. 3, 39. ἀρέσκειν ὑμῖν πειρῶνται (*they endeavor to please you*).

(6) Verbs signifying *to agree with, to assent to, to reproach, to be angry, to envy*, e. g. *ὁμολογεῖν*, etc.; *μέμφεισθαι* (*to reproach,*



μέμφεσθαι τινα means *to blame*), λοιδορεῖσθαι (*to reproach*), ἐπιτιμᾶν, ἐγκαλεῖν (τινί τι), ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν (more seldom with the Acc.), etc.; θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, etc.; φθονεῖν (τινί τινος, ‡ 274, 1, more seldom τινί τι), βασκαίνειν (*to envy*; βασκαίνειν τινά, *to slander*). The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= αὐτὸν) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω (*what I rebuke in my neighbor I will not do myself*). Th. 4, 61. οὐ τοῖς ἄρχεσσι βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούουσιν ἐτοιμοτέροις οὖσι (I do not reproach those wishing to rule, but, etc.). Dem. Ol. 2. 30, 5. ἡνώχλει ἡμῖν ὁ Φίλιππος (*gave trouble to us*). X. An. 2. 5, 13. Αἰγυπτίους, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυμωμένους, κολάσεσθε (*with whom I know you are angry*). Cy. 1. 4, 9. ὁ θεὸς αὐτῷ ἐλοιδορεῖτο, τὴν δρασύτητα ὁρῶν (*reproached him*). 4. 5, 9. Κυαξάρης ἐβριμοῦτο τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχεσθαι (*was wroth with Cyrus, etc.*).

(7) Verbs of *helping, averting, and being useful*, e. g. ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν and the like (but ὀνινάναι and ὠφελεῖν with Acc. ‡ 279, 1.); also several verbs compounded with σύν, e. g. συμφέρειν (*conducere*), συμπράττειν, συνεργεῖν, etc., and many adjectives of the same and similar significations, and the contrary, e. g. χρήσιμος, βλαβερὸς (but βλάπτειν with Acc. ‡ 279, 1.), φίλος, ἐχθρὸς, πολέμιος, etc.

X. R. L. 4, 5. ἀρήξουσιν τῇ πόλει παντὶ σθένει (*they assist the city with all their strength*). Cy. 3. 3, 67. (αἱ γυναῖκες) ἱκετεύουσι πάντας μὴ φεύγειν καταλιπόντας, ἀλλ' ἀμύναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσι αὐτοῖς (*to defend them, their children and themselves*). 4. 3, 2. τούτοις γὰρ φασιν ἀνάγκη εἶναι προθύμως ἀλέξειν (*they say it is necessary to defend these*). Eur. Or. 922. (Ὀρέστης) ἠθέλησε τιμωρεῖν πατρί, κακὴν γυναῖκα κῆδεον κατακτανόν (*wished to help his father*). Pl. Ap. 28, c. εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον (*if you shall avenge the murder of your friend Patroclus, i. e. if you shall avenge for him*).

REMARK. 4. The words φίλος, ἐχθρὸς, πολέμιος are also used as substantives, and govern the Gen. X. An. 3. 2, 5. τοὺς ἐκείνου ἐχθίστους (*his bitterest enemies*). Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the *advantage, favor, honor, harm, disadvantage* of a person, or an object considered as a person (*Dativus commodi et incommodi*), where the English uses the prepositions *to* or *for*. Here belong particularly the rites performed in honor of a divinity, e. g. ὀρχεῖσθαι τοῖς θεοῖς (*to dance in honor of the gods*); στεφανοῦσθαι θεῷ (*to crown one's self in honor of the gods*). Her. 6, 138. Ἀρτέμιδι ὀρθὴν ἄγειν (*to keep a feast in honor of Diana*). The Dative with κλύειν (Poet., especially Epic), is also to be regarded in the same way: κλῦθί μοι, *listen to me favorably*. Here belongs, also



the phrase, mostly poetic, *δέχεσθαι τι τινί*, *to receive something from some one*, since it involves the additional idea that the reception of the thing will be regarded as a relief, as agreeable, etc. to the person. *Od. π, 40. ὡς ἔρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος* (*received from him [as a favor to him] the brazen spear*). See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of *observing, finding, meeting with* something in a person.

Ἦτο λαμβάνειν δεῖ τῷ τοιούτῳ, ὅτι εὐήθης τις ἄνθρωπος (scil. ἐστίν), *Pl. Rp. 598. d. Ἔτερα δὲ, ὡς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν*, 421, c. *Θαρσύνει μάλιστα πολέμοι, ὅταν τοῖς ἐναντίοις πράγματα καὶ ἀσχολίας πυνθάνωνται* (*when they perceive troubles and hindrances in those opposed to them*), *X. Hipp. 5. 8.*

(9) The Dative stands with *ἐστί(ν)* and *εἰσί(ν)*, to denote the person, or thing considered as a person, *that has or possesses something*. The thing possessed stands as the subject in the Nom., but the verb is translated by the English *have*, etc., and the Dat. as the Nom. So also with *γίγνεσθαι* and *ὑπάρχειν* (*to be, exist*), also with *ἴδιος* and *ἀλλότριος*.

Κύρῳ ἦν μεγάλη βασιλεία (*Cyrus had a great kingdom*). — Τοῖς πλουσίοις πολλὰ παραμύθια φασιν εἶναι, *Pl. Rp. 329, c. Ἦσαν Κροίσῳ δύο παῖδες*, *Her. 1, 44.* When the above verbs are connected with a predicative abstract substantive, they may be translated *to prove, to serve*. *Χαίριφῶν ἐμοὶ ζημία μᾶλλον, ἢ ὠφέλεια ἐστίν*, *X. C. 2. 3, 6.* (*Ch. mihi detrimento potius est, quam emolumento, is an injury, proves an injury rather than a benefit*).

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor (§ 273, 2). The Dative is used, when it is asked, what the possession is (what has one?), and the possession designated is contrasted with other possessions, e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, *Cyrus had (among other things also) a great kingdom*; the Gen. is used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἦν μεγάλη βασιλεία*, *to Cyrus (and not to another) belonged a great kingdom*. The Dative describes the person as one to whom the possession has been imparted, divided, given, and under whose control it now is; the Genitive, as one who has gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in reference to* a person, or a thing considered as a person, so that the person in some way shares or participates in it. Here belong the following instances: —

(a) In certain formulas, the Dative designates the person to whose *judgment, consideration, or estimate*, an idea is referred, and thus it first gains a definite authority or value; i. e. the assertion is made in view of the judgment, etc. of the person to whom the matter had been submitted. This Dat. therefore shows *when and under what circumstances* the assertion is true, e. g. *Her. 1, 14. ἀληθές ἐστι*

λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός (*recte aestimanti hic thesaurus non est Corinthiacus, in the judgment of one estimating the matter correctly, it is not the Corinthian treasury*). Th. 2, 49. τὸ ἐξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν (*the external part of the body, when one touched it, in the view of one touching it, was not very hot*). Here belong especially the Datives εἰσβάντι, ἐξιόντι, ἀναβάντι, ὑπερβάντι and the like, with local specifications. Her. 6, 33. ἀπὸ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐκ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρεε πάντα (*the naval force subjugated all parts of the Hellespont, upon the left as one sails into it, or with respect to one sailing into it*). X. Cy. 8, 6, 20. (Κῦρος) λέγεται καταστρέψασθαι πάντα τὰ ἔθνη, ὅσα Συρίαν εἰσβάντι οἰκεῖ μεχρὶ ἐρυθρᾶς θαλάσσης (*which dwell as one enters Syria [from the entrance of S.] to the Red Sea*). Also the expression ὥς συνελόντι εἰπεῖν, *to speak briefly, to say in a word, properly to say it when one has brought the whole together into a small compass, has comprehended the whole*, c. g. Ἄνευ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, X. An. 3, 1, 38.

(b) So also the Dat. of the person often stands in connection with ὥς, in order to show that the thought which is expressed, is not a general one, but has its value only according to the opinion of the person named. X. C. 4, 6, 4. ὁ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὁρθῶς ἂν ἡμῖν εὐσεβὴς ὠρισμένος εἴη (*nostro iudicio, in our opinion*). S. O. C. 20. μακρὰν γὰρ, ὥς γέροντι, προῦστάλης ὁδόν (*you went forward a great way, for an old man, as an old man would view it*). Ant. 1161. Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ (*in my opinion*). Pl. Soph. 226, c. ταχεῖαν, ὥς ἐμοί, σκέψιν ἐπιτάττεῖς. Her. 3, 88. γάμους τοὺς πρώτους ἐγάμεε Πέρσῃσι ὁ Δαρεῖος (*matrimonia ex Persarum iudicio nobilissima, contracted very honorable marriages, in the judgment of the Persians*). Altogether usual in the phrase ἀξίος εἰμι τινός τιν., or even without the Gen., ἀξίος εἰμί τινι (*I am of value in the estimation of some one*). X. C. 1, 2, 62. ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἀξίος εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου (*rather merits honor than death, in the estimation, in the view of the city*). Pl. Symp. 185, b. οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἄξιος καὶ πόλει καὶ ἰδιώταις.

(c) Here belongs the use of the Dat. of a person with βουλομένῳ, ἡδομένῳ, ἀσμένῳ, ἐλπομένῳ, ἀχθομένῳ, προσδεχομένῳ and the like, in connection with verbs, most frequently with εἶναι and γίγνεσθαι. Such a participle gives definiteness to an otherwise indefinite assertion. Εἰ ταῦτά σοι βουλομένῳ ἐστὶν (*if this is to you wishing it, if this is your wish*). Οὗτός μοι ἡδομένῳ ἀπήντησεν (*he met me to my joy*). Her. 9, 16. ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι. Th. 6, 46. τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων (*were as Nicias expected*). Pl. Rp. 358, d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ἃ λέγω, *whether what I say pleases you*).

(d) The Dat. of the personal pronouns, first and second persons, is often used, not because they are really necessary for the general sense, but to show that the statement is made in a familiar, humorous, and pleasant manner. This is called the *Ethical Dat.* (*Dativus ethicus*). X. Cy. 1, 3, 2. ὁρῶν δὴ τὸν κόσμον σοὶ πάπτου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κῦρος). ὦ μῆτερ, ὥς καλός μοι ὁ πᾶν

τος (*O mother, how beautiful grandfather is, IN MY EYES*). 15. ἦν δέ με καταλίπει ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ᾖ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥᾳδίως νικήσειν (*TO GRATIFY YOU, I think I shall easily surpass those skilled in foot exercises*).

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), to denote the *active person* or *agent*. The Pass., in this case, expresses a *state* or *condition*, and the Dat. represents the *author* of this condition *at the same time as the person for whom* this condition exists, while by ὑπό with the Gen., the author merely is expressed.

Her 6, 123. ὥς μοι πρότερον δεδήλωται (*as has been before shown by me*). Dem. Aphob. 844, 1. δεῖ διηγήσασθαι τὰ τούτῳ πεπραγμένα περὶ ἡμῶν (*it is necessary to describe what has been done by him*). Ol. 1. 26, 27. τί πέπρακται τοῖς ἄλλοις; (*what has been done by others?*). In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λέλεκται (*I have said this*).

(12) So also the active person or agent stands regularly in the Dative with verbal adjectives in -τός and -τέος, [§ 234, 1, (i)], both when they are used, like the Latin verbal in *-dum*, impersonally in the Neut. Sing.: -τόν, -τέον, or Pl. -τά, -τέα (§ 241, 3.), or when they are used personally, like the Latin participle in *-dus*; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs, admit only the impersonal. The impersonal verbal Adj., in addition to the Dat. of the agent, governs the same Case as the verb from which it is derived.

Τὸ στράτευμα εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις (*could be easily attacked by the enemy*), X. An. 3. 4, 20. Ἀσκητέον (or -τέα) ἐστὶ σοι τὴν ἀρετὴν (*you must practise virtue or virtue must be practised by you*). Ἐπιθυμητέον ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς (*there must be a desiring by men, men must desire virtue*). Ἐπιχειρητέον ἐστὶ σοι τῷ ἔργῳ (*you must attempt the work*). Φημὶ δὴ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν (*I say that you must render assistance*), Dem. Ol. 1. 14, 17. Κολαστέον ἐστὶ σοι τὸν ἄνθρωπον (*you must punish the man*). Ἀσκητέα ἐστὶ σοι ἡ ἀρετή. Ὀφελητέα σοι ἡ πόλις ἐστίν, X. C. 3. 6, 3. So the Deponents (§ 197), e. g. μιμητέον ἐστὶ ἡμῖν τοὺς ἀγαθοὺς (*from μιμεῖσθαι τινα*) or μιμητέοι εἰσὶν ἡμεῖς οἱ ἀγαθοὶ (*you must imitate the good*).

REM. 6. The verbal adjectives of those verbs whose middle form has a Pass. as well as a reflexive or intransitive sense, have, likewise, in the impersonal Neut. form with ἐστὶ, a two-fold signification; and when an object is joined with them, a two-fold construction, e. g. πειστέον ἐστὶν ἡμῖν αὐτόν / ὥς πεισ-

convince him) from *πείθω τινά*; and *πειστέον ἐστὶν ἡμῖν τοῖς νόμοις* (we must obey the laws, *obtemperandum est a nobis legibus*) from *πείδομαι τινι*, *obtempero alicui*; *ἀπαλλακτέον ἐστὶν ἡμῖν αὐτὸν τοῦ κακοῦ* (we must rid him of the evil) from *ἀπαλλάττειν τινὰ τοῦ κακοῦ*; and *ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνδρώπεν* (we must get rid of the man) from *ἀπαλλάττεσθαι τινος* (to get rid of something).

REM. 7. Not unfrequently, however, the verbal adjectives in *-τέος*, among the Attic writers, take the active person or agent in the Acc. also, as these verbs have the force of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. d. *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* (whoever wishes to be happy must seek and practise sobriety). Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. *ἐμοὶ μὲν δοκεῖ... ἐλευθέρφ' ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιούτου δουλεύοντα δὲ... ἰκετεύειν τοὺς θεοὺς κ. τ. λ.*

### § 285. C. *The Dative of the thing (Instrumental Dative).*

1. The Dative of the *thing* expresses relations which in Latin are denoted by the Ablative. The relations expressed by this Dat. are:

(1) The *ground, reason, or cause*, e. g. *φόβῳ ἀπῆλθον, εὐνοίᾳ, ἀδικίᾳ, φόβῳ, ὕβρει ποιεῖν τι*; especially with verbs denoting the *state of the feelings*, e. g. *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀνιᾶσθαι, ἀλγεῖν, ἐκ-, καταπλήττεσθαι; θαυμάζειν; ἐλπίζειν; στέργειν* and *ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι* (all four: *to be content, to be pleased with something*); *ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς, βαρέως φέρειν, ἄχθεσθαι; αἰσχύνεσθαι*, etc.

X. C. 1. 3, 1. *οἱ θεοὶ ταῖς παρὰ τῶν εὐσεβειστάτων τιμαῖς μάλιστα χαίρουσιν* (are especially pleased with the honors from the most devout). Her. 478. *διαιτῇ οὐδαμῶς ἡρέσκετο Σκυθικῇ* (was by no means pleased with the Scythian mode of life). Th. 4, 85. *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν* (I am surprised at the shutting of the gates against me). 3, 97. *ἐλπίζειν τῇ τύχῃ* (to hope in fortune). *Στέργω τοῖς παροῦσιν* (I am content with the present things). *Ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς. Χαλεπῶς φέρω τοῖς παροῦσι πράγμασι* (I am troubled by the present state of affairs), X. An. 1. 3, 3. *Αἰσχύνομαι τοῖς πεπραγμένοις* (I am ashamed on account of what has been done), C. 2. 1, 31. Pl. Hipp. maj. 285. e. *εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ὅτε πολλὰ εἰδότες. Ἀγάλλομαι τῇ νίκῃ. Πολλοὶ ἀγανακτοῦσι τῷ θανάτῳ. Δυσχεραίνω τοῖς λόγοις.* Dem. Ol. 3. 13, 14. *ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. Ἰσχύειν τοῖς σώμασι*, X. C. 2. 7, 7. So also with adjectives, e. g. *ἰσχυρὸς χερσίν, ταχὺς ποσίν*, etc.

REMARK 1. The preposition *ἐπί*, on account of, at, is very often joined with the Dat.; thus commonly, *χαλεπῶς φέρειν ἐπὶ τινι, θαυμάζειν ἐπὶ τινι; δυσχεραίνω* usually with the Acc., § 279, 5; we also find *ἀγαπῶ, στέργω, βαρέως χαλεπῶς φέρω τι*.

(2) The *means* and *instrument*, by which an action is accomplished. Hence the Dat. also stands with *χρῆσθαι* (*uti*) and its compounds, and with *νομίζειν* (*to be accustomed to*).

*βάλλειν λίθοις* (*to throw with stones = to throw stones*). *Ἀκοντίζειν αἰχμαῖς* (*to hurl with spears = to hurl spears*). X. Cy. 4. 3, 21. ὁ μὲν ἵπποκένταυροι δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὤτοιεν ἤκουεν· ἐγὼ δὲ τέτταρο μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὥσ' προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὥσ' προακούοντα σημαίνειν (*the centaur saw with two eyes, and heard with two ears; but I shall see with four eyes, etc.*). 18. προνοεῖν μὲν γε ἔξω πάντε τῇ ἀνδρωπίνῃ γνῶμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου βῶμῃ. X. C. 4. 2, 9. αἱ τῶν σοφῶν ἀνδρῶν γνῶμαι ἀρετῇ πλουτίζουσι τοὺς κεκτημένους (*enrich with virtue those who possess them*). Her. 3, 117. οὗτοι ὦν, οἵπερ ἐμπροσθεν ἐώδισαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι, συμφορῇ μεγάλη διαχρέωνται (*those who before were accustomed to use the water, not being able to use it, experienced a great inconvenience*). Dem. Cor. 277, 150. κενὴ προφάσει ταύτῃ καταχρῶ. But *καταχρῆσθαι* and *διαχρῆσθαι* in the sense of *consume*, *to kill*, as transitive, govern the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With *χρῆσθαι* a second Dat. often stands, by means of attraction, or *eis* with the Acc. or the Acc. of a pronoun or neuter adjective (§ 278, 4), to express the *design* or *purpose*, e. g. *χρῶμαί σοι πιστῷ φίλῳ*, as in the Lat. *utor te fido amico*, *I have thee for a true friend*). X. An. 1. 4, 15. ὑμῖν πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας (*will employ you as the most faithful both for guards and commanders*). Her. 4, 117. φωνῇ αἱ Σαυρομάται νομίζουσιν Σκυδικῇ (*are accustomed to use the Scythian language*). Th. 2, 38. ἀγῶσι καὶ θυσίοις διετησίοις νομίζουσι.

REM. 2. The Dat. is very often used without *σύν* in military expressions with reference to a *retinue* or *force*, in order to represent this as the *means* by which something takes place; this usage is found particularly with verbs of *going* and *coming*. Such Datives are *στρατῷ*, *στόλῳ*, *πλήθει*, *ναυσί(ν)*, *ἵπποις*, *στρατιώταις*, etc. (In Latin the Abl. without *cum*, as *magno exercitu venire*, *to come with a large army*). Her. 5, 99. οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί (*came with twenty ships*). Th. 1, 102. Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῃ (*with not a small number*). 4. 39. οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου. X. Cy. 1. 4, 17. αὐτὸς τοῖς ἵπποις προσελάσας πρὸς τὰ τῶν Μήδων φρούρια κατεμεινεν (*having rode up with the cavalry*). An. 7. 6, 29. δαφραλέως ἡμῖν ἐφείτοντο οἱ πολέμοι καὶ ἱππικῷ καὶ πελταστικῷ.

(3) The following relations also may be considered as the *means*, and are expressed by the Dat.: (a) the *material* of which (= *with which*) anything is made;—(b) the *rule* or *standard*, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of *measuring*, *judging*, *inferring*, e. g. *σταθμᾶσθαι*, *γιγνώσκειν*, *εἰκα*

ζειν, κρίναι, τεκμαίρεσθαι; also in general, to express a *more definite limitation*, to denote *in what respect* a word is to be taken, thus, for example, with verbs signifying *to be distinguished, to excel, to be strong and powerful*, and the contrary; also with very many adjectives (instead of the Acc. of more definite limitation, § 279, 7); — (c) the *measure, by, according to which* an action is defined or limited, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to denote the degree of difference between the objects compared; — finally, (d) the *way and manner* in which anything is done (*How?*).

Her. 3, 57. ἡ ἀγορὴ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα (ἦν) (*were decorated with Parian marble*). On the Gen. of the material, see § 273, 5. Her. 2, 2. τοιοῦτῳ σταδμησάμενοι πρήγματι (*ex tali re judicantes, having judged from or by such a circumstance*). 7, 16. τῇ σῇ ἐσθῇ τι τεκμαιρόμενον (*ex tua veste iudicium faciens*). X. Cy. 1. 3, 5. τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, ταῦτα λέγεις; (*judging by what rule, do you say this?*). 3. 3, 19. αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων βώμασι (*are decided more by courage, than strength of body*). H. 7. 3, 6. οὗτοι πάντας ἀνδράπους ὑπερβεβλήκασιν τόλμῃ τε καὶ μιαιφίᾳ (*have surpassed all men in daring and brutality*). C. 2. 7, 7. ἰσχύειν τοῖς σώμασι (*to be strong in body*). Cy. 2. 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ (*according to the nature of, etc.*); also γνώμῃ σφαλῆναι, ψευδοῦναι (*to be deceived in opinion*), Th. 4, 18, Her. 7, 9. Her. 1, 184. Ξεμίραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος (*was before Nitocris by five generations*). So πολλῷ, ὀλίγῳ, μικρῷ, τοσούτῳ, ὅσῳ μείζων (*greater by much, by little, by so much = much greater, a little greater, so much greater, etc.*). Her. 6, 89. ὑστέρισαν ἡμέρῃ μιῇ τῆς συγκεκριμένης (*a day later than was fixed upon, later by a day, etc.*). 106. πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενέστερη (*has become weaker by [the loss of] a distinguished city*). So with πρό with the Gen., and μετά (*after*) with the Acc., e.g. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας (*before the battle of Salamis by ten years, i. e. ten years before, etc.*). Ἐξήκοστῳ ἔτει μετὰ Ἰλίου ἄλωσιν (*sixtieth year after the sack of Troy*). Here belong, also, ζῆμιον τινα χιλίαις δραχμαῖς, θανάτῳ (*to fine one [with] a thousand drachmas, etc.*), and the like. Her. 6, 136. ὁ δῆμος ἐζῆμιωσε (τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι (*finned him fifty talents*). Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι (*jacturam facere, to suffer defeat by [the loss of] the best portion of the heavy armed force*). H. γ, 2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὀρνιδες ὥς (*advanced with a noise and a cry*). X. Cy. 1. 2, 2. (οἱ νόμοι) προστάττουσι μὴ βίᾳ εἰς οἰκίαν παρῆναι (*forbid to enter a house by force*). So δορυβῶ, κραυγῇ, βοῇ σιγῇ ποιεῖν τι (*to do something with a noise, etc.*); δίκη, ἐπιμελείᾳ, δημοσίᾳ (sc. ὁδῷ), ἰδίᾳ (ὁδῷ), πέτρῃ (ὁδῷ), κοινῇ (ὁδῷ), in common, τῷ τρόπῳ τοιῷδε; κομῶδῳ, properly with care, hence, entirely.

*quite*; σπουδῇ, *with pains, aegre, scarcely, hardly*; ἄλλῃ, ταύτῃ, διχῇ, *duplici modo* εἰκῇ, *frustra*. Comp. § 101, 2, (b).

## § 286. II. Substantive Object with Prepositions, or the Construction of Prepositions.

1. As the Cases denote the local relations *whence, whither, where*, and the causal relations, which were originally considered as local relations, so the prepositions express another local relation, viz., the *extension* or *position* of things in space, — the *juxtaposition* of things (*by the side of, over, around, with*), or the local opposites *above* and *below, within* and *without, before* and *behind*. Prepositions therefore denote the relative position of the things described by the substantives which they connect; and the relation expressed by them may be called the *relation of position*.

2. The Cases connected with the prepositions, show in which of the local relations, *whence, whither, where*, the preposition is to be understood.

REMARK 1. Thus, for example, the preposition παρὰ denotes merely the local relation of *near, by the side of, by*; but in connection with the Gen., e. g. ἦλθε παρὰ τοῦ βασιλέως, in addition to the idea of nearness, it denotes, at the same time, the direction *whence* (*he came FROM NEAR the king, de chez le roi*); in connection with the Acc., e. g. ἦε παρὰ τὸν βασιλέα, at the same time, the direction *whither* (*he went INTO THE VICINITY OF PRESENCE of the king*); and in connection with the Dat. e. g., ἔστη παρὰ τῷ βασιλεῖ, it denotes simply the place *where* (*he stood NEAR the king*).

3. Prepositions are divided according to their *construction*:

- (a) into prepositions which govern the Gen.: ἀντί, *before (ante)*, ἀπό, *from (ab, a)*, ἐκ, *out of (ex)*, πρό, *before (pro)*;
- (b) into those which govern the Dat.: ἐν, *in (in with abl.)* and σὺν, *with (cum)*.
- (c) into those which govern the Acc.: ἀνδ, *up*, εἰς, *into (in with acc.)*, ὡς, *to*;
- (d) into those which govern the Gen. and Acc.: διδ, *through*, κατὰ, *down from (de)*, ὑπέρ, *over (super)*, μετὰ, *with*;
- (e) into those which govern the Gen., Dat., and Acc.: ἀμφί, *about*, ἐπὶ, *upon*, παρὰ, *by*, περί, *around (circa)*, πρόσ, *before*, and ὑπό, *under (sub)*.

4. Prepositions are divided according to the relations of *position* which they denote:



'a) into such as indicate a *juxtaposition*: παρά and ἀμφί, *near*, ἐπί, *on* and *upon*, σύν and μετά, *with*;

'b) into such as express local opposites: ἐπί, *upon*, ἀνά, *up*, ὑπέρ, *over*, and ὑπό, *under*, κατά, *down (under)*, πρό, πρόσ and ἀντί, *before, in front of*, and the improper prepositions ὀπισθεν, *after, behind*; ἐν and εἰς, *in, within*, and ἐκ, ἐξ, *from, out of*; διδ, *through*, and περί, *around, outside*; ὡς, *to, up to*, and ἀπό, *from, away from*.

5. The relation of position expressed by prepositions is transferred to the relations of *time* and *causality*, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυγον. Ἀπὸ νυκτὸς ἀπῆλθον (*from night, immediately after the beginning of night*). Ἀπὸ συμμαχίας αὐτόνομοί εἰσι (*from, by virtue of the alliance*).

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases with which it is connected, because the local relation varies with each Case. Comp. Rem. 1. The fundamental meaning of prepositions is most evident, when they express local relations; it is generally quite evident in those of time also; but in the causal relations, it is often very obscure.

REM. 2. Originally all the prepositions were merely adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the cultivated period of the language, they either were not used at all, or but very seldom, as adverbs of place, without a substantive; accordingly, they have the regular functions of prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named: (a) both adverbs of place and other adverbs, which, though they regularly have the functions of adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀπόπροθεν, ἔνευ, δίχα, ἔμα; — (b) substantives in connection with the Gen., e. g. δίκην, *instar*, χάριν, *gratia*, ἔνεκα, *on account of*.

## I. PREPOSITIONS WITH THE GENITIVE ONLY.

§ 287. (1) Ἀντί and πρό, *before*.

1. Ἀντί (Lat. *ante*, *before*, *in the face of*, *opposite*, etc.), original signification: *in the face of (before, over against)* (1) in a local sense (in prose seldom); (2) in a causal or figurative sense: (a) in *adjurations*, instead of the common word πρός with the Gen.; — (b) with expressions denoting *comparison* (e. g. with the comparative), *valuing*, *weighing*, *requital*; hence with words of *buying*, *selling*, *bartering*, *value*, *worth*, *likeness* or



unlikeness, preference; — (c) of the cause or ground, when it expresses the idea of making compensation, as in ἀνθ' οὗ, ἀνθ' ὧν, for what? wherefore? — (d) of substitution, giving an equivalent, etc.

(1) (Τὸ χωρίον ἐστὶ) δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἱστησάμενοι ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυλινδουμένων; (behind which, since the trees stood before the soldiers), X. An. 4. 7, 6. (2) (a) Ἀντὶ παίδων τῶνδε... ἰκετεύομεν, sc. σέ (for the sake of, as it were standing before), S. O. C. 1326. (b) (Λυκούργος κατειργάσατο) ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου (is better than, is preferable to a disgraceful life), X. R. L. 9, 1. Τὴν τελευτὴν ἀντὶ τῆς τῶν ζώντων σωτηρίας ἡλλάξαντο (exchanged death for the safety of the living), Pl. Menex. 237, a. Πατὴρ εἶδεν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. So αἰρεῖσθαι τι ἀντί τινος, instead of the common τινός. Τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων (in place of all which I have), X. An. 1. 7, 3. (d) Δοῦλος ἀντὶ δεσπότου (a slave instead of a despot). Ἀντὶ ἡμέρας νύξ ἐγένετο, Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει, X. Cy. 3. 1, 18. Ἀντί is never used of time.

2. Πρό, original signification: on the foreshore (pro, prae, before, figuratively, in behalf of), (1) local; — (2) of time; (3) causal and figurative: (a) in behalf of (for the good, for the weal); with expressions denoting comparison (hence with the Com. degree), valuing, estimation, like ἀντί, but always with the accompanying idea of standing before, preference; hence it is used to express preference in general; — (b) of an inward, mental cause, occasion, inducement (only Poet.): on account of, prae, e. g. Il. ρ, 667. πρὸ φόβοιο (prae metu, for fear, on account of fear).

(1) Μινῶα ἡ νῆσος κεῖται πρὸ Μεγάρων, Th. 3, 51. (2) Πρὸ ἡμέρας ἀπῆλθον. (3) Πάντες ἀξιώσουσί σε πρὸ αὐτῶν βουλευέσθαι (desire you to consult for them), X. Cy. 1. 6, 42. Μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατρίδος, διακινδυνεύειν πρὸ βασιλείας (for, in behalf of, one's country), X. Cy. 8. 8, 4. Δικαιότερον ᾤμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην ἦντιν' ἀντατῆ (I thought it more just in preference to fleeing, etc.). Pl. Phaed. 99, a. Πρὸ πολλοῦ ποιήσασθαι τι (to esteem before or above much, i. e. very highly). Πρὸ πολλῶν χρημάτων τιμῆσασθαι τι (to value before much wealth). (Τοῦτον) πρὸ πάντων χρημάτων καὶ πόνων πριαίμην ἂν φίλοι μοι εἶναι, X. C. 2. 5, 3. Πρὸ τούτου τεθνάναι ἂν μᾶλλον ἔλοιτο (for him), Pl. Symp. 179, a. Ἐπαινεῖν πρὸ δ καὶ οὐδ' ἀδικίαν (to praise injustice before rather than, in preference to justice), Rp. 361, c.

REMARK. The reason that the prepositions ἀντί and πρό are not connected with the Dat., like prepositions of the same meaning in other languages

out with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before*, *in front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions ὑπέρ, πρὸς, σιδή, ἀμφί, περί, ἐπί, ὑπό with the Gen., since the Gen. represents the place as the cause or occasion of the action, and hence likewise, a relation of dependence. See § 273, 4.

§ 288. (2) 'Από, *from*, and ἐξ, ἐκ, *out of*.

PRELIMINARY REMARK. These two prepositions denote an *outgoing*, a *removal*, *departure*, but ἀπό denotes a removal from the exterior of an object, while ἐκ (ἐξ), always implies a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. 'Από (*ab*), *from*, denotes: (1) in a local relation: (a) *removal* from a place or object with verbs of *motion*, also of *fleeing*, and the like, e. g. λύειν, ἐλευθεροῦν, also of *missing* (§ 271, 2), hence, ἀπὸ σκοποῦ; then it is transferred to mental failures, as in ἀπ' ἐλπίδων, ἀπὸ γνώμης, *aliter ac sperabam, putabam* (as if *aberrans ab expectatione, ab opinione*); (b) *distance from* a place or object with verbs of rest; — (2) of time, going out from a point of time: *from, after*; — (3) causal or figurative: (a) of *origin*, as with εἶναι, γίνεσθαι; (b) of the *whole* in relation to its parts, or in relation to what belongs to it; (c) of the *author* with Pass. verbs instead of ὑπό (§ 251, Rem. 4), but always with the accompanying idea of *on the part of*; (d) of the *occasion* or *cause*; (e) of the *material*; (f) of the *means* and *instrument*; (g) of *conformity*.

(1) (a) 'Απὸ τῆς πόλιος ἀπέφυγον οἱ πολέμιοι. (b) 'Ο λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἔδοξεν εἰρῆσθαι, X. S. 2, 10. (Αἱ παλαιαὶ πόλεις) ἀπὸ θαλάσσης μᾶλλον ᾤκισθησαν (*at a distance from the sea*), Th. 1, 7. (2) 'Απὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἑσπέρας; ἀπὸ τῶν σίτων (*after the meal*), X. R. I. 5, 8. (3) (a) 'Απὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλέος ἐγένοντο καὶ κάρτα λαμπροί (*very distinguished men sprung from*), Her. 6, 125. (b) Τὰς τριήρεις, αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσων (*which he had of those that were left*), Th. 4, 9. Τὰ ἀπὸ τῆς δειρῆς (*ornaments for the neck, necklaces*), Her. 1, 51. So οἱ ἀπὸ βουλῆς (*qui sunt a consiliis, those who belong to the council*); οἱ ἀπὸ Πλάτωνος (*the pupils of Plato, the Platonics*); οἱ ἀπὸ τῆς Ἀκαδημίας, etc. (c) Ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον (*was done by them, on the part of*), Th. 1, 17. (d) 'Απὸ δικαιοσύνης (*by, on account of*), Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ (*metu ab hostibus, fear of, from the enemy*), X. Cy. 3. 3, 53. Ἀφ' ἑαυτοῦ (*from his own impulse*). (e) Τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων (*by revenues*), Th. 1, 81. (f) 'Απὸ τῶν ὑμετέρων βυῖν πολεμεῖ (Φίλιππος) συμμαχῶν (*sociorum vestrorum ope*), Dem. Ph. 1. 49

34; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης εἰπεῖν (*by heart, by word of mouth*); ἀπὸ σπουδῆς (*zealously*). (g) Ἀπὸ Οὐλίμπου οὐρε-  
ος καλέονται Οὐλυμπιηνοί (*are called from, derive their name from mount Olympus*).  
Her. 7, 74. Ἀπὸ ξυμμαχίας αὐτόνομοι (*by virtue of*), Th. 7, 57.

2. Ἐξ, ἐκ (*ex*), *out of* (opposite of ἐν, *in*), denotes (1) in a local relation: (a) *removal* either from within a place or object, or from immediate participation or connection with a place or object, with verbs of motion; hence an *immediate* succession of one object after another; (b) *distance* with verbs of rest: *without, beyond* (Epic), e. g. ἐκ βελέων, *extra telorum jactum*;— (2) of time, *immediate outgoing* from a point of time; then especially the *immediate* development of one thing from another, an *immediate* succession of two actions;— (3) in a causal and figurative sense: (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of ὑπό, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* or *cause*; (e) of the *material*, (f) of the *means* and *instrument*; (g) of *conformity*: *according to, in consequence of, by virtue of, after*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον (*out from the city, out from the battle*, while ἀπό would merely signify *away from*); ἐκ γῆς ἐναμάχησαν (*out from the land*). Pl. Polit. 289, e. οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες κατὰ θάλατταν καὶ περὶ (changing from city to city). Apol. 37, d. καλὸς ἔμμοι ὁ βίος εἴη ἑλληνιῶν ἐξ ἑλλήνης πόλεως ἀμειβομένων (comp. *ex alio loco in alium migranti*). (2) Ἐξ ἡμέρας (*ex quo dies illuxit, as soon as it was day*); ἐκ τοῦτου (sc. χρόνου) *immediately after this*; ἐκ νυκτός or ἐκ νυκτῶν; ἐκ παιδων (*from very childhood*); ἐξ ὁστέρου (*subsequently*); ἐκ τοῦ λοιποῦ. Her. 9, 8. ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι (*ex die in diem, delaying from day to day, day after day*). 1, 87. ἐκ δὲ αἰθρίης τε καὶ νηνεμίας συνέδραμεν ἐξαπίνης νέφεα (*immediately after fair weather, etc.*). Th. 1, 120. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι (*to go to war after peace, etc.*). X. Cy. 3. 1, 17. ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται. (3) (a) Εἶναι, γίνεσθαι ἐκ τίνος (*to be descended from some one, ἐκ indicating more direct descent, while ἀπό may be used of one more remote*) (b) Ἐξ Ἀθηναίων οἱ ἄριστοι (*the best of*). (c) Her. 3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγου (*the things commanded by Magus*). Ib. προδεδόσθαι ἐκ Πρηξάσπεος (*to be betrayed by*). (d) 6, 67. ἔφευγε Δημόρητος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνείδεος (*on account of*). So ἐκ παντὸς τοῦ νοῦ (*with all the heart*); ἐκ βίας and the like Her. 2, 152. ἐκ τῆς ὀψιός τοῦ ὀνείρου (*in consequence of*) (g.

Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτόν (in accordance with what has been admitted). So ὀνομάζεσθαι ἐκ τινος (to be named after or for some one, like *virtus ex viro appellata est*, is called or takes its name from *VIR*). Ἐκ τοῦ; why?

REMARK. The adverbs which, in the character of *improper prepositions*, take the Gen., have been already considered, in treating of the Gen. Besides these adverbs, the following substantives, as *improper prepositions*, take the Gen.: a. δίκην (δέμας, Poet.), *instar*; — b. χάριν, *gratia*, for the sake of, commonly placed after the Gen., seldom before it. Instead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive pronoun, as an attributive adjective, is regularly used with χάριν, c. g. ἐμήν, σὴν χάριν, *mea, tua gratia*; — c. ἔνεκα (ἐνεκεν even before consonants, as ἔνεκα even before vowels in the Attic writers, εἵνεκα and εἵνεκεν, Ionic, but not wholly foreign to the Attic dialect, οὕνεκα in poetry), *causa, gratia*. The Gen. more frequently stands before than after ἔνεκα. It very frequently signifies, *with respect to, concerning, in regard to*. Her. 3, 85. θάρσσε τοῦτου ἐνεκα, *with respect to this, be of good courage*. It often denotes a remote reason, c. g. *by virtue of, by reason of*. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἴτιον, κὰν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνδη ἔνεκά γε γήρως, i. e. *by reason of old age*; — d. ἔκητι (poetic only), *by or according to the will of* (a god), Διὸς ἔκητι, Homer and Hesiod. In other poets it has the signification of ἔνεκα.

## † 289. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν AND σύν (ξύν).

1. Ἐν (ἐνί Poet., εἰν and εἰνί Epic) denotes that one thing is *in, upon, by or near* another. In general, it indicates an actual union or contact with an object, and hence is the opposite of ἐκ. It denotes (1) in a local relation: (a) *the being in, inclosed in, encircled, surrounded by*; used with reference to place, clothing, persons: *in, among, in the midst of*, and with verbs of speaking, *before, in the presence of* (*coram*); then it is transferred to the *external and internal state or condition* in which one is taken, or is found, by which he is, as it were, surrounded; — also to the *business* in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) *the being upon* something, and (c) *the being near* a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle; — (2) of time (§ 283, 3); — (3) in a causal and figurative relation: (a) of the *means and instrument*; (b) of the *manner*; (c) to denote *conformity: according to, in conformity with*.

(1) (a) Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Σπάρτῃ τοῦτο ἐγένετο. Pl. L. 625, b. ἀνὰ πάλαι ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί. Ἐν ὄπλοις, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις (*crowned*); ἐν τοῖς

ἀνδράποισ (inter). Dem. Chers. 108, 74. Τιμόθεός ποτ' ἐκεῖνος ἐν ὑμῖν ἐπηγηγόρησεν (in our presence). Ἐν πολέμῳ, ἐν ἔργῳ, ἐν δα.—ί, ἐν φόβῳ, ἐν ὀργῇ εἶναι. Pl. Crito. 43, c. καὶ ἄλλοι ἐν τοιαύταις συμφοραῖς ἀλίσκονται (are taken in, involved in such calamities). Phileb. 45, c. ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι. Gorg. 523, b. ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν (to live in the enjoyment of all prosperity). Per. 2, 82. οἱ ἐν ποιήσει γενόμενοι (those who have been in poetry = poets). Th. 3, 38. οἱ ἐν πράγμασι (those engaged in state affairs = the ministers). X. Cy. 4. 3, 23. οἱ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν (were engaged in these discourses). Pl. Phaed. 59, a. ἐν φιλοσοφίᾳ εἶναι. Οἱ ἐν γεωργίαις; ἐν τέχνῃ εἶναι. Hence various adverbial expressions have originated, c. g. ἐν ἴσῳ εἶναι (to be equal); ἐν ἡδονῇ μοί ἐστιν (it is pleasing to me); so also with ἔχειν and ποιεῖσθαι, c. g. ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιεῖσθαι (to esteem equally, to esteem lightly). Ἐν ἐμοί, ἐν σοὶ ἐστὶ τι (penes me, te, it is in my power, etc.); hence the phrase ἐν ἑαυτῷ εἶναι (to be in one's senses, sui compotem esse); (b) ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις; (c) Ἡ ἐν Μαντινείᾳ μάχη (the battle near). — (2) Ἐν τούτῳ τῷ χρόνῳ; ἐν ᾧ (while, during); ἐν πέντε ἡμέραις (during, in the space of). — (3) Ὀρᾶν, ὀρᾶσθαι, ἐν ὀφθαλμοῖς, Poet. (to see, be seen with the eyes); then in other connections among the poets, ἐν πυρὶ καίειν, ἐν δεσμῷ δῆσαι, ἐν χερσὶ λαβεῖν, Hom. (to burn with fire, etc.). In prose, especially in Xenophon, ἐν is used to denote the means, in the expressions δηλοῦν, δῆλον εἶναι, σημαίνειν ἕν τι. X. Cy. 1. 6, 2. ὅτι μὲν, ὧ παῖ, οἱ θεοὶ σε ἴλεψ τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις (is evident both by the sacrifices and the signs from heaven). 8. 7, 3. ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμαις, ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν. Ἐν δίκῃ, ἐν σιωπῇ. Th. 1, 77. ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν (according to the same laws). So ἐν μέρει (according to his part, in turn). Ἐν ἐμοί, ἐν σοὶ, ἐν ἐκείνῳ (Poet.), ex (according to) meo, tuo, illius iudicio.

2. Σύν (ξύν mostly old Attic) corresponds almost entirely with the Latin *cum*, and the English *with*; it always expresses the idea of *union, participation* and *accompaniment*: (1) in a local relation often of an *accompaniment* which implies *help* or *assistance*; — (2) in a causal sense to denote: (a) the *means* and *instrument*; (b) the *manner*; (c) the *measure* or *rule*, by which the action of the verb is measured, as it were, or defined; (d) *conformity*.

(1) Ὁ στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν. — Σὺν θεῷ (with the help of God). Σὺν τινὶ εἶναι or γίνεσθαι (to be on the side of one, of one's party). Σὺν τινὶ μάχεσθαι, to fight in company with one, to aid one in fighting (2) (a) X. Cy. 8. 7, 13. ἡ κτήσις αὐτῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ (not by violence, but rather kindness) (b) Προϊέναι σὺν κραυγῇ, σὺν γέλωτι ἐλθεῖν (with a shout, etc.). X. Cy. 8. 1, 15. πότερά δ' ἡγή, ὧ Κῦρε, ἀμεινον εἶναι, σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ; (with, for your advantage, or for your injury).

) 1. 3, 17. σὺν τῷ νόμῳ οὖν ἐκέλευεν ἀεὶ τὸν δικαστὴν τὴν ψῆφον τῷδεσθαι  
to vote with, in accordance with the law). (d) Σὺν τῷ νόμῳ τὴν ψῆφον τῷδεσθε.  
Σὺν τῷ δικαίῳ.

REMARK. Of the adverbs used as improper prepositions, there belong here  
μα (una cum), and several which are constructed also with the Gen., as has  
been seen, in treating of the Gen. and Dat.

### § 290. 3. PREPOSITIONS WITH THE ACC. ONLY: Ἀνά, εἰς AND ὥς.

1. Ἀνά (on, up, upon) signifies from a lower to a higher place,  
and is directly opposite to κατὰ with the Acc., which signifies  
from a higher to a lower place; the use of ἀνά is more frequent  
in poetry than in prose. It is used (1) in a local relation: (a)  
to denote *a direction towards a higher object*; (b) to denote the  
*extension from a lower to a higher point, from bottom to top*:  
*throughout, through*, both with verbs of motion and rest; — (2)  
in a temporal relation, to denote *continuance* or a *period* of time:  
*per* (seldom); — (3) in a causal sense to denote *manner*; then  
particularly in a *distributive* sense with numerals.

(1) (a) Od. χ, 132. ὦ φίλοι, οὐκ ἂν δὴ τις ἀν' ὀρσοθύρην ἀναβαίη (up to  
the lofty gate). This use is rare and only poetic; in prose only in the phrases  
ἀνὰ τὸν ποταμόν, ἀνὰ ῥόον πλεῖν, up the stream (the opposite of κατὰ  
ποταμόν, down the stream); (b) Il. ν, 547. (φλέψ) ἀνὰ νῶτα θέουσα διαμπερές  
(ab infima dorsi parte usque ad cervicem); so ἀνὰ δῶμα, ἀνὰ στρατόν, ἀνὰ μάχην,  
ἀνὰ δμῖλον, ἀνὰ ἔστυ, ἀνὰ θύμον (through the house, through the army, etc.),  
all in Homer; Her. 6, 131. καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλ  
λάδα (throughout Greece). X. Vect. 5, 10. ἀνὰ πᾶσαν γῆν καὶ θάλατταν  
εἰρήνη ἔσται. Hier. 7, 9. ἀνὰ στόμα ἔχειν (to have continually in the mouth).  
(2) Her. 8, 123. ἀνὰ τὸν πόλεμον τοῦτον (throughout). So ἀνὰ πᾶσαν  
τὴν ἡμέραν, per totum diem (the substantive must here have the article;  
without the article ἀνὰ πᾶσαν ἡμέραν, signifies daily, day by day, ἀνὰ πᾶν ἔτος,  
every year, yearly, see No. (3) and § 246, 6), ἀνὰ νύκτα (per noctem, all night  
through). 7, 10. ἀνὰ χρόνον ἐξεύροι τις ἂν (in the time). (3) Ἀνὰ κράτος (with  
all one's might); ἀνὰ μέρος (by turns); ἀνὰ πᾶν ἔτος (quotannis). X. An. 4, 6,  
4 Ἕλληνες ἐπορεύθησαν ἑπτὰ σταδμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας  
(five parasangs daily).

REMARK 1. In the Epic and Lyric languages, ἀνά is constructed with the  
Dat. also; instead of it ἐν is elsewhere used, e. g. ἀνὰ σκήπτρῳ, ὦμῳ, Γαργάρῳ  
ἔκρῳ in Homer. So εὐδρεῖ δ' ἀνὰ σκάπτῳ Διὸς αἰετός, Pind.

2. Εἰς (ἐς Ionic, Doric, and old Attic) is only a modified form  
of ἐν, and denotes the same relations of position as are ex-

came after a long time); διὰ παντός τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο (during the whole time); διὰ ἡμέρας, διὰ νυκτός (through, throughout the day, etc.) So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνήσαν (every third year, tertio quoque anno, always after three years, through and out again); διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν (every fifth year, etc., quinto quoque anno); διὰ τρίτης ἡμέρας. (3) (a) Διὰ βασιλέων πεφυκί (descending from a continued line of kings, owing one's birth to kings), X. Cy. 7. 2. 24. Πάντα δι' ἑαυτῶν πράττεσθαι (to accomplish everything by themselves); δι' ἑαυτοῦ κτήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἐχθρας γίνεσθαι τι, δι' ἐριδος, ὀργῆς, ἀσφαλείας εἶναι or γίνεσθαι (to be in fear, to be hostile, to be angry with, to be safe). (c) Δι' ὀφθαλμῶν δρᾶν (to see with the eyes) Pl. Theact. 184, c. Σκόπει, ἀπόκρισις ποτέρα ὀρθότερα, ᾧ δρῶμεν, τοῦτο εἶναι ὀφθαλμούς, ἢ δι' οὗ δρῶμεν, καὶ ᾧ ἀκούομεν, ὦτα, ἢ δι' οὗ ἀκούομεν. (The Dat. denotes the means used, διὰ with the Gen. the active means.) Ἐχειν τινα δι' ὀργῆς (to be angry with); διὰ χειρῶν ἔχειν (to work upon, to be engaged in, to handle), also of persons, e. g. Ἐπραξαν ταῦτα δι' Εὐρυμάχου, Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι (with earnestness, earnestly, etc.). (e) S. O. C. 584. δι' οὐδενός ποιεῖσθαι (to consider of no value). (f) Her. 1, 25. θένος ἄξιον διὰ πάντων τῶν ἀναθημάτων (in comparison with, among).

II. With the Acc. (1) in a local relation to denote *extension through* a place or object: *through, throughout* (only poetic); — (2) of time to denote *extension through* a period of time, *throughout*; — (3) in a causal sense: (a) to denote the *reason, mediation*: *on account of, ob, propter, by*; (b) of the person *by whose means* something is effected.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κύμα ἐπόρευσας ἐμὴν ἕνασσαν (through the wave of the sea). (2) Διὰ νύκτα. (3) X. An. 1. 7, 6. ἔστι μὲν ἡμῖν ἡ ἀρχὴ ἡ πατρώα πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καῦμα οὐ δύναται οἰκεῖν ἄνθρωποι (on account of the heat). 4. 5, 15. διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν. (b) An. 7. 7, 7. δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν (by your means, mediation). Κακοὶ δοκοῦμεν εἶναι διὰ τοῦτων (hujus culpa).

## § 292. (2) Κατά, from above, down.

I. With the Gen. (1) in a local relation: (a) of motion from a *higher* to a *lower* place (*desuper, deorsum*); (b) of a *direction* towards a place or object situated *below*: *down to, down upon, down under* (on the Gen., see § 287, Rem.); (c) seldom of *rest in, upon* or *at* a place or object (§ 287, Rem.); — (2) in a causal and figurative sense, to denote the *cause* or *occasion*.

(1) (a) Il. α, 44. βῆ δὲ κατ' Οὐλύμποιο καρήνων (*down from the heights*). Her. 8, 53. ἐρρίπτεον ἐωῦτοὺς κατὰ τοῦ τείχεος κάτω. (b) Her. 7, 6. ἀφανίζεσθαι κατὰ τῆς θαλάσσης (*to disappear down under the sea*). 235. καταδευκέναι κατὰ τῆς θαλάσσης. X. An. 7. 1, 30. εὐχομαι μυρίας ἐμέ γε κατὰ γῆς ὀργυίας γενέσθαι (*to be sunk under the earth*). So figuratively of a direction to a lower object, as τοξεύειν κατὰ τινος, παλῖν κατὰ τινος, *to shoot at something, to strike at something* (the preposition denoting the direction towards the mark, viz., *down*); τύπτειν κατὰ κόρυς, *on the head* (§ 273. Rem. 8); (c) Her. 1, 9. κατὰ νότου γενέσθαι (*to come behind, to be behind*). Th. 4, 32. κατὰ νότου εἶναι (*in the rear*). 33. κατὰ νότου καδεστηκέναι. (2) Λέγειν κατὰ τινος (*dicere de aliqua re*); in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος κατὰ τινος (*against one*). X. Apol. 13. ψεύδεσθαι κατὰ τοῦ θεοῦ (*to say anything falsely of or against the God*); but also in an opposite relation, Dem. Phil., 2. 68, 9. ὁ καὶ μέγιστόν ἐστι κατ' ὑμῶν ἐγκώμιον (*in honor of you*). Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι. Σκοπεῖν κατὰ τινος (*secundum, in respect to*). Plat. Phaed. 70, d. μὴ κατ' ἀνδρώπων σκόπει μόνον τοῦτο, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν. So also in Attic adjurations and oaths, e. g. εὐχεσθαι, ὀμνύναι κατὰ τινος, for example, ἱερῶν τελείων (Th. 5, 47). *to swear by unblemished victims* (as it were holding the hands over them); so also εὐχεσθαι κατ' ἐκατόμβης, κατὰ βοῶς.

II. In a local and temporal relation, κατὰ with the Acc. is directly opposite to ἀνά, in respect to the point from whence the motion of the action begins; but it agrees with ἀνά in denoting the direction to an object and the extension over it. The use of ἀνά is more confined to poetry, but κατὰ has no such limitation. (1) In a local relation: (a) to denote the *direction* of the action to a lower object; (b) to denote *extension from above to below*, from a *higher* to a *lower* object: *throughout, through, over*; (c) in the historians in the sense of *e regione*, *over against, opposite to*; — (2) of time, to denote its *extension or duration*; — (3) in a causal sense: (a) to denote *purpose and design*; (b) *conformity*, and the *respect* in which anything is considered, and hence also a *reason: on account of*; (c) an *indefinite measure (about)*; (d) the *manner*; hence also with the *distributive specifications of number*.

(1) (a) Βάλλειν κατὰ γαστέρα (*to strike on the abdomen*), and the like in Homer Her. 3, 14. παρήεσαν αἱ παρθένοι κατὰ τοὺς πατέρας (*to the fathers sitting*); then of the course of a stream, κατὰ ῥόον, *down the stream* (see ἀνά). Her. 4, 44. (Scylax cum suis) ἔπλεον κατὰ ποταμὸν πρὸς ἡῶ τε καὶ ἡλίου ἀνατολὰς ἐς θάλασσαν. (b) Her. 3, 109. αἱ ἐχιδναὶ κατὰ πᾶσαν τὴν γῆν εἰσι. Κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι (*througħ, over, by*). (c) Th. 2, 30



κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν (*opposite to*). (2) Κατὰ τὸν αὐτὸν χρόνον, κατὰ τὸν πρότερον πόλεμον (*during the same time, etc.*); οἱ κατὰ τινὰ (*contemporaries of any one*). (3) (a) Her. 2, 152. κατὰ λητὴν ἐκπλώσαντας (*having set sail for the purpose of plunder*). Th. κατὰ θέαν ἦκεν (*spectatum venisse*). Κατὰ τί; *why? wherefore?* (b) Κατὰ νόμον, κατὰ λόγον (*ad rationem, pro ratione, in conformity with, according to*); κατὰ γνώμην τὴν ἐμήν. Her. 2, 3. κατὰ τὴν τροφήν τῶν παίδων τοσαῦτα ἔλεγον (*in respect to nourishing the boys*). Her. 1, 85. κατὰ τὸν κρητῆρα οὕτως ἔσχει. Κατὰ τι (*in some respect, quodammodo*); κατ' οὐδέν, κατὰ πάντα (*in no, every respect*); κατὰ τοῦτο (*hoc respectu, hence propter hoc*); Th. 1, 60. κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐδελονταί ξυνέσποντο (*on account of his friendship*). Dem. Chers. 90, 2. οὕς κατὰ τοὺς νόμους ἐφ' ὧν ἔστιν, ὅταν βούλησθε, κολάζειν (*to punish according to the laws*). Κατὰ φύσιν (*secundum naturam*); κατὰ δύναμιν (*according to one's ability, to the best of one's ability*); κατὰ κράτος (*with all one's might*). (c) Κατὰ ἐξήκοντα ἔτη (*about sixty years*); κατὰ μικρόν (*gradually*); κατ' ὀλίγον, κατὰ πολύ, κατὰ πολλὰ (*by far*). (d) Καθ' ἡσυχίαν (*quietly*); κατὰ τάχος (*quickly*); συντυχίαν (*casu, by chance*); κατὰ τὸ ἰσχυρόν (*per vim, violently*); κατὰ μέρος (*in order, in turn*). Her. 6, 79. ἀποινὰ ἔστι δύο μνῆαι κατ' ἄνδρα (*viritim, for each man*); κατὰ κώμας (*vicatim, by villages*); κατὰ μῆνας (*singulis mensibus, every month, monthly*); καθ' ἡμέραν, ἐν καθ' ἓν (*one after the other, one by one, i. c. singly*); καθ' ἑπτὰ, septeni.

REMARK. Very many verbs compounded with κατὰ, are constructed with the Gen. to denote the person who caused the action, and towards whom it is directed, e. g. καταδικάζω, καταγιγνώσκω, κατακρίνω, καταψηφίζομαι τινος, *to give judgment, bring a charge, pass a vote against any one*; καταψεύδομαι τινος, *to lie against any one*; καταγελῶ τινος, *to laugh at, to deride one*; καταφρονῶ τινος, *despicio aliquem*. An Acc. very frequently stands with these, e. g. κατηγορεῖν τί τινος, *to accuse one of something*, καταγιγνώσκειν τι (as ἄνοιαν, κλοπὴν) τινος, κατακρίνειν τινὸς θάνατον, καταδικάζειν τινὸς θάνατον, καταψηφίζεσθαι τινος δειλίαν.

### § 293. (3) Ὑπέρ, *super, over*.

I. With the Gen. (1) in a local relation, to denote *resting, abiding over or above* a place or object (§ 287, Rem.); — (2) in a causal sense: (a) *for, for the good of*; (b) to denote an *internal, mental cause*, instead of the more usual ὑπό with the Gen.; (c) with verbs of entreating, imploring: *for the sake of some one*; (d) to denote *cause*; in connection with τοῦ and the Inf. to denote *purpose*, which by the language is considered as the cause; (e) in general to denote *in respect to*, instead of the more usual περί with the Gen.

II. With the Acc.: *over, above and beyond*, used in relation to space and time, and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν παρενόμενος σκιὰν αὐτῶν παρέχει (*passing over us and the houses*). Her. 7. 69. Ἀραβίων καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης (*who dwell above Egypt*). Ὑπὲρ θαλάσσης οἰκεῖν (*properly to dwell beyond the sea, i. e. on, by the sea*). (2) (a) Μάχεσθαι ὑπὲρ τῆς πατρίδος (*to fight in defence of something, as if standing over it*); ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος (*death in behalf of, for Greece*); πολιτεύεσθαι, στρατηγεῖν ὑπὲρ τινος (*in alicujus gratiam*); ὑπὲρ τῶν πραγμάτων σπουδάζειν, δεδοικέναι ὑπὲρ τινος (*timere alicui*). (b) ὑπὲρ πένθους (*for, because of grief*). (c) Il. ω, 466. καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἡυκόμοιο λίσσεο καὶ τέκεος (*entreat him for the sake of his father, etc.*). (d) Pl. Symp. 208, d. ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιοῦσιν (*on account of, for the sake of imperishable distinction, etc.*). Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου (*for the purpose of not suffering evil, etc.*). — II. Her. 4, 188. ῥιπτέουσι ὑπὲρ τὸν δόμον (*over the house*). Seldom of mere extension, as τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι (*the Thracians dwelling beyond the Hellespont, i. e. on the Hellespont*); ὑπὲρ τὴν ἡλικίαν (*beyond one's years, age*); ὑπὲρ δύναμιν (*beyond one's power*); ὑπὲρ ἄνθρωπον (*beyond man, i. e. beyond what could be expected of him*). Her. 5, 64. ὑπὲρ τὰ τεσσαρὰ κόντα ἔτη (*beyond, more than, forty years*).

#### § 294. (1) Μετά, *with*.

I. Μετά, allied to μέσος (*in the middle, between*) denotes the *being in the midst of, being among persons or things*. With the Gen., μετά denotes an intimate connection, a participation, a sharing in (comp. μετέχειν); the Gen. denotes the *whole*, of which the subject of the sentence constitutes a *part*; it consequently differs from σύν with the Dat., which merely denotes the connection (association) of one object with another, without the one being considered a part of the other (comp. συνέχειν). It is used (1) in a local relation: *in the midst, among*; then to denote an *active participation* in aid of some one: *with*; — (2) in a causal and figurative sense: (a) to denote the *means* or *manner*; (b) *conformity*.

(1) Eur. Hec. 209. μετὰ νεκρῶν κείσομαι (*to lie among the dead, and one's self to be dead*). Pl. Rp. 359, c. καθῆσθαι μετὰ τῶν ἄλλων. Μετά τινος μάχεσθαι (*to fight in active participation with one*). Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικημένων πολεμεῖν (*to participate in carrying on war with those who had been injured*). Εἶναι, στήναι μετὰ τινος (*to be on the side of one*). Pl. Rp. 467. c. σωθήσονται, μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι (*they follow the older leaders, and as it were, hold fast to them; wholly different from ἔπεσθαι μετὰ τινα and σύν τινι*). (2) (a) Th. 1, 18. μετὰ κινδύνων τὰς μελέτας

ποιούμενοι (i. e. surrounded by, in the midst of dangers). X. C. 3. 5, 8. μετ' ἀρετῆς πρωτεύειν (as it were in an intimate connection with virtue). Dem. Phil. 3. 130, 74. ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονέστατοι τῶν Ἑλλήνων ἦσαν (agreeably to which, τῶν νόμων ἐχόμενοι, *legibus quasi adhaerentes*). Pl. Ap. 32, c. μετὰ τοῦ νόμου καὶ τοῦ δαικαίου ᾧ μὴ μᾶλλον με δεῖν διακινδυνεύειν, ἢ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων (in conformity with law and justice).

II. With the Acc. (1) in a local relation: (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a *succession* in space; (b) to denote a *local extension* between two objects, in the prose phrase μετὰ χειρὸς ἔχειν τι, *to have something in hand*; — (2) (prose and Poet.) to denote *succession in time and in order: after, next to, next in order*; — (3) in a causal sense (only Poet.), to denote *purpose and conformity*.

(1) Ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς (*to come into the midst of the Tr and Gr.*). Il. ρ, 460. ἀτρώων ὥστ' αἰγυπιδὸς μετὰ χῆνας (*among the geese*). Seldom used of things. Il. β, 376. δε με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει (*into the midst of contention*). Βῆναι μετὰ Νέστορα (*to go to Nestor, properly into a connection with him*); βῆ δὲ μετ' Ἰδομενεῆα, (*to go to Idomen. to follow after him, properly to go into the engagement or battle with him*), Il. ν, 297. Il. ν, 492. λαοὶ ἔπονθ', ὥς τε μετὰ κτίλον ἔσπετο μῆλα (*behind the ram*). (2) Μετὰ τὸν τοῦ παιδὸς θάνατον, X. (*after the death*). Μετὰ ταῦτα (*after*); the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ Σόλωνα οἰχόμενον (*after the departure of Solon*). Μεθ' ἡμέραν (*interdiu, in the day time, properly after the break of day*), X. An. 4. 6, 12. Κάκεινος ἔλαβε μετ' ἐμὲ δεύτερος (*second after me*), Cy. 2. 2, 4. Πόλιν (εἰχον) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα (*the richest next to Babylon*), 7. 2. 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν (*ad aes petendum*). Eur. Alc. 67. Εὐρυσθέως πέμψαντος Ἰππείον μετὰ ὄχημα (*for, after a chariot*). Il. ο, 52. τῷ κε Ποσειδάων γε . . . αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ (*agreeably to, according to, your desire and mine*).

REMARK. Μετά is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or association in place; in prose, ἐν and σύν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons, or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτοις, *with, among*; μετὰ στρατῷ; μετὰ χειρὶ, ποσ', γένυσσι, γαμφηλαῖς (*in the midst of*), μετὰ φρεσίν, *in the mind*, μετὰ νηυσί, κύμασι; μετὰ πνοιῇς ἀνέμοιο, Homer.

**5. PRÉPOSITIONS WITH THE GENITIVE DATIVE, AND ACCUSATIVE: ἀμφί, περί, ἐπί, παρά, πρός, ὑπό.**

§ 295. (1) Ἀμφί and περί.

1. The prepositions ἀμφί and περί express nearly the same relations of position: *around, about*; ἀμφί, *on both sides*, περί, *on all sides*; they also agree in their use, though the use of ἀμφί is rarer, and is more Ionic and poetic than περί, which expresses a far greater variety of relations and has a more general application.

2. Ἀμφί denotes in general the *surrounding* of something (on both sides), the *being near and close to* something.

I. With the Gen. (1) in a local relation: (a) to denote *removal* from that which surrounds (Poet.); (b) to denote *dwelling or rest* around something (§ 287, Rem.), though but seldom; — (2) in a causal sense, to denote the *occasion or cause*: *about, for, on account of*, though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in a local relation (Poet. only), to denote rest *around, at, near, among*; — (2) in a causal sense (very seldom in prose, indeed not at all in Attic prose): (a) to denote the *cause or occasion*, as with the Gen., with this difference, however, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an *internal and mental reason* (Poet.).

III. With the Acc. (1) in a local relation, to denote local extension: *about, around, on*; — (2) to denote time and number approximately or indefinitely; — (3) in a causal and figurative sense, to denote a *mental dwelling* upon an object, taking pains, and being employed about it.

I. (1) (a) Eur. Or. 1460. ἀμφὶ πορφύρεων πέπλων ξίφη σπάσαντες (*from the garments which were around the sword*). (b) Her. 8, 104. ἀμφὶ ταύτης οἰκέουσι τῆς πόλιος (*dwelt around this city*). (2) Μάχεσθαι ἀμφὶ τίνος (*for, on account of some one, or something*). X. Cy. 3. 1, 8. εἰς καιρὸν ἤκεις, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς ἀμφὶ τοῦ πατρός (*about, relating to your father*). II. (1) Τελαμών ἀμφὶ στήδεσσιν (*around the breast*), Il. β, 388. Ἀμφὶ κλάδοις ἕζεσθαι (*to be surrounded by branches, to sit among*). (2) (a) Il. π, 565. ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι (*about, on account of a dead body*). II. γ, 157. ἀμφὶ νυναικὶ ἄλγεα πάσχειν Her. 6, 129. οἱ μνηστῆρες ἔριν εἶχον ἀμφὶ μοι σικῆτι

62. φοβηθεὶς ἀμφὶ τῇ γυναικί (*respecting*). 3. 32. ἀμφὶ τῷ θανάτῳ αὐτῆς δι᾽ οὗ λέγεται λόγος. (b) Ἀμφὶ φόβῳ (*prae metu, for, on account of*); ἀμφὶ θυμῷ (*prae ira*). III. (1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στράτευμα ἀμφὶ τὸν Πακτωλὸν ποταμόν. 2. 4, 16. τεθήρακα ἀμφὶ τὰ ὄρια (*around, on the borders*). Hence also of the persons around any one, as in οἱ ἀμφὶ τινά, see § 263, d. (2) Ἀμφὶ τὸν χειμῶνα (*about winter*); ἀμφὶ δείλῃν (*sub vesperam, about twilight*); ἀμφὶ τοὺς μύριους (*circiter*). (3) Ἐχειν ἀμφὶ τι (*to be employed about something*), e. g. ἀμφὶ δειπνον, ἀμφ' ἵππους, ἄρματα.

3. Περὶ signifies *all round, round, in a circle*.

I. With the Gen. (1) in a local relation, to denote dwelling or rest around an object. This use of it is confined to poetry, and even here is very rare; comp. § 287, Rem. — (2) in a causal and figurative sense: (a) to denote the *cause* or *occasion*, a *respect*, in a great variety of connections: *about, concerning, for, on account of, in respect to*; — (b) to denote a *mental cause*: *for, from, on account of, prae*, though but seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them (Gen. of the possessor); (d) to denote *worth* and *superiority*.

(1) Od. ε, 68. αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο ἡμερὶς (*there the vine was stretched around the cave*). 130. τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα. (2) (a) Μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος (*for, on account of*); with verbs denoting a physical or mental perception, ἀκούειν, εἰδέναι, etc., with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρίδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος (*to fear for one's country*). Dem. Phil. 1, 52, 43. ἡ ἀρχὴ τοῦ πολέμου γεγένηται περὶ τοῦ τιμωρῆσασθαι Φίλιππον (*with respect to taking vengeance on Philip*). (b) Περὶ ὀργῆς (*prae ira, on account of, because of anger*), Th. 4, 130. (c) Τὰ περὶ τινος (*the affairs, fortune, circumstances of any one, etc.*); οἱ περὶ τινος (*those belonging to any one, associated with him, and as it were surrounding him*). Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν) (*in matters pertaining to the war*). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττονος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαι τι (*to value high, higher, etc.*); so also περὶ πολλοῦ ἐστὶν ἡμῶν (*of great value*).

II. With the Dat. (1) in a local relation, to denote dwelling or rest around or near something, with the idea of surrounding or encircling it (seldom in Attic prose); (2) in a causal sense: (a) like ἀμφί with the Dat., but much more frequently; (b) to denote an *external* or *internal reason* or *cause* (Poet.).

(1) Her. 7, 61. περὶ τῇσι κεφαλῇσι εἶχον τιάρας. Pl. Rp. 359, d. περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν. (2) (a) Μάχεσθαι περὶ τινι (*for something, some one*), (Poet.), in prose especially with verbs of fearing: Th. 1, 60 δεδιότες περὶ τῷ χωρίῳ (*fearing for the town*). 4, 70. δέσας περὶ Πελοποννησίοις. 6, 9. περὶ τῷ ἐμυτοῦ σώματι ὀρῶδῶ. Pl. Phaed. 114. d θαρρεῖν περὶ τινι (*to be of good courage about something*). (b) (Poet.) Περὶ χάρματι, φόβῳ, σθένει, ὀδύνῃ (*prae. for joy, fear, etc., as it were surrounded by them*).

III. With the Acc. (1) in a local relation: *around*, (a) to denote *motion round about* something, *into the circle* or *vicinity* of an object (Poet.); (b) *extension around*, *in* or *at*, *through* something, with verbs of rest; — (2) of time and number stated *indefinitely* or *approximately*; — (3) in a causal or figurative sense, to denote a *mental dwelling* about an object, taking pains with it, being employed about it; also *in respect to*.

(1) (a) Pl. κ, 139. περὶ φρένας ἤλυθ' ἰωή, *the clamor came round his mind*; (b) Her. 3, 61. Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανιστάται ἄνδρες Μάγοι (*round in Egypt*). 7, 131. ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχνάς. Th. 6, 2. ἔκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια (*in Sicily around on all the coasts*). Hence οἱ περὶ τινὰ (*those around any one, connected or associated with him*); οἱ περὶ Πλάτωνα (§ 263, d). Comp. ἀμφί. (2) Th. 3, 89. περὶ τούτους οὓς χρόνους (*about*). Περὶ μυρίους (*about*). (3) Οἱ περὶ μουσικὴν ὄντες, οἱ περὶ τὴν γεωμετρίαν διατρίβοντες, σπουδάζειν περὶ τι (*those occupied about, with music, etc.*). Ἀμελῶς ἔχειν περὶ τινὰ. X. An. 5, 2, 20. ἐξαμαρτάνειν περὶ τινὰ (*with respect to*). 1. 6, 8. ἄδικος περὶ τινὰ. C. 1. 1, 20. σωφρονεῖν περὶ τοὺς θεοὺς. Αἱ περὶ τὸ σῶμα ἡδοναί; τὰ περὶ τὴν ἀρετὴν (*the essence of virtue, what pertains to it*).

§ 296. (2) Ἐπί, upon.

With the Gen. (1) in a local relation: (a) to denote rest upon a place or object, bordering on a place, the place being regarded as the point of support, that on which the action leans, hence: *upon, at, near to* (§ 287, Rem.); (b) a *direction* to a place (§ 273, Rem. 8); — (2) in a temporal relation to denote *the time in* or *during which* something takes place (§ 273, Rem. 12); — (3) in a causal and figurative sense: (a) with verbs of *saying, swearing* and *affirming* before any one (as it were leaning or resting on some one); (b) to denote the *occasion* or *author*, especially in the phrase, *to be named after some one or some thing*; (c)

conformity, with verbs signifying *to examine, to judge, to consider, to say, and to show*; (d) *dependence or resting on something, a steadfast abiding by (on) something*; (e) *the manner*; (f) *the purpose*, which is then considered by the language, as the cause, with the verb *ταχθῆναι*, and the like, *to be set over something*, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐδ' ὑπὸ γῆς. Her. 7, 111. τὸ μαντήϊον τοῦτό ἐστι ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων. 6, 129. ἐπὶ τῆς τραπέζης ὀρχήσατο (*danced upon the table*). 2, 35. τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4. 3, 28. Ξενοφῶν πέμψας ἄγγελον κελεύει (αὐτοὺς) αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ (*at, near the river*). (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου (*to sail for Samos*). X. Cy. 7. 2, 1. ἐπὶ Σάρδεων φεύγειν. Dem. Phil. 3. 123, 48. ἀναχωρεῖν ἐπ' οἴκου (*to return homewards*). (2) Her. 6, 98. ἐπὶ Δαρείου ἐγέρετο πλέω κακὰ τῇ Ἑλλάδι (*in the time of, during the reign of Darius*). X. Cy. 1. 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐπ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὑμῶν (*mea, nostra, vestra memoria, in, within my memory, etc.*). The Gen. often stands in connection with a participle, but always with the present; hence ἐπὶ often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντος (*during the reign of Cyrus*). (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων (*before, in the presence of, properly, resting or leaning upon*). Dem. Cor. ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν (*took an oath in the presence of the generals*). Similar to the preceding is, Her. 9, 11. εἶπαν ἐπ' ὅρκου (*said on oath, quasi substrato vel supposito jurejurando, leaning or resting on the oath*). (b) Καλεῖσθαι ἐπὶ τινος (*to be called after one*). Her. 7, 40. Νισαῖοι καλέονται ἵπποι ἐπὶ τοῦδε (*for this reason*). 74. ἐπὶ Λυδοῦ τοῦ Ἄττυος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίαν ποιεῖσθαι ἐπὶ τινος (*to be called, to take a surname from one*). Ἐφ' αὐτοῦ (*of one's own accord, sua sponte*); ἐπὶ προφάσεως (*simulatione, under pretext*). Λέγειν ἐπὶ τινος (*dicere de aliqua re*). Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδείξαι τι ἐπὶ τινος, etc. (*to judge something according to a thing or person, as it were resting upon*). Pl. Rp. 597, b. βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; (*visne, ut haec ipsa imitatore istum exigamus?*) (d) Ἐφ' αὐτοῦ, αὐτῶν, ἡμῶν αὐτῶν, αὐτῆς (*by one's self, separately, of one's own accord, properly, resting or depending on one's self, independent of others*). X. An. 2. 4. 10. οἱ Ἕλληνες ὑφορῶντες τοὺς βαρβάρους αὐτοὶ ἐφ' αὐτῶν ἐχώρουν ἡγεμόνας ἔχοντες (*marches by themselves*). Her. 5, 98. οἰκέοντας τῆς Φρυγίης χῶρόν τε καὶ κώμην ἐπ' αὐτῶν (*by themselves*). 4, 114. οἰκέωμεν ἐπ' ἡμέων αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians: Ἐφ' ἐνόε, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, *one, two, three men deep or in file, properly to be placed or stand on one, the row resting or leaning on one etc.*). Dem. Phil. 1. 42, 7. ἂν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐδελήσσητε γενέσθαι γνώμης (*firmiter adhaerere huic rationi*). 9. (Φίλιππος) οὐχ οἶδ' ὅτι ἐστίν

ἔχων & κατέστραπται, μένειν ἐπὶ τούτων (*cannot remain with, satisfied with, those things which he has conquered*). Phil. 2. 66, 3. κωλύσαιτ' ἂν ἐκείνον πράττειν ταῦτα, ἐφ' ὧν ἐστι νῦν (*quibus nunc studet*). So μένειν ἐπὶ ἀνοίας. (e) Dem. Cor. 230, 17. οὔτε δικάως, οὔτ' ἐπ' ἀληθείας οὐδεμιᾷς εἰρημένα (*stated neither with justice nor in adherence to the truth, as it were, resting on truth*). (f) Her. 5, 109. ἐπ' οὗ ἐτάχθημεν (*cui rei praecepti sumus*). Dem. Cor. 266, 118. ἐπὶ τοῦ θεωρικοῦ κατασταθεῖς (*placed over the theatre-money*). Hence αἱ ἐπὶ τῶν πραγμάτων (*those placed over business, those at the head of affairs*).

II. With the Dat., (1) in a local relation: (a) to denote the *carrying or resting upon*, or (b) more frequently, *at, by or near* a place or object; — (2) of time (mostly only poetic); — (3) in a causal and figurative sense: (a) to denote *dependence: penes, in the power of*; — (b) a *condition* under which something takes place; (c) the *purpose, design, or determination*; (d) the *goal or limit*; (e) the *reason*, with verbs expressing an affection of the mind (§ 285, Rem. 1).

(1) (a) Th. 1, 56. (Ποτιδαιᾶται) οἰκοῦσιν ἐπὶ τῷ Ἰσθμῷ τῆς Παλλήνης. X. An. 7. 4, 4. Οἱ Θρᾶκες τὰς ἄλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὤσιν, καὶ ζειράς μεχρὶ τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, *wear fox-skin caps on their heads and ears, and have cloaks reaching to their feet when upon their horses* (ἐπὶ with the Dat. purely local, but ἐπὶ τῶν ἵππων, inasmuch as the horses are considered as active). (b) Her. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἶκεον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ (*upon, by*). So also where one thing is said to be along with another, or in addition to it, e. g. ἐσθίειν ἐπὶ τῷ σίτῳ ὕψον (*to eat the ὕψον with bread*); ἐπὶ τῷ σίτῳ πίνειν (*to drink with one's food*); ἐπὶ τῇ κύλικι ᾄδειν (*to sing over one's cups*). Hence, ἐπὶ τούτοις (*upon, in addition to this, i. e. besides*); finally it is also used to denote a succession of things in time and space. Od. η, 120. ὄγχνη ἐπ' ὄγχνη γηράσκει (*pear on pear*). X. Cy. 2. 3, 7. ἀνέστη ἐπ' αὐτῷ Φεραύλας (*after him*). Φόνος ἐπὶ φόνοφ (*murder upon murder*), Eur. (2) Ἐπὶ νυκτὶ (Π. 3, 529), *in, during the night*, comp. § 283, 3, (b). (3) (a) Dem. Chers, 90, 2. ἐφ' ὑμῶν ἐστι (τούτους) κολάζειν (*peneas vos, it is in your power, etc.*). (b) Ἐπὶ τούτῳ, ἐπ' οὐδενί (*hac, nulla conditione, nullo pacto, on this condition, etc.*). Her. 3, 83. ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ οὐδενὸς ὑμέων ἀρξομαι. Hence of *price*, e. g. ἐπὶ μισθῷ (*on condition of, for, a reward*); ἐπὶ μεγάλοις τόκοις δανείζεσθαι (*to borrow on high interest*); ἐπὶ πόσῳ (*at what price*). (c) Her. 1, 68. ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται (*in perniciem hominis*). So ἐπὶ τούτῳ (*hoc consilio, for this purpose, with this design*). X. S. 1, 5. Πρωταγόρα πολὺ ἀργύριον δέδωκας ἐπὶ σοφίᾳ (*ad discendum sapientiam*). Pl. Ap. 20, c. ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς (*those placed over the machines*); οἱ ἐπὶ τοῖς πράγμασι (*those intrusted with business*); ἐπὶ τῷ θεωρικῷ ἔν (*charged with the money for the public shows*). Dem. Cor



264, 113. (d) Λέγειν ἐπὶ τινι (to pronounce a eulogy on one), νόμους δέσσειν ἐπὶ τινι (for). And so ὀνομάζειν or καλεῖν τι ἐπὶ τινι (nomen alicui imponere, to call a person or thing something). Pl. Rp. 470, b. ἐπὶ μὲν τῇ τοῦ οἴκείου ἔχθρᾳ στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου πόλεμος (to hostility at home, the name insurrection was given, i. e. hostility at home was called insurrection, that abroad, war). Also, against, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι (against the Aeginetans). Th. 1, 102. τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν. (e) Γελάειν, μέγα φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, etc. ἐπὶ τινι (to laugh at, be greatly elated at, etc.).

III. With the Acc., (1) in a local relation: (a) to denote the *local limit*, the *direction* or *motion to* or *upon* a place or object; (b) *extension over* an object: *over*, *upon*; — (2) of time: (a) to denote the *temporal limit* (*up to*, *till*), also the *limit of quantity* (*about*); (b) *extension over* a period of time (*during*); — (3) in a causal and figurative sense: (a) to denote *purpose*, *design*; (b) *conformity*, *manner*; (c) *in respect to*.

(1) (a) Ἀναβαίνειν ἐφ' Ἰππον, ἐπὶ θρόνον. Pl. Crit. 112, e. (οἱ Ἀθηναῖοι) ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν κατὰ τε σωμάτων κάλλη καὶ κατὰ τὴν τῶν ψυχῶν παντοίαν ἀρετὴν ἐλλόγιμοι ᾔσαν (over all Europe, etc.). Ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ (upon the right, left, to the right, left). (2) (a) Ἐφ' ἑσπέραν (until evening); (b) ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν. Th. 4, 1. τὸ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε (for a long time). 94. οἱ δὲ πλῖται ἐπὶ ὀκτὼ πᾶν τὸ στρατόπεδον ἐτάξαντο (by eights, eight in file). Ἐπὶ μέγα, πολὺ, πλεόν, μείζον, μᾶλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον (greatly, especially, much rather, etc.). Τετάρχθαι ἐπὶ πολλούς (many in file). (3) (a) Her. 1. 37. ἐπὶ θήραν ἰέναι (venatum ire). 3, 14. ἐπὶ ὕδωρ ἰέναι (aquatum ire). Hence ἐπὶ τί; wherefore? In a hostile sense, e. g. στρατεύεσθαι ἐπὶ Λυδοὺς (upon, against the Lydians); ἐλαύνειν ἐπὶ Πέρσας; (b) ἐπ' ἴσα (equally, in the same way). Her. 3, 71. τὴν ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον πύτην λάμβανε (more according to reflection, more considerately). (c) Pl. Rp. 370, b. διαφέρειν ἐπὶ πράξιν. Τὸ ἐπ' ἐμέ (quod ad me attinet).

### § 297. (3) Παρά, by, near.

Παρά denotes *nearness* to something: *by the side of*, *by*, *near*.

I. With the Gen. (1) in a local relation with verbs of going and coming, to denote a removal from *near* a person (Poet., also from near a thing); — (2) in a causal sense, to denote the *author*.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez* quelqu'un (*from near some one, from some one*). (2) (a) yet almost purely local: Her. 8. 140. ἀγγελίᾳ ἔπει-

παρὰ βασιλῆος (*comes from the king, with the accompanying idea that it was done by his direction*). So παρὰ is regularly used of ambassadors, e. g. ἄγγελοι, πρέσβεις παρὰ τινος, ἀγγέλλειν παρὰ τινος, τὰ παρὰ τινος (*the commission, command, etc., from any one*); (b) with passive verbs (see § 251, Rem. 4); (c) with verbs of *learning* and *hearing*, e. g. μανθάνειν παρὰ τινος, ἀκούειν παρὰ τινος; (d) Παρ' ἐαυτοῦ, ἐαυτῶν (*sua sponte, of one's own accord*); (e) with verbs of *giving* and the like, e. g. παρ' ἐαυτοῦ διδόναι (*from himself, i. e. from his own resources*).

II. With the Dat. (1) in a local relation, to denote *dwelling* or *rest* near a person (Poet. also near a thing); — (2) in a causal or figurative sense, to denote the *possessor*; then also in relation to the *judgment* or *opinion* of a person.

(1) Ἔσθ' παρὰ τῷ βασιλεῖ. (2) Πολλὰ χρήματα παρὰ τῷ βασιλεῖ ἦν. Her. 3, 160. παρὰ Δαρείῳ κριτῇ (*judice Dario, in the opinion of*). 1, 32. παρ' ἐμοί (*meo judicio, in my opinion*). 86. τοὺς παρὰ σφίσι αὐτοῖσι δοκίοντας ὀλβίους. Dem. Ol. 1. 18, 3. τοσοῦτ' θαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc. (1) in a local relation: (a) to denote a *direction* or *motion* to a person so as to *come* beside or *near* (Poet., also of a thing); (b) a *direction* or *motion* near a place and by or beyond it: *along, along by, by, beyond*; (c) *extension* near a place or object (*along, per*), generally to denote indefinite nearness (*by*); — (2) of time, to denote its *extension* (*during*); — (3) in a causal and figurative sense: (a) to denote *dependence*, the *possessor* (*penes*); (b) a *comparison* and *estimation*; hence (c) *conformity*, with verbs of considering, showing, and the like; (d) a *reason* or *cause* (wholly like *propter, by virtue of, on account of*)

(1) (a) Her. 1, 36. Σόλων ἐς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασιν καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον (b) Παρὰ τὴν Βαβυλῶνα παρίεναι (*along, near, by Babylon*). From this have originated various ethical expressions, e. g. παρὰ μοῖραν (*near fate and by it, i. e. against, contrary to fate*); παρὰ δόξαν (*praeter opinionem, contrary to expectation*); παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν. (It is the opposite of κατὰ, e. g. κατὰ μοῖραν, δύναμιν, according to.) Hence it has also the signification of *besides, praeter*, e. g. παρὰ ταῦτα (*praeter haec*); (c) Her. 9, 15. παρὰ τὸν Ἀσωπὸν (*along the Asopus*). Dem. Ol. 1. 24, 22. ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (*per omnes res dominatur*). Her. 4, 87. οὗτος κατελείφθη παρὰ τὸν νηόν (*near*). Στῆναι παρὰ τινά (and παρὰ τινί). (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (*during*); παρὰ τὴν πόσιν (*inter potandum, while drinking*) So also cf single points of time, during which something takes place, e. g.

παρ' αὐτὸν τὸν κίνδυνον (*in ipso discriminis tempore, in the very moment of danger*). (3) (a) Isocr. Archid. 126. ὁμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς (*constabat, in hoc iis positam esse salutem, that their safety depended on him*). Her. 8, 140. πυνθάνεσθε τὴν νῦν παρ' ἐμὲ ἐούσαν δύναμιν (*is in my power, with me*). (b) Her. 7, 20. ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύδης παρὰ τοῦτον (*sc. τὸν στόλον*) μηδὲν φαίνεσθαι (*in comparison with this*). So παρ' ὀλίγον ποιῆσθαι τι (*to make of little account*). Παρ' ὀλίγον, παρὰ μικρόν, βραχύ, *nearly, almost*, παρὰ πολύ, *by far*, παρ' οὐδὲν τίθεσθαι, (*to make no account of*); after comparatives and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἡλίου ἐκλείψει πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα (*more frequent in comparison with those mentioned in former times*). Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οὐδέ τι πάσχειν ἄλλο παρ' ὃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη. Hence of alternations: ἡμέρα παρ' ἡμέραν (*one day in distinction from another, day by day, every other day, alternis diebus*, also παρ' ἡμέραν alone). Often with the accompanying idea of *preference, prae, praeter*. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιοτεύουσιν (*in comparison with, beyond, other animals*). (c) 'Ορῶ, σκοπῶ τι παρ' ἄλλο τι (*to consider something in conformity with another thing, in comparison with it, properly, holding it near to something*). Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω (*in conformity with, properly, holding an object near to another*.) (d) Dem. 1. 43, 14. οὐδὲ Φίλιππος παρὰ τὴν αὐτοῦ ῥώμην τοσούτον ἐπεύξεται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν (*on account of his own strength*). So παρὰ τοῦτο, *propterea*, παρ' ὃ, *quapropter*.

#### § 298. (4) Πρός, *before*.

Πρός (formed from πρό), denotes *before, in the presence of*.

I. With the Gen. (1) in a local relation, to denote a *direction or motion from the presence* of an object, especially from the situation of a place; — (2) in a causal relation, to denote an active person, as it were an *outgoing* from the *presence* of a person exercising power, or of an object considered as a person. (a) of *derivation*; (b) of a person or thing to whom or which something *belongs* (*quality, peculiarity*) [§ 273, 2, (c) (a)]; (c) of the *author or cause*.

(1) Her. 3, 101. οἰκέουσι πρὸς νότου ἀνέμου (*toward the south, properly from the south*). Comp. a meridie instead of ad meridiem. 107. πρὸς μεσημβρίης Ἀραβίη ἐστὶ (*lies towards the south*). X. An. 2. 2, 4. ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ (*towards, on*). (2) (a) πρὸς πατρός, πρὸς μητρός (*on the father's or mother's side*). (b) Πρὸς γυναικός ἐστι (*it is the manner of women*); πρὸς δίκης ἐστίν (*it is conformable to justice*). X. An. 1. 2, 11. οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόναι (*was not in accordance with the custom of Cyrus*). Antiph. 2. 121, 2. ἡ μὲν δόξα τῶν

πραχθέντων πρὸς τῶν λέγειν δυναμένων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῶν δίκαια καὶ ὅσια πρᾶσσόντων. Also, εἶναι πρὸς τινος (to stand or be on the side of one). Th. 4, 92. χρή πιστεύσαντας τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι, ὁμῶς χωρῆσαι τοῖς πολεμίοις (trusting in God that he will be on our side). Hence Pl. Hipp. 1, 285, b. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν (for my advantage). (c) to receive, to have something from some one, then with passive verbs (§ 251, Rem. 4), intransitive (§ 249, 3), and in phrases of a passive sense. Her. 2, 139. κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λαμβάνειν. X. An. 7. 6, 33. ἔχων ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμην (having much praise from you). Her. 1, 61. ἀτιμάζεσθαι πρὸς Πεισιστράτου. X. An. 1. 9, 20. φίλους ὁμολογεῖται Κύρος πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν (is admitted by all). Oec. 4, 2. αἱ βαρυσυκαλ καλούμεναι ἀδοξοῦνται πρὸς τῶν πόλεων (are held in no esteem by the cities). Her. 1, 73. ταῦτα πρὸς Κυαξάρει παρόντες (from Cyaxeres). 7, 5. στρατηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχῃ πρὸς ἀνθρώπων ἀγαθός (ut lauderis ab hominibus, as it were, in the presence of men). With forms of swearing and protestation, e. g. πρὸς θεῶν (per deos, properly, before the gods).

II. With the Dat., to denote *dwelling* or *rest near* or *by* an object; also of *being busily engaged in* or *with* a thing; finally, in the sense of *besides*, *in addition to* (*praeter*).

Th. 2, 79. ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. εἶναι, γίνεσθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τούτοις (*praeter ea*).

III. With the Acc. (1) in a local relation: (a) of the situation of a *place*: *towards* [where the Gen. also may be used, see No. I, (1)]; (b) of the *direction* to persons, or things considered as persons, sometimes also to places, both in a friendly and in hostile relation; (c) of *extension*; — (2) to denote *time indefinitely*; — (3) causal and figurative: (a) to denote the *purpose* or *object*; (b) *conformity*; hence (c) the *reason* or *cause* (*propter*); (d) a *comparison*, for the most part with the accompanying idea of *superiority* or *preference* (*prae, praeter*); (e) *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἑσπέραν (*towards*). Th. 2, 55. (ἡ γῆ) πρὸς Πελοπόννησον ὁρᾷ. (b) X. An. 5. 7, 20. ἔρχονται πρὸς ἡμᾶς (to us, properly, come before us). 7. 6, 6. ὑμᾶς πρῶτῳ ἄγομεν πρὸς αὐτούς. 5. 4, 5. διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (i. e. πρὸς τοὺς Ἕλληνας, to go in safety to Greece). λέγειν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινα (to speak before, to one); σπονδὰς, συμμαχίαν ποιῆσαι πρὸς τινα (with one); μάχεσθαι, πολεμεῖν πρὸς τινα (against one). These phrases everywhere imply the meaning to come into the presence of, before the face of any one; also, λογίζεσθαι, σκέψασθαι, σκοπεῖν, ἐνδυμεῖσθαι πρὸς ἑαυτόν (*secum reputare*); likewise, (Σωκράτης ἦν) πρὸς χειμῶνα καὶ θέρους καὶ πάντας πόρους καρτερικώτατος (*against*), X. C. 1. 2. 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμος

τῇ πόλει ταρεῖχε (*among other men*, etc. the preposition here extending the idea), *ibid.* 61. (2) Πρὸς ἡμέραν (*towards daybreak*). (3) (a) Dem. Phil. 2. 71, 23. παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν (*for a guard etc.*); (b) Her. 1, 38. πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσε (*in accordance with this view*). So κρίνειν τι πρὸς τι, λέγειν πρὸς χάριν, πρὸς τὸ ἡδύ, πρὸς τὸ ἀγαθόν. Also, πρὸς βίαν (*violently, against the will*), πρὸς ἐνάγκην, πρὸς ἡδονήν, πρὸς ἀκρίβειαν (*accurately, in conformity with accuracy, etc.*). (c) Πρὸς ταῦτα (*properly, in accordance with this, hence for this reason, therefore*). (d) X. 3. 5, 4. ἡ τῶν Ἀθηναίων δόξα (τεταπεινῶται) πρὸς τοὺς Βοιωτοὺς (*in comparison with the renown of the Boeotians*). So also to denote an exchange, e. g. Pl. Phaed. 69, a. ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα (*to exchange pleasures for pleasures, etc.*). (e) Σκοπεῖν, βλέπειν πρὸς τι (*to consider with respect to something*); διαφέρειν πρὸς ἀρετὴν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλος πρὸς ἀρετὴν.

### § 299. (5) Ὑπό, *sub, under*.

I. With the Gen. (1) in a local relation: (a) to denote a *motion out from a lower place: forth from under, away from under* (more obvious in the Hom. ὑπέκ with Gen.); (b) to denote a *quiet rest under* an object (§ 287, Rem.); — (2) in a causal and figurative sense: (a) to denote the *author* with passive and intransitive verbs (§ 254, Rem. 4); (b) an *outward* or *inward* (*mental*) *occasion, influence*; (c) a mere *instrumental cause, means, manner*.

(1) (a) Od. ι, 140. αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους (*from under the grotto*). η, 5. ὑπὸ ἀπήνης λύειν ἵππους (*from under the chariot*). X. An. 6. 4, 25. (Ξενοφῶν) λαβὼν βοὴν ὑπὸ ἀμάξης σφαγιασάμενος ἐβοήθει. (b) Il. β, 13. ἐλὼν μιν ῥίψω ἐς Τάρταρον... ἦχι βάδιστον ὑπὸ χθονὸς ἐστὶ βέρεδρον (*under the earth*). Ὑπὸ γῆς οἰκεῖν. (2) (a) Κτείνεσθαι ὑπὸ τινος; ἀποθανεῖν ὑπὸ τινος (*to be slain by one*). (b) X. An. 5. 1. 15. Δέξιππος ἀπέθανεν ὑπὸ Νικάνδρου. 7. 7, 23. μέγα μοι δοκεῖ εὖ ἀκούειν ὑπὸ ἀνδρώπων (*to hear himself well spoken of by men*). 3. 4, 11. ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι (*lost the government by the Persians = spoliati sunt imperio a P.*). 7. 2, 22. αἰτίαν ἔχω ὑπὸ τινος (= *accusor ab aliquo*). Her. 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν (*under the influence of the heat, on account of the heat*). Th. 2, 85. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον (*on account of the winds, etc.*). Ὑπὸ ἀνάγκης (*from necessity*). Ὑπὸ μέθης μαινεσθαι, Pl. Ὑπὸ βίγους. Her. 1, 85. ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρρηξε (*spoke from fear and grief*). So ὑπὸ χαρᾶς, φθοροῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ὤρυsson ὑπὸ μαστίγων (*dug under the lash, that being the*

means); also of persons: 9, 98. ὑπὸ κήρυκος προηγόρευε (*under the help of the herald*, i. e. *praeconis voce*); particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἐστρατεύετο ὑπὸ σαλπίγγων. So ὑπ' αὐλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων, etc.

II. With the Dat. (1) in a local relation, to denote a quiet *rest under* an object; — (2) causal and figurative: (a) to denote the *author* (almost exclusively poetic, see § 251, Rem. 4); (b) to denote the *means*, as with the Gen., but only Poet.; (c) to denote *subjection*.

(1) Ὑπὸ γῆ εἶναι; with mountains, *at the foot of*, e. g. ὑπὸ Τμώλῳ (*at the foot of Tmolus*). Ὑπὸ τῷ Ὑμησσοῦ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι (*to be conquered by one, etc.*), Hom. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπ' αὐλῷ, etc. (*to dance to or by the music of the lyre*). (c) Ποιεῖν τι ὑπὸ τινι (*to subject something to one*), and ποιεῖσθαι τι ὑφ' ἑαυτῷ (*to subject something to one's self, sibi subjicere*). Her. 7, 157. τὴν Ἑλλάδα ὑπ' ἑωυτῷ ποιήσασθαι. Th. 1, 110. Αἴγυπτος ὑπὸ βασιλεῖ ἐγένετο (*was under the power of the king*). X. Cy. 8, 8, 1. Κῦρος τοὺς ὑφ' ἑαυτῷ ὥσπερ ἑαυτοῦ παῖδας ἐτίμα (*those subject to him*).

III. With the Acc. (1) in a local relation: (a) to denote the *aim, direction or motion towards and under*; (b) *extension under* an object; — (2) of time: (a) in an *indefinite* specification of time (*approach to a point of time*); (b) *extension in time (during)*; — (3) causal, to denote *subjection*.

(1) (a) Ἰέναι ὑπὸ γῆν (*to go under*). X. An. 1. 10, 14. ὑπὸ αὐτὸν (τὸν λόφον) στήσω; τὸ στράτευμα πέμπει Λύκιον. (b) Her. 2, 127. ὕπαστι οἰκήματα ὑπὸ γῆν (*are under the earth*). 5. 10. τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκέει εἶναι (*the parts beneath the north pole*). X. An. 7. 4, 5. ἐν ταῖς ὑπὸ τὸ ὄρος κώμας. (2) (a) Ὑπὸ νύκτα (*sub noctem, towards*); ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα; so also ὑπό τι (*aliquatenus, in some measure*). (b) Her. 9, 51. ὑπὸ τὴν νύκτα (*during*). (3) X. Cy. 1. 5, 3. (ὁ Ἀσσυρίων βασιλεὺς) διαπέμπει πρὸς τε τοὺς ὑφ' ἑαυτὸν πάντας, καὶ πρὸς Κροῖσον. 6. 2, 11. ὁ σύλλογος τῷ ὑπὸ βασιλέα βαρβάρων.

### ‡ 300. *Remarks on Peculiarities in the use of the Prepositions.*

1. The proper prepositions were originally (except ὡς, *to*) adverbs of place (§ 286, Rem. 2), i. e. they denote the *local* relation of an action; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but in good Attic prose, only πρὸς δέ, καὶ πρὸς, *praeterea*

Od. ζ, 40. πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος. ι, 116—118. νῆσος — τετέ-  
νυσται ὑλήεσσ', ἐν δ' αἴγες ἀπειρέσιαι γεγάασιν ἄγριαι. Also in Her., e. g. 3, 39.  
ἐν δὲ δὴ καὶ Λεσβίους εἶλε (among them, i. e. in iis). Il. σ, 562. μέλανεσ δ' ἀνθ'  
βότρυες ἦσαν (grapes were thereon). Od. ι, 184. περὶ δ' αὐλὴ ὑψηλὴ δέδμητο κα-  
τωρυχέεσσι λίθοισιν. α, 66. ὅς περὶ μὲν νόον ἐστὶ βροτῶν (he is beyond, i. e. eminent  
above). Δ, 44. τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν (in a special manner, especially).  
Il. σ, 529. κτεῖνον δ' ἐπὶ μηλοβοτῆρας (in addition, besides). Also not rare in  
Her., ἐπὶ δέ (thereupon, tum); μετὰ δέ (postea), Her.; πρός γε, πρὸς δέ  
very common from Homer downward, also in Attic poetry and prose.

REMARK 1. Sometimes two prepositions stand together in poetry, most fre-  
quently in Epic, the first of which always has an adverbial meaning, but the sec-  
ond may be connected as a preposition with the Case of a substantive. Διὰ πρό  
(through and out): Il. ρ, 393. τάνυται δέ τε πᾶσα (βοείη) διὰ πρό. Ἀμφὶ περὶ  
(round about). Od. λ, 608. ἀμφὶ περὶ στήθεσσιν. Il. φ, 10. ὄχθαι δ' ἀμφὶ  
περὶ μεγάλ' Ἰαχόν. β, 305. ἀμφὶ περὶ κρήνην. Παρέκ (with the Gen. near  
to, with the Acc. near by, along by), e. g. Od. ι, 116. παρέκ λιμένος. μ, 276.  
ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν. Πάρεξ (as a Paroxytone) often  
in Her. with the meaning besides, e. g. 3, 91. πάρεξ τοῦ ἀργυρίου. Ὑπέκ  
(from under, out from under), in Homer; also Her. 3, 116. λέγεται ὑπέκ τῶν  
γρυπῶν ἀρπάζειν Ἀριμασπούς (sc. τὸν χρυσόν). Ἀποπρὸ φέρειν, Il. π, 669, 679  
Περὶ πρὸ. Il. λ, 180. περὶ πρὸ γὰρ ἔγχεϊ δῦεν (around and before).

REM. 2. Also the improper prepositions ἔνεκα and χάριν, though very  
seldom, are connected with the proper prepositions, as in Eng. on account of, for  
the sake of, ἀπὸ βοῆς ἔνεκα (for the cry's sake). Lys. Evandr. 793. περὶ τῶν  
ἐν ὀλιγαρχίᾳ ἀρξάντων ἔνεκεν.

2. Since prepositions in composition retain their original meaning as ad-  
verbs of place, and as the older language habitually uses the prepositions as  
adverbs of place, it follows of course, that the ancient language often employs  
the simples, and separates the preposition as an adverb from the verb, where  
the Attic writers regularly use the compounds. The two following instances  
must be distinguished: —

(a) Those instances where the preposition is separated from the verb. Il. γ, 34.  
ὀπό τε τρόμος ἔλλαβε γυῖα. γ, 135. παρὰ δ' ἔγχεα μακρὰ πέπηγεν. δ,  
63. ἐπὶ δ' ἔψονται θεοὶ ἄλλοι. δ, 161. ἔκ τε καὶ ὀψὲ τελεῖ. Δ, 108. οἷς  
(ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμην (ἐλέσθαι τινά τι, Il. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression, where  
several sentences follow each other, which consists in using the compound,  
which should stand in each sentence, only in the first, while in the others  
the preposition merely is repeated, e. g. Il. ψ, 799. κατὰ μὲν δολιχόσκιον ἔγχεσ  
θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν. Often also in Her.,  
e. g. 8, 33. κατὰ μὲν ἔκαυσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην (where, how-  
ever, the first may be taken as Tmesis. See Rem. 4).

REM. 4. In the later periods of the language, and particularly in the Attic  
writers, the prepositions are so closely connected with the verbs, that both  
mingle and form one whole. It is only from this time that there is what may  
be properly called Tmesis, i. e. the separation of a verb, by means of one or  
more intervening words, from the preposition in connection with which it forms  
one whole or one idea. The Tmesis of compound verbs is found somewhat  
often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in  
the lyric choral songs, and still more seldom in the dialogue; but when it does  
occur, only a particle comes between the two parts of a word, so that the unit



of the idea is not destroyed. Her. 7, 15. *Ξέρξης ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον.* 8, 89. *ἀπὸ μὲν ἔθανε ὁ στρατηγός.* Eur. Iph. Aul. 1365 *δι' ἧρ' ὁλώλαμεν.* The Attic prose remains free from this license, with a few special exceptions, e. g. Th. 3, 13. *μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν* (so as to make the contrast emphatic). Pl. Gorg. 520, e. *ἀντ' εὖ ποιεῖν* and *εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πεῖσεται.* Pl. Phaedr. 237, a. *ξύμ μοι λάβεσθε τοῦ μύθου* (take part).

(b) *Those instances where the preposition is separated from the Case of its substantive.* Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; the verb and the adverbial preposition together, form one verbal idea, and this, not the preposition alone, governs the Case. Il. ε, 292. *τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε* (Gen. of separation). ι, 382. *πλεῖστα δόμοις ἐν κτήματα κεῖται* (lies within the house). ο, 266. *ἀμφὶ δὲ χαῖται ὤμοις ἀτissonται*, on the shoulders about (local Dative). π, 291. *ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν*, he cast fear into all (Dat. of limit or aim, § 284, Rem. 1). So the Acc. denoting local aim or object (§ 277). Il. δ, 115. *τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην* (entered the chariot). Acc. of the object receiving an action (§ 279): Il. β, 156. *Ἀθηναίην Ἥρη πρὸς μῦθον ξείπεν* (addressed, spoke to Athene).

REM. 5. In the second case (b), a Tmesis is admitted only when mere particles, like *μήν, δέ, τέ, ῥά, γάρ, ἄρ', δ' ἄρα*, come between the preposition and the Case of the substantive, — a very frequent usage of the post-Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language, that it often connects prepositions followed by the Dat., with verbs which express the direction *whither*; and, on the other hand, prepositions followed by the Acc., with verbs whose signification presupposes a *quiet resting* in a place or object. This construction arises from a blending of two ideas, since the speaker either conceives and expresses, along with the *moment of motion*, the *moment of the rest* which succeeds; or along with the *moment of rest*, the *moment of motion* which precedes. Hence this may be called the *pregnant Construction*.

(a) *The πρὸς of motion involves the idea of the rest which succeeds, when prepositions with the Dat. stand instead of prepositions with the Acc.* The moment of rest (the relation to the continuing result of the action) must then be regarded as the predominant one. The principle above stated holds with the following prepositions: —

With *ἐν*, particularly in the Epic language. Il. ε, 370. *ἦ δ' ἐν γούρᾳσι πίπτει Διώνης δι' Ἀφροδίτῃ* (she fell on her knees, and then lay on her knees). Od. α, 200. *ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ ἀθάνατοι βάλλουσιν.* Il. λ, 743. *ἤριπε δ' ἐν κονίῃσιν* (fell into the dust and lay there). In prose, *τιθεῖναι ἐν χερσίν* like the Latin, *ponere et collocare in manibus*. X. H. 4. 5, 5. first: *ὅς δὲ τὸ Ἡραῖον κατέφυγον*, and then *οἱ δ' ἐν τῷ Ἡραίῳ καταπεφευγότες ἐξήσαν* (those who had fled and were then in the Heraeum). Pl. Euthyd. 292, α. *ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν.* (Caes. B. G. 5, 10. *naves in littore ejectas esse*. Sall. Jug. 5. *in amicitia receptus*). — Also with *ἀμφὶ* and *περὶ* with the Dat. instead of the Acc. Il. λ, 17. *κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν* (he put the greaves around his legs, so that then they set fast to them). Od. δ, 434. *ἀμφὶ πυρὶ στῆσαι τρίποδα.* With *ἐπὶ*: Il. α 55. *τῷ γὰρ*



ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη (like ἐν φρεσὶ θεῖναι). With πρὸς Od. i, 284. νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν. 289. σὺν δὲ δύο μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλει ποτὶ γαίῃ. — With ὑπό, in prose, in the phrases, ὑπό τινι γίνεσθαι (to come under the power of any one, and continue under his power); ποιεῖν τι ὑπό τινι (alicui aliquid subicere); ποιεῖσθαι ὑφ' ἑαυτῷ [sibi subicere, § 299, II, (2) (c)].

REM. 6. In the following and like examples from Homer, the Dat., without doubt, expresses the relation of aim or object: χεῖρας ἰάλλειν ἐπὶ σίτῃ, ἦκαι βέλει ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσίν, τιταίνεσθαι τόξα ἐπὶ τινι, ἄλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πέτεσθαι ἐπ' ἀνδρῶν. See § 284, Rem. 1.

(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition εἰς stands with the Acc., instead of the preposition ἐν with the Dat. The moment of the preceding motion must then be regarded as predominant.

Il. o, 275. ἐφάνη λῆς εἰς ὁδόν (came into the road and appeared). Her. 4, 14. φανῆναι εἰς Προκόννησον. Eur. Iph. T. 620. ἀλλ' εἰς ἀνάγκην κείμεθα (to come into and to be in). Her. 3, 62. προηγόρευε στὰς εἰς μέσον τὰ ἐντεταλμένα (placing himself in the midst and there standing). Very frequent in prose is παρῆναι εἰς τόπον τινά (to have come to a place, and to be present there); comp. "he is in church, in town, or on the land," in which the idea of previous motion is necessarily supposed. X. An. 1. 2, 2. παρῆσαν εἰς Σάρδεῖς (came to Sardis and were there). Her. 8, 60. εἰς τὴν Σαλαμῖνα ὑπέκκειται ὑμῖν τέκνα τε καὶ γυναῖκες (to carry to Salamis and leave there in safety). Pl. Rp. 468, a. τὸν ζῶντα εἰς τοὺς πολεμίους ἀλῶντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἀλῶναι.

(c) Verbs signifying to hang, to attach to, to suspend, etc., as κρεμαννύναι, ἀναρτᾶν, ἐκ-, κατα-, ἀναδεῖν, ἀνάπτειν, αἰωρεῖσθαι, are connected with the prepositions ἀπό and ἐκ (as in Lat. with ab and ex), in order to express, together with the idea of suspending anything to a place, the idea of hanging down from or depending from a place.

Od. β, 67. καδ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγεια (he hung the lyre on the peg, so that it then hung down from it). X. H. 4. 4, 10. Πασίμαχος καταδήσας ἀπὸ δένδρων τοὺς ἵππους μετὰ τῶν ἐδελοντῶν ἦει ἐναντίον τοῖς Ἀργείοις (having fastened the horses to the trees). X. C. 3. 10, 13. Σάρακες ἐκ τῶν ὤμων κρεμάμενοι (hanging upon the shoulders and depending from them). So ἀναρτᾶν τι ἐκ τινος. Her. 4. 10. ἐκ τῶν ζωστήρων φορεῖν φιάλας (on the girdles, so that the bowls hung down). In poetry, this usage is very widely extended. See Larger Grammar, II. § 622, (c).

REM. 7. Adverbs of place, as well as prepositions, are sometimes used in a pregnant sense: (a) adverbs denoting rest instead of those denoting the direction whither. S. Trach. 40. κεῖνος δ' ὅπου (instead of ὅποι, quo) βέβηκεν, οὐδεὶς οἶδε (no one knows where [whither] he has gone). X. H. 7. 1, 25. ὅπου βουληθεῖεν ἐξελεθεῖν. — (b) adverbs expressing the direction whither, instead of adverbs expressing the relation where. Eur. H. F. 74. ποῖ πατήρ ἄπρεστι γῆς; 1157. ποῖ κακῶν ἐρημίων εὐρώ; (quo me vertam, ut requiem inveniam?). Arist. Av. 9. ὅποι γῆς ἐσμεν; (whither [where] are we?). Dem. Chers. 102, 50. ποῖ ἀναδυόμεθα; (quo nos vertamus, ut perniciem vitemus?). Phil. 1. 51, 40. ὁ πληγεὶς ἀεὶ τῆς πληγῆς ἔχεται, καὶν ἐτέρωσε πατρίδι τις, ἐκείσε εἰσὼ αἱ χεῖρες.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition and its

Case, has a substantive idea, and when the preposition *ἐν*, which expresses the relation *where* only in the most general manner, should be used, this preposition is changed either into *ἀπό* and *ἐκ* or into *εἰς*, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the *attraction* of prepositions:—

(a) *Ἀπό* and *ἐκ* instead of *ἐν*, or *παρά* with the Gen. instead of *παρά* with the Dat. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον (instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς) (*those IN the agora fled FROM it*). X. II. 4. 6, 4. πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρῶνες ἔφυγον εἰς τὰ ἔσθη (instead of πάντες οἱ ἐν τοῖς ἀγροῖς ἔφυγον ἐκ τῶν ἀγρῶν εἰς τὰ ἔσθη). Th. 1, 18. οἱ ἐκ τῆς ἑλλῆς Ἑλλάδος (τύραννοι) ὑπὸ Λακεδαιμονίων κατελύθησαν. 3. 22. ἤσθοντο οἱ ἐκ τῶν πύργων φύλακες (the guards UPON the towers perceived it FROM the towers). 7, 70. οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀκοντίοις ἐχρῶντο (those UPON the decks used their darts FROM the decks). Pl. Apol. 32, b. ὑμεῖς τοὺς δέκα στρατηγοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀδρόους κρίνειν (you wished to condemn all at once the ten commanders IN the naval battle, who did not carry off the dead FROM it). Phaed. 109, e. οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες (the fish IN the sea coming up OUT of it). Dem. Phil. 3. 114, 15. τοὺς ἐκ Ξερξίου τείχους στρατιώτας ἐξέβαλεν. X. An. 1. 1, 5. ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν (instead of τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλέως ἀφικνοῖτο).

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. ἐκεῖθεν and ἐνδοθεν instead of ἐκεῖ and ἐνδον. Dem. Ol. 3. 13, 15. ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα. X. Cy. 1. 3, 4. ἵνα ἦσσαν τὰ οἴκαδε ποδοίη. See Larger Grammar, II. § 622, Rem. 2.

(b) *Εἰς* instead of *ἐν* (far more seldom). Her. 2, 150. ἔλεγον οἱ ἐπιχώριοι, ὡς εἰς τὴν Σύρτιν τὴν εἰς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν (empties into the Syrtis which is in Lybia). X. II. 1. 7, 29. Ἑρασινίδης (ἐκέλευεν) ἐπὶ τοὺς εἰς Μιτυλήνην πολεμίους τὴν ταχίστην πλεῖν πάντας (against the enemies in Mitylene).

5. On the repetition and omission of prepositions, the following things are to be noted:—

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each single idea is to be considered separately and is to be made emphatic, or when the contrast or difference between the ideas is to be denoted, e. g. Pl. Tim. 18, c. κατὰ τε πόλεμον καὶ κατὰ τὴν ἑλλην δίαιταν; or the preposition is placed only before the first substantive, and omitted with the others, when the ideas are meant to express one whole, whether they are of the same kind or different, e. g. X. C. 1. 4, 17. περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζειν (instead of καὶ περὶ τῶν ἐν Σικελίᾳ). 2. 1, 6. ἀγυμνάστως ἔχειν πρὸς τε ψύχην καὶ δάλπην. X. II. 1. 1, 3. ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς. Pl. Phaed. 99, a. ἡ περὶ Μέγαρον ἡ Βοιωτούς.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same relation with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted: Pl. Symp. 213, γ. ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τούτου ἡράσθη. X. Hier. 1

11. οἱ ἰδιῶται (*cives*) ἔρχονται εἰς πόλεις, ἃς ἂν βούλωνται, θεαμάτων ἕνεκα. X. S. 4, 1. ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω. (Comp. in Latin Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, quia tyrannum Dionysium).

(c) The preposition is very often omitted in *questions* and *answers*, e. g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτός. Theact. Τίνος δὴ λέγεις; X. S. 5, 5. οἶσθα οὖν, ἔφη, ὀφθαλμῶν τίνος ἕνεκα θεόμεθα; Δῆλον, ἔφη, ὅτι τοῦ ὀράν.

(d) The preposition is commonly omitted with a word in apposition. X. An. 5. 5, 3. οἱ Ἕλληνες ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα. Comp. 4. 8, 22. 5. 3, 2. 6. 2, 1. But when a greater emphasis rests upon the word in apposition, as is particularly the case, when it is used to explain a preceding *pronoun*, then the preposition is regularly repeated. X. Cy. 3. 1, 28. (φίλοις ἂν) παρ' ἐκείνων, οἶμαι, ἔφη, παρὰ τῶν μηδέποτε πολεμίων γεγενημένων (*you might acquire friendship from those who have never been enemies*). Pl. Prot. 358, b. αἱ ἐπὶ τούτου πράξεις ἅπασαι, ἐπὶ τοῦ ἀλύπως ζῆν καὶ ἡδέως, ἀρ' οὐ καλαί; (*all the actions pertaining to this, viz., the living without grief, are they not praiseworthy?*); also in clauses expressing comparison, subjoined by ὥς, ὥσπερ, the preposition may be either omitted or repeated. Pl. Rp. 330, c. περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν. Pl. παρ' ἡμᾶς φοιτᾷ, ὥς παρὰ φίλους. But when the member expressing the comparison *precedes* the other, the preposition stands with the first member only, if the particle of comparison is ὥς; but the preposition is repeated, if it is ὥσπερ. Pl. Rp. 1. 4, 14, e. δεῖ ὥς περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἀμύνειν (i. e. περὶ τῆς χώρας). X. Cy. 1. 6, 4. ὥς πρὸς φίλους ὄντας μοι τοὺς θεοὺς οὕτω διαίκεμαι. — Pl. Phaed. 82, c. (ἡ ψυχὴ ἀναγκάζεται) ὥσπερ δι' εἰργμοῦ διὰ τοῦ σώματος σκοπεῖσθαι τὰ ὄντα.

6. The natural position for prepositions is directly before their substantive, or before the attributive belonging to a substantive, e. g. πρὸς τὸν ἄνδρα, πρὸς τὸν σοφὸν ἄνδρα. But this position is often changed in the following instances:—

(a) When a particle follows the substantive, as γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μέν οὖν, αὖ, καί, *etiam*, τοίνυν, ἴσως, also οἶμαι used as an adverb; these small words often come between the preposition and the substantive, e. g. ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.

(b) The preposition *πρός* in *oaths* and *exclamations* is separated from its substantive. Soph. O. C. 1333. πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνώστῳ αἰτῶ πιθέσθαι. So in Latin, *per te deos oro*.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose, this takes place only with *περί* when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρῶτον μὲν ἀνδραποδισμοῦ περί; it is also separated by other words. Her. 6, 101. τούτου σφι ἔμελε περί. Pl. Apol. 19, c. ὦν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν περί ἰκταίω. See § 31, IV.

## CHAPTER IV.

## § 301. The Pronoun as Subject, Predicate, Attribute, and Object.

The subject, predicate, attribute, and object are expressed by pronouns, when these members of a sentence are not designed to represent objects or qualities themselves, but when it is to be denoted merely, that an object refers either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, some remarks are here subjoined on the use of the pronouns.

§ 302. I. *Personal Pronouns.*

The substantive personal pronouns, as the subject (in the Nom.): *ἐγώ, σύ, ἡμεῖς*, etc., and also the adjective (possessive) pronouns, as attributives, e. g. *ἐμὸς πατήρ*, are used in Greek, as in Latin, only when they are specially emphatic; hence particularly in antitheses, but also, for the sake of perspicuity, e. g. *Καὶ σὺ ταῦτα ἔπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπειμι, σὺ δὲ μένεις.* But where this is not the case they are omitted, and the substantive pronouns are expressed by the endings of the verb, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γράφεις. Ἡ μήτηρ εἶπέ μοι (my mother). Οἱ γονεῖς στέργουν τὰ τέκνα (their children).*

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc. (§ 87), lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always employed, for example, in antitheses, e. g. *ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπῆνεσεν.* — The personal pronouns are often used instead of the reflexive (No. 2). On the use of the Gen. of the substantive instead of the adjective (possessive) pronouns, see Rem. 4. On an appositive in the Gen. joined with a possessive pronoun, e. g. *ἡμέτερος αὐτῶν πατήρ*, see § 266, 2.

REM. 2. The adjective personal pronouns more commonly have a *subjective or active* sense, e. g. *ἐμὴ βουλή* (*my counsel*, i. e. one which I originate, not one which

relates to me) but sometimes they take the place of the objective Gen. and then have an *objective* or *passive* sense. Od. λ, 201. σὸς πόθος, a desire FOR thee (like Ter. Heaut. II. 3, 66. *desiderio tuo* instead of *tui*). X. Cy. 3. 1, 28. εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ (*benevolentia et amore MEI*, from good will and love TO me).

2. The reflexive pronouns always refer to something already named, to the Subject or Object, since the person or thing to which the reflexive refers, stands in contrast with itself as an *object* or *attribute* : —

(a) In relation to the subject : 'Ο σοφὸς ἑαυτοῦ κρατεῖ. Σὺ σε αὐτῷ ἀρέσκεις. 'Ο παῖς ἑαυτὸν ἐπαινεῖ. Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας. Γινῶδι σε αὐτόν. Οὗτος δ' ἀνὴρ πάντα δι' ἑαυτοῦ μεμάδηκεν. 'Ο στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν.

(b) In relation to an object of the sentence : X. Cy. 1. 1, 4. Κῦρος διήνεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχὰς δι' ἑαυτῶν κτησαμένων. Ar. Nub. 384. ἀπὸ σαυτοῦ ἐγὼ σε διδάξω (*per te ipsum*).

(3) The reflexive pronouns may also be used in Greek, as in Latin, in the construction of the Accusative with the Infinitive and of the Participle ; also in such subordinate clauses as stand in a close relation to the principal clause, particularly in clauses expressing *design*, and in *dependent* interrogative clauses, as well as in all other subordinate clauses which do not contain the sentiment of the speaker, but the sentiment of the subject of the principal sentence. Also in this case the reflexive refers either to the subject or to an object. When the subject of the principal clause and the subject of the subordinate clause (or of the Inf.), are different, the reflexive may refer either to the former or to the latter, its particular reference being determined only from the context. In the cases mentioned under this rule, the English often uses the *personal* pronouns *him*, *her*, *it*, etc. instead of the *reflexive*.

'Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ. X. Cy. 1. 1, 5. Τῶν ἰδνῶν τούτων ἤρξεν (Κῦρος) οὗδ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις. C. 1. 2, 8. ἐπίστευε (Σωκράτης) τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξαμένους, ἕπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. 52. ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπείδοντα τοὺς νέους, ὥς αὐτὸς εἴη σοφώτατος τε καὶ ἄλλους ἰκανώτατος ποιῆσαι σοφούς, οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν (*in comparison with him*). Th. 2, 92. τὰ ναύαγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο (= τὰ ναύαγια τὰ πρὸς τῇ ἑαυτῶν γῇ ὄντα). Her. 8, 24 ὅσοι σοῦ στρατοῦ τοῦ ἑαυτοῦ ἦσαν νεκροὶ ἔθαψε. Comp. the examples in Rem 3.

4. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz., αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, ἡν, -ό, αὐτῶν, or even those of a demonstrative pronoun, are universally employed, when an object does not stand in contrast with itself, but with another object, e. g. ὁ πατήρ αὐτῷ (to him, the son) ἔδωκε τὸ βιβλίον. Στέργω αὐτόν (him). Ἀπέχομαι αὐτοῦ (from him). The pronoun αὐτοῦ, etc. is merely the personal pronoun of the third person, but is much weaker than the demonstrative οὗτος; wherefore, it does not, like οὗτος, usually stand first in a sentence.

REM. 3. The personal pronoun οὗ, οἱ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But it is regularly employed, only when the reflexive relation has respect, not to the nearest subject, but to the *remoter* one. It is in general much more freely used than the compound reflexive, since it is also employed where the connection with the principal clause is much looser, e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not ὁ τύραννος χαρίζεται οἱ). X. An. 7. 5, 9. Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Ξεῦδην λέγειν ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν, ἢ Ξενοφῶν (HE ducturos esse). Th. 5, 73. οἱ Ἀθηναῖοι ὥς ἐξέκλινεν (ὁ Ἄγρις) ἀπὸ σφῶν τὸ στράτευμα, καὶ ἡσυχίαν ἐσώθησαν. 6, 32. ξυνεπεύχοντο καὶ ὁ ἄλλος, δμίλος, τῶν τε πολιτῶν καὶ εἴ τις ἄλλος εὐνοὺς παρῆν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχεία ἕκαστος ἀπελογήσατο· οὐ γὰρ προὔτεδν σφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Γύλιππος ἐτείχιζε τοῖς λίθοις χρώμενος, οὗς οἱ Ἀθηναῖοι προπαρεβάλλοντο σφίσιν. The forms οἱ, σφίσι and σφᾶς have sometimes also the meaning of personal pronouns: οἱ, him, her (e. g. X. Cy. 3. 2, 26); σφίσι, to them (e. g. X. II. 6. 5, 35); σφᾶς, them, e. g. Th. 5, 49), when the object to which they refer, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to the use of this pronoun, that in place of it with a reflexive sense, the compound reflexive ἐαυτοῦ, -ῆς, etc. is commonly employed; and in place of it with the sense of the Pers. pronoun third person, the corresponding forms of αὐτός are used by the Attic writers. The form οὗ (οὔ) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, e.; εἰ (ἐ) 327, b. 617, e. Symp. 175, a. c. 233, b.; οἱ occurs far oftener (seldom accented οἱ), and σφεῖς, σφῶν, σφίσι, σφᾶς, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; this is always the case where a member of a sentence or a subordinate clause is not the expression or sentiment of the person to whom the pronoun refers, but the sentiment of the speaker (writer).

X. Cy. 1. 4, 19. (Οἱ πολέμιοι) εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσί τινες ἐπ' αὐτοὺς ἐλαύνοντας (contra SE). C. 4. 7, 1. Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκοάτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ. Apol. 33. (Σωκοάτης) ἔγνω τοῦ ἔτι (ἦν τὸ γεθνάναι αὐτῷ κρεῖττον εἶναι).

6. In compound reflexive pronouns, the pronoun αὐτός either retains its *exclusive* force, or loses it, i. e. it is sometimes *emphatic*, and sometimes not.

(a) Isocr. Panath. 16, 242. δίκαιόν ἐστι φίλους μὲν ποιεῖσθαι τοὺς ὁμοίως αὐτοῖ· τε (οἱ σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (οἱ ἑαυτοὺς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἁλλοτρίως (*se ipsis* and *se ipsos*). Th. 4, 102. ἐποίκους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψαντες. 1, 60. πέμπουσι ἑαυτῶν τε ἐξελοντάς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες. 8, 8. ἐφ' ἑαυτῶν διανοοῦντο ἄλλω στόλῳ πλεῖν (*solī per se*). The Nom. αὐτός is sometimes added to strengthen this *exclusive* or *emphatic* force (comp. in Lat. *Cuius SE IPSE interemit*), e. g. Pl. Phaed. 94, c. οὔτε γὰρ ἂν Ὀμήρῳ δμολογοῖμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς. — (b) Οἱ στρατιῶται παρῆχον ἑαυτοὺς (οἱ σφᾶς αὐτοὺς) ἀνδρειοτάτους (*se*). Th. 7, 82. παρέδωκαν οἱ πάντες σφᾶς αὐτούς (οἱ ἑαυτούς) (*se*).

REM. 4. The reflexive possessives are either used *alone*, e. g. Dem. c. Nicostr. 4, 1250. τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι. c. Nausim. 11, 993. δικαιότερον δήπου τὰ ἡμέτερα ἡμᾶς ἐστὶν ἔχειν, ἢ τούτους. c. Bocot. 2, 1010. ὑμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε. Οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρώτο; or with the *addition* of the Gen. of αὐτός according to § 266, 2; or instead of the possessives, the Gen. of the compound substantive-reflexive is used; indeed in Prose, this is uniformly the case with the Sing. (*mine, thine, his*, thus ὁ ἐμαυτοῦ, σεαυτοῦ, ἐαυτοῦ πατήρ, and not ὁ ἐμὸς αὐτοῦ, ὁ σὸς αὐτοῦ πατήρ, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; but the possessives are commonly used when the pronoun is plural (*our, your*), except in the third Person. Hence as follows: —

S. τὸν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατέρα ποτ	τὸν ἐμὸν (σὸν) αὐτοῦ π.
τὴν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα ποτ	τὴν ἐμὴν (σὴν) αὐτοῦ μ.
τοῖς ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις ποτ	τοῖς ἐμοῖς (σοῖς) αὐτοῦ λ.
P. τὸν ἡμέτερον αὐτῶν πατέρα	very rare τὸν ἐμῶν αὐτῶν π.
τὴν ὑμέτεραν αὐτῶν μητέρα	very rare τὴν ὑμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἁμαρτήματα	very rare τὰ ἡμῶν αὐτῶν ἁ.
τὸν σφέτερον αὐτῶν πατέρα	more frequent τὸν ἐαυτῶν πατέρα, but never τὸν σφῶν αὐτῶν π.

Here also the Pronoun αὐτός either retains its *exclusive* or *emphatic* force, or loses it: (a) Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα (*SUUM IPSIUS patrem*). Ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας (*VESTROS IPSORUM patres*). Οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας (*suos ipsorum p*). X. Hier. 3, 8. πολλοὺς δὲ καὶ ὑπο γυναικῶν τῶν ἐαυτῶν τυράννους διεφθαρμένους (εὐρήσεις) (*a suis IPSORUM coniugibus*). X. An. 6. 1, 29. (νομίζω) ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἑρχοντα, τοῦτον πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζειν (*contra SUAM IPSIUS salutem*). In order to strengthen the *exclusive* or *emphatic* force, the Pronoun αὐτός is frequently added: αὐτὸς τὸν ἐμαυτοῦ, etc.; αὐτός is also sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν. — (b) Th. 2, 101. Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σεύδῃ (*SUAM sororem*). Aeschin. fals. leg. 30, 40. πρὸς τὴν βουλὴν τὸν ἀδελφὸν τὸν ἐμαυτοῦ καὶ τὸν ἀδελφιδοῦν καὶ τὸν ἱατρὸν ἔπεμψα. Th. 6, 21. πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλεσθαι πλεῖν (*a nostra matris*). Lysias. ἡγούνται οὐκέτι τοῖς σφετέροις αὐτῶν ἁμαρ



τήμασι τὸν νοῦν ὑμᾶς παρέξειν. Her. 5, 87. (λέγουσιν) εἰρωτᾶν ἐκάστην αὐτέων (τῶν γυναικῶν), ὅκη εἶη ὁ ἐωὺτ ἡς ἀνὴρ (ubi SUSUS vir esset). X. H. 4. 4, 17. αἱ Λακεδαιμόνιοι τῶν ἐαυτῶν συμμάχων κατεφρόνουν.

REM. 5. It is very rare in good classical authors, that the *Gen. of Pers. Pronouns* refers to the nearest subject, e. g. Pl. Lach. 179 c. αἰ-ιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν (instead of τοὺς ἡμετέρους πατέρας οἱ τοὺς ἡμετέρους αὐτῶν π.). Antiph. 1, 114. ἐγὼ δ' ὑμᾶς ὑπὲρ τοῦ πατρός μου τεθνεώτος αἰτοῦμαι (instead of ὑπὲρ τοῦ ἐμαυτοῦ πατρός). Th. 4, 8. ἐπὶ τὰς ἐν τῇ Κερκύρᾳ ναῦς σφῶν ἔπεμψαν (instead of ἐπὶ τὰς ἐν τ. Κ σφετέραις αὐτῶν ν. or τὰς ἐαυτῶν ν.).

REM. 6. The pronoun αὐτός with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether its *exclusive* power be retained or lost, e. g. ἡμῶν αὐτῶν, ὑμῶν αὐτοῖς, σφᾶς αὐτοῦς, ὁ ὑμέτερος αὐτῶν πατήρ, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6. 2, 25. νῦν τὰ ἐπιτήδεια (ἡμᾶς) δεῖ εἰς τὴν ὁδὸν συσκευάζεσθαι αὐτοῖς τε ἡμῖν, καὶ ὁπόσοις τετράποσι χρώμεθα. But in other writers, also, such exceptions are quite rare, e. g. Her. 5, 91. συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὁρθῶς. This position is never found with the third Pers. Pl., consequently never αὐτοῦς σφᾶς instead of σφᾶς αὐτοῦς. But when the Pers. pronouns are used without their reflexive force, then αὐτός, in its *exclusive* or *emphatic* sense, may either precede or follow the personal pronoun: (a) αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), αὐτοῦς ἡμᾶς, etc., e. g. Pl. Phaed. 91, a. αὐτῷ ἐμοί ὅτι μάλιστα δόξει οὕτως ἔχειν. Symp. 220, c. συνδιέσωσε καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ. X. C. 2. 9, 2. ἡδέως γ' ἂν (sc. θρέψαιμι τὸν ἄνδρα), ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόν με τράποιτο. — (b) ἐμοῦ αὐτοῦ, ἐμοί αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν, etc., e. g. Dem. Ol. 3, 36. πόθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος; X. C. 3. 8, 9. τοῦ θέρους ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιάν παρέχει. Cy. 5. 5, 20. σὲ μὲν αὐτὸν ἀφῆκα. 6. 1, 14. στέγαι ἡμῖν αὐτοῖς εἰσιν. Pl. Apol. 41, a. ἔμοιγε καὶ αὐτῷ θαυμαστὴ ἂν εἶη ἡ διατριβὴ αὐτόδι.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. C. Olympiod. 116a τὸδ' ἡμῖν αὐτοῖς διαλεξόμεθα. Pl. Rp. 621, c. δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς. Lys. 114. ἐπειδὴν ὑμῖν ἐγὼ μηνίσω, πρὸς ὑμᾶς αὐτοῦς τρέψεσθε κἄπειτα καθ' ἓνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθῆσεσθε. X. C. 3. 5, 16. φθονοῦσιν ἐαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνθρώποις.

REM. 7. Both the *reciprocal* and *reflexive* pronoun is used when the action refers to an object that has been named. Both consequently express a *reflexive* idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily perceived that several persons so perform anything together that the action appears as reciprocal. But when the reciprocal is antithetic to ἐαυτὸν ἕκαστος, but the reflexive used for the reciprocal, to ἄλλους, it is clear that the reciprocal must then necessarily stand, where the antithesis ἐαυτὸν ἕκαστος is either expressed or implied. e. g. Isocr. Paneg. μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς (i. e. ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς), they rather rejoice in each other's evils, than in their own good, i. e. than each one in his own. Pl. Phaedr. 263, a. ἀμφισβητοῦμεν ἀλλήλοις τε καὶ ἡμῖν αὐτοῖς. On the contrary, it is natural that the reflexive should be regularly used, where *other persons* (ἄλλους), either expressly or by implication, are contrasted with the reflexive, e. g. Isocr. Aegin 397. παρὰ



πλέονος ἡμᾶς αὐτοὺς ἡγούμεθα, ἢ τοὺς ἀδελφοὺς (*we think more of ourselves than of [others] our brothers*). de Pac. οἱ μὲν (Θετταλοὶ) σφίσιν αὐτοῖς πολεμοῦσιν (*inter se, non contra externos hostes*). With the Nom. αὐτοί added, e. g. X. H. 1. 5, 9. (δεῖ) σκοπεῖν ὅπως τῶν Ἑλλήνων μηδένες ἰσχυροὶ ᾤσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες. So ὁμολογεῖσθαι, ἀμφισβητεῖσθαι, διενεχθῆναι, ἐναντίον εἶναι and πράττειν σφίσιν αὐτοῖς or ἑαυτοῖς. But when neither the one nor the other antithesis exists, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. φθονοῦντες ἑαυτοῦς μισοῦσιν ἀλλήλους. 7, 12. ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἐώρων.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Person. The reflexive then denotes not a definite person, but only confines the reflexive force to the subject; hence it has often merely the meaning of ἴδιος; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. οὐδὲ γὰρ τὴν ἑαυτοῦ [= σεαυτοῦ] σύ γε ψυχὴν ὀρέῃς (*his own soul; σεαυτοῦ is a false reading*). 2. 1, 31. τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαίνου ἑαυτῆς [= σαυτῆς], ἀνῆκοος εἶ (*self praise*). Andoc. de myst. αὐτὸς, μὲν αὐτὸν ἀπώλλυον (*instead of ἑμαυτόν*). Pl. Prot. 312, a. σὺ δὲ οὐκ ἂν αἰσχύνοιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων; Isocr. Paneg. διετελέσαμεν ἀστασίαστοι πρὸς σφᾶς αὐτούς. X. H. 1. 7, 19. εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα ἐς θεοὺς.

REM. 8. In the Epic language, this usage occurs also with σφίσι and δς (*suius*). Il. κ, 392. φύξιν βουλεύοιτε μετὰ σφίσιν (*instead of μεθ' ὑμῖν*). Od. ι, 28. οὗτοι ἐγὼν εἰς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

### § 303. II. *The remaining Pronouns.*

1. Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος, and ὃδε, ᾧδε, τοιόςδε, τοσόςδε, are commonly used with this distinction, that the first four refer to what immediately precedes, the others, to what immediately follows.

Her. 6, 53. ταῦτα (the foregoing) μὲν Λακεδαιμόνιοι λέγουσι — τὰδε (the following) δὲ — ἐγὼ γράφω. Th. 1, 53. οἱ μὲν δὴ (Κορίνθιοι) τοιαῦτα εἶπον — οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο.

REMARK 1. Still, not seldom οὗτος, τοιοῦτος, τοσοῦτος, οὕτως refer to what follows; far more seldom ὃδε, τοιόςδε, τοσόςδε, ᾧδε refer to what goes before. X. C. 1. 2, 61. Αἷχας ὀνομαστὸς ἐπὶ τούτῳ γέγονε (*by what follows*). Th. 2, 34. ᾧδε μὲν θάπτουσι (*in reference to what precedes*). But often ὃδε, ᾧδε, etc., are so used that they represent an object as *present*, as it were before our eyes, e. g. X. Cy. 3. 3, 35. ἐγὼ δὲ ὑμῖν μὲν παραινῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, αἰσχυνομένην ἔν (= *in praesenti rerum statu*) Regularly, however, οὗτος precedes the relative clause, e. g. οὗτός ἐστιν

ὃν εἶδες ἄνδρα. — When οὗτος and ἐκεῖνος are used in opposition to each other, the latter refers to what is more remote, the former, to what is nearer, though the reverse is sometimes the case, as with the Latin *hic* and *ille*.

2. The adjective demonstratives are often used in poetry, especially in Epic, and sometimes in prose, instead of the adverbs *here*, *there*, according to § 264, 3.

Od. α, 76. ἀλλ' ἔγεθ', ἡμεῖς οἷδε περιφραζώμεθα πάντες (*let us HERE deliberate*). 185. νηὺς δέ μοι ἦ δ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλῃος (*stood there in the field*) Od. σ, 239. ὡς νῦν Ἴρος ἐκεῖνος ἐπ' αὐλαίῃσι δούρησιν ἦσται (*there*). Th. 1, 53. ἡμᾶς τοὺςδε πρώτους λαβόντες χρήσασθε ὡς πολεμίοις (*nos, qui HIC sumus*). Pl. Rp. 327, b. ἡρόμην, ὅπου εἶη. Οὗτος, ἔφη, ὅπισθεν προσέρχεται (*HERE he comes behind thee*). Hence in the Attic poets ἀνὴρ ὅδε instead of ἐγώ, e. g. S. O. T. 1464, and οὗτος in prose instead of σύ, e. g. Pl. Gorg. 489, b. οὗτος ἂν ἀνὴρ οὐ παύσεται φλυαρῶν; instead of σὺ οὐ παύσῃ;

REM. 2. In the Epic language, where two sentences, whose subject is *not doubtful*, follow each other, the subject is often repeated in the second by *ὅγε* with a certain emphasis, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 664. αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγε λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον. Il. ο, 586. Ἀντίλοχος δ' οὐ μείνει, δοὺς περ ἔων πολεμιστῆς, ἀλλ' ὅγ' ἄρ' ἔτρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, when a series of actions follow each other, *ὁ δέ* is used with reference to the *same* subject, where we may translate *ὁ δέ* by, *on the contrary*, *then*, etc. Her. 6, 3. τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἐλεγέ σφι (*on the contrary*). X. An. 4. 2, 6. οἱ δὲ . . . ἐνταῦθα ἔμενον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' κατεῖχον (*idemque*). This usage very often occurs in Hom. and Her. in disjunctive clauses: *ἢ — ἢ ὅγε*. Od. β, 327. ἢ τινὰς ἐκ Πύλου ἔξει ἀμύντορας . . . , ἢ ὅγε καὶ Σπάρτηθεν. Her. 2, 173. λάδοι ἂν ἢ τοὶ μανεῖς, ἢ ὅγε ἀπόπληκτος γενόμενος.

3. The use of the pronoun αὐτός is as follows: —

(1) Αὐτός properly means αὐτός, *again he*, and then *self*, *ipsc*, e. g. ὁ υἱὸς αὐτός or αὐτὸς ὁ υἱός, *the son himself*. It can also refer to the person implied in the predicate, e. g. αὐτὸς ἀπέβη. So αὐτὸ τοῦτο or τοῦτ' αὐτό, *hoc ipsum, this itself (not another)*. When used with ἕκαστος, αὐτός always precedes. Her. 7, 19. θέλων αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν.

(2) In the oblique Cases, it is used for the third person of the personal pronouns (§ 302, 4).

(3) In connection with the article (ὁ αὐτός), it means *the same*, *idem* (§ 246, 3). On the position of the article with αὐτός in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use αὐτός in the place of the reflexive pronouns of the three persons. Od. δ, 247. ἀλλὰ δ' αὐτὸν (*instead of ἐαυτὸν*)

φωτὶ κατακρύπτων ἥϊσκειν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρή καλὰ μὲν αὐτὴν (instead of *σαυτήν*) ἐννυσθαι. Her. 7. 10, 1. τὸ δὲ αὐτοῖσι ἐνέστι δεινόν, ἐμέ σοι δίκαιόν ἐστι φράζειν (*quid autem in NOBIS timendum insit*).

REM. 4. From the *exclusive* or *emphatic* force of this pronoun, the following specific significations arise: (a) *self* in contrast with another, hence *alone*, *solus* (*ipse, non alius*); *μόνος*, on the contrary, in contrast with several. X. An. 4. 7, 11. ἄλλον οὐδένα (παρακαλέσας) χωρεῖ αὐτός (*goes alone*); (b) *even* and *self*, like *ipse*, e. g. Αὐτός ὁ Σωκράτης ἐδάκρυσεν (*even Socrates, Socrates himself*); so καὶ αὐτός, οὐδ' αὐτός, *vel ipse, ne ipse quidem*; (c) *self* in contrast with foreign aid, *of himself*, etc., *sponste*, like *ipse*; (d) in Homer especially, αὐτός often forms a contrast with another object, expressed or understood, this object being different from that denoted by αὐτός, as the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α, 4. αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν (*made them [their bodies, not their souls] a prey*), or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord*, *master*, e. g. αὐτός ἐφη; so also αὐτό, *id ipsum*, often in connection with a following adjective-clause; (e) it is used with a *proper name* and an *ordinal* from *τρίτος* upwards, to denote the number of official associates with the person named, who is generally the principal one, e. g. Th. 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός (*Xenoclideus was the commander of the Corinthians with four associates*).

4. The indefinite pronoun *τις* when joined with *adjectives*, *indefinite numerals*, and *adverbs*, is used like the Latin *quidam*, to bring out distinctly the idea expressed by these words, sometimes making them more, sometimes less emphatic, according to the meaning of the word or the connection of the discourse; but with *pronouns* and *cardinal numbers*, it corresponds to the Latin *fere* (*almost, about, somewhat*).

Μέγας τις ἀνὴρ (*some great man*), μικρός τις, πᾶς τις, ἕκαστός τις, οὐδεὶς τις, ὀλίγοι τινές, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πάνυ τι, παντάπασί τι, πολὺ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινα λέγεις δύναμιν τῆς ἀρετῆς εἶναι (*incredibilem QUANDAM vim, a kind of incredible power*). X. C. 1. 1, 1. ἡ γραφὴ κατ' αὐτοῦ (Σωκράτους) τοιᾶδε τις ἦν (*haec fere, was nearly, was for substance this*). 3. 6, 5. λέξον, πόσαι τινές εἰσι (sc. αἱ πρόσοδοι τῇ πόλει), tell me about how much the revenues are. So οὕτω τι, or οὕτω, ὥδέ πως (*sic, fere, nearly thus*); τρεῖς τινες (*about three, some three or so*).

REM. 5. The regular position of the pronoun *τις*, as an enclitic, is after the word to which it belongs, e. g. ἀνὴρ τις, καλός τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἔστι τοίνυν τις εὐήθης λόγος. On the relative and interrogative pronouns, see under adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one*, *any one*, is usually expressed in Greek. (a) by *τις*, e. g. Οὐκ ἂν τις εὖροι ἀνδρα σοφώτερον (*one would not find, etc.*); (b) by the second Pers. Sing. Opt. with *ἂν*, and the Ind. of a historical tense with *ἂν*, when it is intended to represent the subject as indefinite, e. g. φάις ἂν (*dicas, one may, can say*); νομίζοις ἂν (*credas, one might suppose*), εἶδεις ἂν (*videres, one might have seen*); ἡγήσῃ ἂν (*putares, etc.*). The English, however, frequently translates the second Pers. by *you*, e. g. *you may, can say*.

### § 304. *Prospective and Retrospective Use of the Pronoun.*

1. The personal pronoun *οὗ, οἱ, ἐ, μίν*, and the demonstrative *ὁ, ἡ, τό*, are frequently used in Homer to direct the attention to a following substantive, and as it were to prepare for it. Il. υ, 321. αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλύν, Πηλείδῃ Ἀχιλλῆϊ. Il. φ, 249. ἵνα μιν παύσειε πόνοιο, δῖον Ἀχιλλῆα.

2. In the same way, the Neut. of a demonstrative is used to prepare for a following substantive, or a following Inf. or entire sentence. Pl. Apol. 37, α. τοῦτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως (*I am deemed worthy of this, viz., a maintenance in the Prytaneum*). X. Cy. 8. 7, 25. τί τοῦτου μακαριώτερον, τοῦ γῆ μιχθῆναι; (*what can be more blessed than this, to mix with the earth?*); Pl. Gorg. 515, c. ἀλλὰ τόδε μοι εἶπε ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι. Dem. Phil. 1. 41, 5. οἶδεν... τοῦτο καλῶς ἐκεῖνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἁθλα τοῦ πολέμου κείμενα ἐν μέσῳ. Comp. § 266, Rem. 3.

3. On the contrary, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a preceding substantive or pronoun, partly for the sake of *perspicuity*, c. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of *rhetorical emphasis*. Such a pronoun again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. Her. 3, 63. ὁ δέ μοι Μάγος, τὸν (= ὃν) Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο (*Magos, whom Cambyses appointed steward of his domestic affairs, HE gave me these commands*). Th. 6, 69. αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσιν, αὗται ὑπῆρχον ἔρυμα. So also with the personal pronouns, in which case the pronoun which resumes a preceding one, is regularly an *enclitic* form. Eur. Phoen. 507. ἐμοὶ μὲν, εἰ καὶ μὴ καὶ Ἑλλήνων χθόνα τεθράμμεθ' (*educati sumus*), ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν.

## CHAPTER V.

### The Infinitive and the Participle as an Object and Attribute.

#### § 305. A. *The Infinitive.*

The Infinitive represents the idea of the verb as an abstract substantive idea, but differs from the substantive in the following respects:

(1) The Inf. without the article can be used only as a *Nom.*

(either as a *subject*, or in connection with ἐστί(ν) as a *predicate*), and as an *object* in the Accusative ;

Subject : Ἐπεται τῇ ἀρετῇ σὺν ζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ, *to be preserved for a longer time results rather from bravery than cowardice*, X. R. L. 9, 1. Predicate : Τὸ δίκην δίδοναι πότερον πᾶσχειν τί ἐστίν, ἢ ποιεῖν Pl. Gorg. 464, d. Object : Βούλομαι γράφειν. See § 306.

(2) Yet it so far retains the nature of the verb, as

(a) It denotes, by different forms, the different circumstances of the action: *duration, completion, futurity*, and has active, middle, and passive forms.

Γράφειν, *scribere*, γεγραφέναι, *scripsisse*, γράψαι, *scripsisse* or *scribere* (§ 257), γράψειν, *scripturum esse*; βουλεύεσθαι, *to deliberate* or *be advised*, βεβουλεύεσθαι, *to have deliberated* or *have been advised*, βουλεύσασθαι, *to have deliberated* or *to deliberate*, βουλευθῆναι, *to have been advised* or *to be advised*, etc.

(b) It retains the government of the verb, i. e. it governs the same Case as its verb, e. g. Γράφειν ἐπιστολήν, ἐπιθυμεῖν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(c) It has an *adverb* for its attributive expletive, and not, as in the case of an actual substantive, an adjective, e. g. Καλῶς ἀποθανεῖν (on the contrary, καλὸς θάνατος).

The Inf. will first be considered without the article, and then with it.

### § 306. 1. *The Infinitive, as an Object, without the Article.*

1. The Inf. is used, as the complementary<sup>1</sup> object in the Acc., to express something *aimed at* or *effected*:—

(a) With verbs of *willing* and the contrary (*verba voluntatis*), e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἀξιῶ, δικαιῶ, ζητῶ, προθυμοῖμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἴωθα, etc. — δέομαι (*to entreat*), ἱκετεῖω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, συμβουλεύω, νουθετῶ, κελεύω, προστάττω, etc. — ἐῶ, συγχωρῶ, ἀμελῶ, etc. — δέδοικα, φοβοῦμαι.

<sup>1</sup> The verbs which take an Infinitive after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf., therefore, is the *complement* of the verb on which it depends. Other verbs take a Participle for their complement See § 309.

φείγω, ἀναβάλλομαι, ὀκνῶ, etc. — ἀπαγορεύω, κατέχω, κωλύω, etc.; — ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τινί, ἐξουσίαν διδόναι, and the like.

Βούλομαι γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Ἀναβάλλομαί σοι ἀποκρίνεσθαι. Pl. Gorg. 457, c. φοβοῦμαι διελέγχειν σε. Phaed. 98, d. ἀμελῶ -ὥς ὥς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3. 16, 25. τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν; X. Ag. 1, 7. Ἀγησίλαος ὑπέστη ἀσχολίαν αὐτῷ (τῷ βασιλεῖ) παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας. Dem. Chers. 102, 53. ἡσυχίαν ποιοῦσιν ἐκείνῳ πράττειν, ὅτι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with αἰσχύ-νεσθαι, αἰδεῖσθαι, περιορᾶν, ἔρχεσθαι, παύειν, παντοῖον γίνεσθαι, παρασκευάζεσθαι, πειρᾶσθαι, see § 311. Verbs of *preventing* and *hindering*, and the like, have the following constructions: (a) (not very frequent) Εἶργω σε ἀπιέναι. Οὐ κωλύω σε ἀπιέναι. (b) (usually) Εἶργω σε μὴ ἀπιέναι according to § 318, 7; and after a preceding negation: Ἀστυάγης, ὅτι δέοιτο αὐτοῦ ὁ Κῦρος, οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι, X. Cy. 1. 4, 2. according to § 318, 9. (c) Τοῦ δραπετεύειν (οἱ δέσποται τοὺς οἰκέτας) δεσμοῖς ἀπείργουσι, X. C. 2. 1, 16. (d) Πᾶς ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι, X. An. 3. 5, 11 (e) (seldom) Μέλλομεν τούτους εἶργειν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς, ib. 3. 3, 16. (f) Τὸν πλείστον ὁμιλον τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, Th. 3, 1. according to § 308, Rem. 1. (g) very frequently after a preceding negation: Οὐκ ἀπείχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν παρ' αὐτῶν πειρᾶσθαι, X. Cy. 1. 6, 32. according to § 318, 9.

REM. 2. The verb πείθειν, *to persuade*, regularly takes for its object a substantive-sentence, expressed by the conjunction ὥς and a finito verb; it takes the Inf. (Acc. with the Inf.) more seldom. X. C. 1. 1, 1. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction ὥστε with the Inf. governed by verbs of this class. Her. 7, 6. ἀνέπεισε Ξέρξea, ὥστε ποιεῖν ταῦτα (*to do this*). Sometimes, also, in order to make the *purpose* or *object* more emphatic, ὅπως, ὥς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose, the verbs προθυμείσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι, are connected with ὅπως and the Fut. Ind.

(b) With verbs of *thinking*, *supposing*, *saying*, and the contrary (*verba cogitandi, putandi, et dicendi*), c. g. λογίζεσθαι, ἡγεῖσθαι, νομίζειν, ἐλπίζειν, εὔχεσθαι, δοκεῖν, κινδυνεύειν, etc. — λέγειν, φάναι, etc. — ἀρνέισθαι (*to deny*), ἀπιστεῖν, etc.

Νομίζω ἁμαρτεῖν (*I think [to have erred] that I have erred*). Ἐλπίζω εὐτυχήσειν (*I hope to be happy*). Αὕτη ἡ δόξα καλῶς δοκεῖ ἔχειν. Th. 3 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι. Λέγω εἰδέναι ταῦτα (*I say [to know] that I know this*).

REM. 4. On the difference between the Inf. and Part. after the verbs

ἀκούειν, εἰδέναι, ἐπίστασθαι, μανθάνειν, γιγνώσκειν, μιμνήσκεισθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δεικνύναι, ἀποφαίνειν, δηλοῦν, ἀγγέλλειν, φαίνεσθαι, εἰκέναι, see § 311.

REM. 5. It will be seen (§ 329), that, after the verbs above mentioned, the object may be expressed also by a complete substantive-sentence with ὥς or ὅτι.

(c) After expressions denoting *ability, cause, power, capacity, or fitness* (*verba facultatis*), c. g. δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, ἔχω, (*possum*) — ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστιν (*licet*) — ποιῶ, διαπράττομαι, κατεργάζομαι, κατασκευάζω, etc. — δεινός (*powerful, capable, fit*), ἱκανός, ἐπιτήδειος, κακός, ἥττων, αἰτιός εἰμι, etc.; — after verbs of *choosing, appointing, naming, educating, teaching*.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. οἱ ἐτησῖαι ἀνεμοὶ εἰσι αἵτιοι πληθύνειν τὸν ποταμόν. 7. 129. ἀνωνύμους τοὺς ἄλλους εἶναι ποιεῖ. 5, 97. στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον. Οἷός τ' εἰμὶ ποιεῖν ταῦτα. X. Cy. 1. 4, 12. τίς ἂν σοῦ γε ἱκανώτερος πείσαι; 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελαῶν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4 (b).

REM. 7. The relation of the *result*, the thing *to be effected*, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction ὥστε. Pl. Prot. 348, c. ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα ἐλέσθαι. So often in Plat. ἱκανὸς ὥστε. X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥστ' ἄνευ φυγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb πεφυκέναι, after the impersonal verbs and phrases προσήκει, πρέπει, συμβαίνει, δεῖ, χρή, ἀναγκαῖον, δίκαιον, ὠφέλιμόν ἐστιν and the like; after verbs of *giving, taking, going, sending*, and many others; after adjectives of various significations, c. g. ἄξιος, δίκαιος (*worthy, worth*), ἥδις, ῥάδιος, χαλεπός and many others; after abstract substantives, especially in connection with εἶναι and γίγνεσθαι, as ἀνάγκη, ἐλπίς, σχολή, ὥρα ἐστίν, to express a *purpose or determination, a result or effect*.

Th. 4, 61. πέφυκε τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκόντος, φυλάσσεσθαι δὲ τὸ ἐπιόν (men are so constituted as always to rule those who yield, but to guard against those who assail). Ἡκομεν μανθάνειν (ad discendum). Th. 2, 27. τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμῶν ἔρωτᾶν. X. An. 5. 2, 1. τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε Ξενοφῶν φυλάττειν τὸ στρατόπεδον. Ἀξιός ἐστι θανμάζεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἡδιστός ἐστι (dulcissimus ad bibendum). 6, 112. τέως ἦν τοῖσι Ἑλλήσι καὶ τὸ ὄνομα τὸ Μήδων φόβος ἀκοῦσαι (a terror to hear).

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the Acc. of more definite limitation (§ 279, 7). Il. κ.



437. *Θελεῖν δ' ἀνέμοισιν ὁμοῖοι (ἴπποι)* (equal to the winds in speed). In a similar manner, the Inf. εἶναι in the phrase ἐκὼν εἶναι, must probably be explained (*willing so far as it depends on my being or nature, as far as depends on me, i. e. actually willing*). Her. 7, 104. ἐκὼν τε εἶναι οὐδ' ἂν μουνομαχέομαι (could I have my own choice, or so far as concerns me, I would not fight even in single combat). Pl. Phaedr. 252, a. *Ἰδεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχὴ*. This phrase is used but seldom in affirmative sentences.

REM. 9. As the poets say *θαῦμα ἰδέσθαι* (a wonder to see), so also in prose, the complementary Infinitive *δρᾶν, εἰσορᾶν* and *ιδεῖν*, are sometimes joined with verbs of *appearing* and *showing one's self*. X. Cy. 5. 4, 11. *σὲ ἐπανα-  
θεασόμενος ἦα, ὁποῖός τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων* (I came to see what sort of a looking person you are, you, who have such a soul).

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the *Inf. Act. or Mid.*, with the adjectives mentioned under (c) and (d), e. g. *δυνατός, ἄξιος*, etc., and with substantives e. g. *θαῦμα, φόβος*, and with verbs of *giving*, etc. Such Infinitives, the English translates both actively and passively, e. g. *Ταῦτα ῥάδιά ἐστι μαθεῖν* (these things are easy to learn or be learned). *Καλὸς ἐστὶν ἰδεῖν* (pulcher est visu, he is beautiful to see or to be seen). Th. 1, 38. *ἄξιος θαυμάσαι*. Pl. Phaed. *λόγος δυνατὸς κατανοῆσαι* (capable of being understood). The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful FOR us to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. *ῥάδια ποιεῖν μὴν εἰδότες τὴν ἀλήθειαν*. So *Σωκράτης πᾶσι παρείχεν ἑαυτὸν ἐρωτᾶν* (he yielded himself to all to question, i. e. he permitted all to question him).

REM. 11. From the use of the Inf. after verbs of *willing, wishing, entreating, and imploring* and the like, the following peculiarities in the use of the Inf. are to be explained:

a. The Inf. is very frequently used in the Epic writers instead of the *second person Imperative*, sometimes also instead of the *third person*; instead of the *second person*, not seldom also in other poets, and even likewise in Herodotus and in the Attic prose-writers. The Inf. must then be considered as the object depending on the Imp. of a verb of *willing*, which is to be supplied, e. g. *ἔδελε*. Hence when *predicative expletives* are joined with the Inf., these, inasmuch as they refer to the subject *σύ* contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. a, 290, sqq. *νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν σῆμά τέ οἱ χεῦναι, καὶ ἐπὶ κτέρεα κτερεῖξαι . . . καὶ ἀνέρι μητέρα δοῦναι* (and then having returned to your dear fatherland, hear up a mound, etc.). Il. β, 75. *ὑμεῖς δ' ἄλλωθεν ἄλλος ἐρητύειν ἐπέεσσιν*. Il. ζ, 89–92. *ἡ δὲ . . . οἴξασα κληῖδι θύρας ἱεροῖο δόμοιο, πέπλον . . . θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο*. Her. 6, 86. *σύ δὴ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὅς δ' ἂν ἔχων ταῦτα ἀπαιτή, τούτῳ ἀποδοῦναι* (civildc). Th. 5, 9. *σύ δὲ, Κλεαρίδα, αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγειςθαι ὥς τάχιστα συμμίξαι*.

b. When the Inf. refers to the *third Pers.*, its subject as well as the accompanying expletives of the predicate, are commonly in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of *willing*, which is to be supplied, e. g. *εὔχομαι, δός, πολεῖ*, or of a verb denoting *what ought to be, must be*, e. g. *χρή, δεῖ*; so with *wishes, entreaties, precepts and compacts*. Il. η, 179, sq. *ᾧδε δὲ τις εἶπεςκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Γυδέος νίδον, ἢ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης!* (grant or cause that either Ajax may obtain it by lot, etc.). Aesch. Suppl. *θεοὶ πολῖται, μή με δουλείας τυχεῖν*. X. Vgn. 6, 11. *τὸν δὲ κυνηγέτην ἔχοντα ἐξιέναι ἐλαφρὰν ἰσθῆτα ἐπὶ τὸ κυνηγέσιον, τὸν δὲ ἀρκυωρὸν ἐπείσθαι*.

c. Hence the Inf. is sometimes used in reference to the *first and second Pers.*, in questions denoting indignation. Her. 1, 88. *ὦ βασιλεῦ, κότερον λ' ἔγειν πρός*



σὲ τὰ νοέων τι γράνω, ἢ σιγᾶν ἐν τῷ παρεόντι χρόνῳ; (*shall I speak or be silent?*). Od. κ, 431. ἃ δειλοὶ πόσ' ἔμεν; τί κακῶν ἰμείρετε τούτων; (*whither to go, i. e. whither are you to go?*).

d. Finally, the Inf. is used instead of the Opt., with αἶ γάρ, εἴθε, as the expression of a wish. Od. ω, 375, sq. αἶ γάρ, Ζεῦ τε πάτερ..., τοῖος ἐὼν ταῖ χθιδὺς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὥμοισιν, ἐφ' ἐστάμεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας. (instead of ἐφ' ἐσταίην κ. ἀμύνοιμι).

### † 307. *Nom., Gen., Dat., and Acc. with the Infinitive.*

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. Δέομαι σου εἰσεῖν. Συμβουλεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι.

REMARK 1. So also κελεύειν, which signifies *to impel, to urge, hence to command (jubere)*, in Attic prose, is always constructed with the Acc. and the Inf., e. g. κελεύω σε γράφειν (*jubeo te scribere*).

2. When *predicative expletives*, consisting of adjectives or substantives, and referring to the personal object of the governing verb, are joined with the Infinitive, they are either put by *attraction* in the same case as the personal object, or in the *Accusative* without attraction.

(a) *Gen. with Inf.* Δέομαί σου προθύμου εἶναι (*I beg you to be zealous*). Δέομαι σου πρόθυμον εἶναι. X. H. 1. 5, 2. Κύρου ἐδέοντο ὡς προθυμοτάτου πρὸς τὸν πόλεμον γειέσθαι (*begged C. to be as zealous as possible in the war*). Her. 6, 100. Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι (*requested the Athenians to aid them*). If the Gen. is followed by the Inf. accompanied by a more definite expletive, this expletive is always put in the Acc., e. g. Lys. 118. δέομαι ὑμῶν καταψηφίσασθαι Θεομνήστου, ἐν-θυμουμένους, ὅσος μοι ὁ ἀγὼν ἐστίν (*I pray you to condemn Th., considering, etc.*). Th. 1, 120. ἀνδρῶν ἀγαθῶν ἐστίν, ἀδικουμένους ἐξ εἰρήνης πολεμεῖν (*it is the characteristic of brave men, when injured, to exchange peace for war*).

(b) *Dat. with Inf.* Συμβουλεύω σοι προθύμῳ εἶναι (*I advise you to be zealous*). Συμβουλεύω σοι πρόθυμον εἶναι. X. An. 2. 1, 2. ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασμένοις ἃ εἶχον καὶ ἐξοπλισμένοις προΐεναι. X. Hipparch. 7, 1. παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι (*it becomes every ruler to be prudent*). X. An. 1. 2, 1. Ξενίφης ἦκειν παρήγγειλε λαβόντα τοὺς ἄνδρας (*com-*

*manded Xenias to come, having taken men).* 7. 1, 21. *νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι* (*you can show yourself a man*). X. Cy. 2. 1, 15. *ἔξεστιν ὑμῖν εἰ βούλεσθε, λαβόντα: ὄπλα εἰς κίνδυνον ἐμβαίνειν*

(c) *Acc. with Inf.* Ἐποτρύνω σε πρόθυμον εἶναι. Κελεύω σε πρόθυμον εἶναι.

**REM. 2.** The *Acc.* in the examples under (a) and (b), may be explained by considering the object of the governing verb, e. g. *δέομαι ὑμῶν*, as being at the same time the *subject* of the *Inf.*, i. e. this object stands in a two-fold relation, being both the object of the governing verb, and the subject of the *Inf.* (see Rem. 3), e. g. *Δέομαι ὑμῶν [ὑμᾶς] βοηθοῦς γενέσθαι* (*I beg you that you will aid*).

**REM. 3.** Verbs which take the simple substantive object, in the *Gen.* or *Dat.*, sometimes take, in the construction with the *Inf.*, this object in the *Acc.*, the object of the governing verb and the subject of the *Inf.* being united in one. This construction is used when the *whole action* of a person and not the *person* himself, is made specially prominent. Lys. Fragm. S. 3, p. 144. *δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν* (*I beg therefore that you would pardon*). Th. 4, 97. *προαγορεύω αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιόντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν* (instead of *αὐτοῖς ἀπιούσιν ἀποφ.*), *I give orders that they, going out of the temple, should carry their effects with them.* So *παραγγέλλω, ἀπαγγέλλω, προστάττω, διακελεύομαι σε ἀπιέναι*. X. C. 4. 7, 1. *Σωκράτης αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς (τοὺς δμιλοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο*. So also the verbs *εἰπεῖν, λέγειν, φράζειν, φωνεῖν* in the sense of *jubere*, are constructed with the *Acc.* and the *Inf.*, in the Attic poets. S. Ph. 101. *λέγω σ' ἐγὼ δόλφ Φιλοκτήτην λαβεῖν*. Also *προσέκει, πρόπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι* with *Dat.* or *Acc. with Inf.*, *δεῖ, χρή* (§ 279, Rem. 4). The *Acc.* is necessary, when the statement in the sentence does not refer to a definite person, but is altogether general in its nature. Pl. Ion. 539, e. *οὐκ ἂν πρόποι γε ἐπιλήσμονα εἶναι βαψφδδν ἄνδρα* (*it would not be fitting that a rhapsodist should be forgetful*).

3. Besides the case already mentioned, the *Acc. with the Inf.* is used in Greek, as in Latin, in the following case also. When a subject with its predicate, as *Ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ*, is made the object of our thought or will, the subject is put in the *Acc.* (*τὸν ἀγαθὸν ἄνδρα*) and the predicate in the *Inf.* (*εὐδαιμονεῖν*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν* (*I believe that the good man is happy*)). If the predicate is an adjective, participle, or substantive with *εἶναι γίνεσθαι*, etc. (§ 240, 2), as *Ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν*, then these words also are put in the *Acc.*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι*.

4. But when the subject of the governing verb is at the same time the subject of the *Inf.* also, the subject of the *Inf.* is not expressed in Greek, as it is in Latin, by the *Acc.* of a personal pronoun, but is wholly omitted; and when adjectives or substantives stand with the *Inf.* as expletives of the predicate, they are put, by attraction, in the *Nom.*

Οἶμαι ἁμαρτεῖν (*I believe I have erred, or that I have erred, credo me errasse*)  
 Οἶει ἁμαρτεῖν (*you think that you have erred*). Οἶεται ἁμαρτεῖν. Οἶόμεθα ἁμαρτεῖν.  
 Οἶμαι εὐδαίμων εἶναι (*I think I am happy, or that I am happy, credo me beatum esse*).  
 Οἶει εὐδαίμων εἶναι. Οἶεται εὐδαίμων εἶναι. Οἶόμεθα εὐδαίμονες εἶναι.  
 Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν.

REM. 4. If, however, where the subject of the governing verb and of the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the *Acc. with the Inf.* is used, as in Latin, e. g. Her. 2, 2. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*). 1, 34. Κροῖσος ἐνόμιζε ἑωυτὸν εἶναι πάντων ὀλβιώτατον. But instead of ἑαυτόν, where there is a contrast between persons, αὐτός (= *se ipsum*) is likewise used, by attraction. Her. 7, 136. Ξέρξης οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (*ipsum* instead of *se ipsum*) δὲ ταῦτα οὐ ποιήσειν. Th. 4, 28. Κλέων οὐκ ἔφη αὐτός, ἀλλ' ἐκείνον (Νικίαν) στρατηγεῖν. So also by means of attraction the personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, σφεῖς, are joined with the Inf. Ἐπομνύω σοι... ἢ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ (ἀποδανεῖν), *I swear to you that I would rather, etc.*, X. Cy. 6. 4, 6. Εἰ οἶεσθε Χαλκιδῆας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἶεσθε. Dem. Ph. 3, § 74 (*if you think that the Chalcidians will save Greece, and that you will escape the trouble of it, etc.*). (Οἱ ἐν Σάμῳ ἔφασαν) πόλιν σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῇ... καὶ δυνατώτεροι εἶναι σφεῖς... πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει, Th. 8, 76. — Sometimes the enclitic pronouns are used without any special emphasis. Pl. Rp. 400, b. οἶμαι με ἀκηκοέναι. — When the governing verb has an object, and this object is at the same time the subject of the Inf. also, then the Inf. merely (without the Acc.) is used, but the predicative expletives are put in the same case as this object. Οὐδ' ἂν τούτοις ἐπίστευον ἐμμόνοισι ἔσεσθαι, X. Cy. 3. 3, 55 (*I would not even trust these that they will be steadfast*). Οὐδενὶ ἀνθρώπων ὑφείμην ἂν οὔτε βέλτιον οὐδ' ἡδιον ἐμοῦ βεβιωκέναι, X. C. 4. 8, 6 (*to no one would I grant that he had lived better, etc.*). When the object of the governing verb is also the object of the Inf., this also is used only in the first place, but is omitted in the second. Σωκράτης, ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείδων μὲν τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων, X. C. 1. 2, 49 (*persuadens discipulis suis, se eos sapientiores reddere patribus*).

5. When the governing word is an oblique Case of a participle, the predicative expletives which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι (*veniebam ad aliquem eorum, qui se sapientes esse opinabantur*). Her. 1, 176. τῶν νῦν Λυκίων φαμένων Ξανθίων εἶναι οἱ πολλοὶ εἰσι ἐπήλυδες (*eorum Lyciorum, qui se Xanthios esse dicebant*). X. Cy. 6. 1, 34. (Κῦρος ἀνεγέλασεν) ἐπὶ τῷ κρείττοσι τοῦ ἔρωτος φάσκοντι εἶναι (*at the one affirming that he was above the influence of love*).

6. The *Acc. with the Inf.*, like the Inf. alone, is used after the following classes of verbs and expressions: (a) of *willing* and the contrary [† 306, 1, (a)]; (b) of *thinking, believing, saying* [† 306, 1, (b)]; (c) of *causing, choosing, appointing, naming*

[§ 306, 1, (c)]; (d) after impersonal verbs and expressions signifying *must, ought, should, it happens*, e. g. δαί, προσήκει, πρέπει, ἔξεστιν, ἐπικεῖς, καλόν, κακόν (etc.) ἐστιν, συμβαίνει.

Ἀστυάγης βουλόμενος τὸν παῖδα ὥς ἡδιστα δειπνεῖν προσήγαγεν αὐτῷ παντοδαπὰ βρώματα, X. Cy. 1. 3, 4. Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, X. An. 1. 3, 6. Ἐλπίζω ἐκείνους ἐλθεῖν πρὸς σὲ μᾶλλον, ἢ πρὸς ἐμέ, X. Cy. 2. 4, 13. Τὸν μισθὸν ὑπισχνεῖτο αὐτοῖς ὁλίγων ἡμερῶν ἐκπλεων παρέσεσθαι, X. An. 7, 5, 9. Τὸν μὲν καλὸν καὶ γαῖον ἄνδρα εὐδαίμονα εἶναι φημι τὸν καὶ πονηρὸν ἄθλιον, Pl. Gorg. 407, c. Κρεῖττον (sc. ἐστὶ) σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς ἀρκοῦντα ἔχειν, ἢ μόνον διαιτώμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι, X. C. 2. 3. 2.

REM. 5. With the impersonal verbs and expressions above mentioned, the *Acc. with the Inf.* is not to be regarded as the grammatical object, but as the *grammatical subject* of the sentence; but *logically*, i. e. in respect to the sense, the *Acc. with the Inf.* must even here be regarded as the object, and the impersonal expressions as transitive verbs, e. g. Δοκεῖ μοι (= νομίζω) Κῦρον σοφώτατον γενέσθαι. Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. εὐδαίμονα εἶναι, *felicem esse*, βασιλέα εἶναι, *regem esse*, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression personal, and referring it to the person of the subject. By this construction, the subject is rendered prominent; while in the construction of this *Acc. with the Inf.* the whole idea of the sentence is made the principal thing. This is the case: (a) with λέγεται, ἀγγέλλεται, ὁμολογεῖται and the like; (b) with δοκεῖ, *it seems*; (c) with συμβαίνει, *accidit*; where this last verb is used personally, the subject stands before it, while with the *Acc.* and the *Inf.*, it follows the verb; (d) in the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπὸν ἐστίν, etc.; (e) in the phrase τοσοῦτου δέω with the *Inf.* followed by ὥστε with the *Inf.* or *Ind.* (*tantum abest, ut — ut*) *so far is it from*, and πολλοῦ δέω with the *Inf.*

Λέγεται τὸν βασιλέα ἀποφυγεῖν and λέγεται ὁ βασιλεὺς ἀποφυγεῖν. X. Cy. 5. 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. Her. 3. 124. ἔδοκεῖ οἱ τὸν πατέρα λουσθαι μὲν ὑπὸ τοῦ Διὸς, χρίεσθαι δὲ ὑπὸ τοῦ Ἡλίου. X. An. 3. 1, 21. λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὀποψία. Pl. Phaed. 74, a. ἀρ' οὐκ οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ. 67, c. κἀθαρσις εἶναι οὐ τοῦτο ξυμβαίνει. — Δίκαιός εἰμι τοῦτο πράττειν instead of δίκαιόν ἐστὶ με τοῦτο πράττειν. Δίκαιός εἰμι εἶναι ἐλεύθερος. Her. 6, 12. ἐπίδοξοι τούτῳ τοῦτο πείσεσθαι εἰσι. X. Cy. 5. 4, 19. ἄξιοί γέ ἐσμεν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαι τι ἀγαθόν. Isocr. Paneg. 76, 168. τοσοῦτου δέουσιν ἐλεεῖν, ὥστε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς (*so far are they from pitying, that they rather rejoice even, etc.*).

REM. 7. The personal construction with the verbs δοκεῖν, εἰκέναι, λέγεσθαι and the like, extends also to clauses with ὥς, expressing comparison, as is the case in Latin with *ut videtur, ut rideris*, etc., instead of *ut videtur*. Pl. Rp. 426, b οὐκ ἐπαινέτης εἶ, ἔφη ἐγώ, ὥς ξοικας, τῶν τοιούτων ἀνδρῶν (*you do not praise, as it seems [instead of as you seem] such men*). X. An. 1. 10, 18. ἦσαν δ' αὐταί, ὥς ἐλέγοντο, τετρακόσiai ἄμαξαι (*these chariots were four hundred, as it was said*). 5. 3, 25. οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπῆλθον.

REM. 8. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2. On *ἔτι* and *ὥς* after verba *sentierdi* and *dicendi*, see § 329.

## § 308. II. *Infinitive with the Article.*

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all the relations, which are indicated by the Cases of the substantive with and without prepositions. On the contrary, it here also, as in the Inf. without the article [§ 305, (2)], retains the nature of a verb.

(a) Τὸ γράφειν, τὸ γράψαι, τὸ γεγραμέναι, τὸ γράψειν. (b) Τὸ ἐπιστολὴν γράφειν, τὸ τῆς ἀρετῆς ἐπιθυμεῖν, τὸ τοῖς πολεμοῖς μάχεσθαι. (c) Τὸ καλῶς γράφειν, τὸ καλῶς ἀποθανεῖν (*honorable death*). Yet pronouns in the Neut. Sing., as attributive adjectives, are joined with the Inf., e. g. Plat. αὐτὸ τὸ ἀποδυνήσκειν. By prefixing the article, whole sentences can be represented as one extended substantive-idea.

2. When the Inf., whether as a subject or object, has a subject of its own and predicative expletives, both the subject and expletives, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent* (§ 307, Rem. 5). When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressed, and the predicative expletives are put, by attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἀμαρτάνειν ἀνθρώπους *ὄντας* οὐδέν, οἶμαι, θαυμαστόν (*that men constituted as they are should err, is not strange*); here τὸ ἀμαρτάνειν which is the subject of *ἐστί*, has ἀνθρώπους for its own subject, and *ὄντας* as its predicative expletive. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπὸν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν.

(b) Genitive: (a) as the object of verbs and adjectives or as an attributive of a substantive. X. An. 1. 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι (*just escaped being stoned to death*). Cy. 1. 4, 4. ὥς δὲ προῆγεν ἡ χρόνος αὐτὸν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσηβον γενέσθαι (*as time advanced him to the period of [becoming a man] manhood*); here the Inf. γενέσθαι, which is used as an object in the Gen., has its predicative expletive πρόσηβον in the Acc. 1. 5, 13. τί οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαιότερον, ὃ

-οὔ τοῖς φίλοις ἀρήγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρεκαλεῖ ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. Very frequently τοῦ, τοῦ μή is used to denote a *purpose, object*: in order that, in order that not [§ 274, 3, (a)], since by the language, as is frequently the case, that which calls forth the action, is substituted for that which is to be done, or for the result. Th. 1, 4. Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ (in order that his revenues might come in better). X. Cy. 1. 3, 9. οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστερὰν (οἴνου) ἐγχεόμενοι καταβροφούσι, τοῦ δὴ, εἰ φάρμακα ἐγχείοιεν, μὴ λυσιτελεῖν αὐτοῖς (in order that it may not be well for them, if they mingle poison with it). 6, 40. τοῦ μὴ διαφεύγειν τὸν λάγωνα ἐκ τῶν δικτύων σκοποῦς καδίσσης. (β) With prepositions, e. g. ἀντί, *instead of*, or in the sense of the Latin *tantum abest, ut* — *ut*, ἐκ, *from, in consequence of*, μετὰ, *in connection with*, πρό, *for*, περί, *in order that*, especially ἕνεκα and ὑπέρ in connection with μή, *in order that not, in order not*; also ἄνευ and χωρίς, *without*, μέχρις, *until*. Th. 1, 69. ἀντὶ τοῦ ἐπελθεῖν (invadere) αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας. X. H. 3. 4, 12. ὁ Ἀγησίλαος ἀντὶ τοῦ ἐπὶ Κάρϊαν εἶναι, εὐθὺς τὰναντία ἀποστρέψας ἐπὶ Φρυγίας ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν.

(c) Dative: (a) As the object of single verbs and adjectives, e. g. ἀπιστῶ, πιστεύω, ζοικα, ὅμοιος, ἀναντίος, very often as the instrumental Dat. X. Ap. 14. ἀπιστοῦσι τῷ ἐμὲ τιμηθεῖσθαι ὑπὸ δαιμόνων (do not believe in my having been honored, that I have been honored). Pl. P'haed. 71, c. τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν; (is there something opposite to living, as sleeping is to waking). X. Hier. 7, 3. δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς δρέγεσθαι (seems to differ from other animals in this, that). (β) With prepositions: ἐν, *in*, ἐπὶ, *on the condition that, in order that, because*, πρόσ, *besides*. Pl. Gorg. 456, c. παρέδωσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις (τοῖς δπλοῖς) πρὸς τοὺς πολεμίους (they put them [arms] into their hands in order that they might use them aright). S. Aj. 554. ἐν τῷ φρονεῖν — ἡδιστος βίος.

(d) Accusative: (a) Sometimes as the object of transitive verbs. Pl. Gorg. 522, c. αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται (no one fears death itself). (β) With prepositions: ἐπὶ, εἰς, πρόσ, *in order that, in order to, in relation to*, κατὰ, *in relation to*, παρά, *in comparison*, especially διὰ, *on account of, because that*. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν) (was trained to have moderate desires). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ παιδαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. With attraction: X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος (on account of its being immortal, because it is immortal); here ἀθάνατος is attracted into the case of ἀρετὴ, instead of being in the Acc. Cy. 1. 4, 3. ὁ Κῦρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνθρώπα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτάτο), διὰ τὸ ἀγχινοῦς εἶναι ταχὺ ἀπεκρίνετο (because he was fond of learning).

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τὸ

even when they would have their object, if a substantive, in the Gen. The addition of the article gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα. Th. 3, 1. τὸν πλείστον ὁμιλον τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν (εἶργειν τινά τινος). But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. As the Acc. of a substantive, so also the *Inf. with the Acc. of the article*, is used in *exclamations* and *questions implying indignation*. In poetry however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκεῖνο· πανὺ ἀνιάδεις εἶπε πρὸς ἑαυτόν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρι τυχεῖν! (*that I have just now been called hither!*). Without the article: Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαίφρονα κατὰ γᾶν οἰκεῖν, ἀτίετον, φεῦ, μύσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. εἶναι which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a *state or condition*, e. g. τὸ νῦν εἶναι, *the present state, condition*, and as an adverbial expression, *with respect to, or according to the present state of affairs, pro praesenti temporis conditione*; τὸ τήμερον εἶναι, *pro hodierni diei conditione*. X. An. 1. 6. 9. τὸ κατὰ τοῦτον εἶναι (*so far as he is concerned*). H. 3. 5, 9 τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολώλατε (*so far as it depends on them*).

### § 309 B. *The Participle.*

1. The Participle represents the idea of the verb as an *adjective* idea, and is like the adjective, both in its form and in its attributive use; for it has three genders, and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number, and Case. The Participle denotes either an active or passive *condition*, but the adjective, a *quality*.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb:

(a) The participle has different forms to denote the different *circumstances* of the action: *duration*, *completion*, and *futurity*, e. g. γράφων, *writing*, γεγραφώς, γράψας, *one who has written*, γράψων, *one who will write* (§ 257, Rem. 3);

(b) The participle has Act., Mid., and Pass. forms, e. g. γράψας, γραψάμενος, γραφείς.

(c) The active and middle (deponent) participle governs the same Case as its verb, e. g. γράφων ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μαχόμενος τοῖς πολεμίοις.

3. The participle is used as follows : —

(a) Either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς or ὁ παῖς ὁ γράφων, the *writing boy*; or in connection with εἶναι, as a predicate (§ 238, Rem. 5), e. g. τὸ ῥόδον ἀνθοῦν ἐστίν (*the rose is blooming*).

(b) As the complement of the verb, e. g. Ὁρῶ τὸν παῖδα τρέχοντα.

(c) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by the relative *who*, *which*, and the verb, e. g. Γυνή τις ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὥν αὐτῇ τίκτουσαν (*a hen laying, or which laid an egg daily*).

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῆρος γελῶν εἶπεν (*said laughing, or laughingly*).

REMARK. As the use of the participle, mentioned under 3, (a), is explained in §§ 264, 1. and 238, Rem. 7, and as No. (c) has no further difficulty, only the usage mentioned under 3, (b) and (d) now remains to be considered.

### § 310. I. *The Participle as the complement of the verb.*

1. As the participle is an *attributive*, and consequently expresses an action as already attached or belonging to an object, only those verbs can take a participle for their complement which require, as a complement, an action, in the character of an *attribute*, so attached or belonging to an object, that this object appears in some action or state. The action or state denoted by the participle is, therefore, usually *prior* to that denoted by the verb with which it is connected, sometimes *coincident*.

2. The construction is here evident. The Participle agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. Ἀκούω Σωκράτους and ἤκουσά περ Σωκράτους περὶ φίλων διαλεγόμενον. Χαίρω σοι and χαίρει σοι ἐλθόντι. Ὁρῶ ἄνθρωπον and ὁρῶ ἄνθρωπον τρέχοντα.

3. But when the subject of the principal verb is at the same time its object also, as Οἶδα (ἐγὼ) ἐμαυτὸν θνητὸν ὄντα, then the personal pronoun, which would denote the object, is omitted, and the participle is put, by means of attraction, in the same Case



as the subject of the principal verb, i. e. in the Nom. (Comp. § 307, 4), e. g. οἶδα θνητὸς εἶν. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is expressed, when the subject as an object is to be made emphatic. Comp. § 307, Rem. 4. X. Cy. 1. 4, 4. οὐχ, ἃ κρείττων ᾔδει εἶν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εἰ ᾔδει ἑαυτὸν ἡττονα δυντα, ταῦτα ἐξήρχε. 5, 10. περιεῖδον αὐτοὺς γῆρα ἀδυνάτους γενομένους (*they permitted themselves to become enfeebled by old age*).

REM. 2. With σύννοιδα, συγγιγνώσκω ἑμαυτῷ, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if the participle refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. σύννοιδα (συγγιγνώσκω) ἑμαυτῷ εὖ ποιήσας or σύννοιδα ἑμαυτῷ εὖ ποιήσαντι (*I am conscious that I have done well*). Pl. Apol. 21, b. ἐγὼ ξύνοιδα ἑμαυτῷ σοφὸς εἶν (*I am conscious that I am wise*). 22, d. ἑμαυτῷ ξυνῆδριν οὐδὲν ἐπισταμένῳ. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat., e. g. σύννοιδά σοι εὖ ποιήσαντι, — X. S. 4, 62. τί μοι σύνοισθα τοιοῦτον εἰργασμένῳ; (*quid me tale commisisse scis?*), or (though more seldom) the substantive is put in the Dat., but the participle in the Acc., e. g. ἐγὼ σοι σύννοιδα εὖ ποιήσαντα. X. O. 3, 7. ἐγὼ σοι σύννοιδα ἐπὶ μὲν κωμῶδων θέαν καὶ πάνυ πρῶτ' ἀνιστάμενον, καὶ πάνυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνδεῖσθαι. Also λαϊδῶν ἑμαυτὸν ποιῶντι (*I conceal myself doing something, i. e. I do something secretly*). X. An. 6. 3, 22 (οἱ ἱππεῖς) ἔλαθον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι (*reached the height unobserved*). — With εοικέναι, to appear, to seem, to be like, and ὁμοιον εἶναι, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with ὁμοιον εἶναι, in the Dat. almost without an exception. X. H. 6. 3, 8. εοίκατε τυραννίσιν μᾶλλον ἢ πολιταῖς ἡδόμενοι. An. 3. 5, 13. ὁμοιοὶ ἦσαν θαυμάζοντες. Pl. Menon. 97, a. ὁμοιοὶ ἐσμεν οὐκ ὁρθῶς ὡμολογηκόσι. Rp. 414, c. εοικας, ἔφη, ὁκνοῦντι λέγειν. See § 311, 9. .

4. The verbs and expressions, with which the participle is used as a complement, are the following: —

(a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. ὁρᾶν, ἀκούειν, εἰδέναι (*to know*), ἐπίσταςθαι (*to know*), μανθάνειν (*to perceive*), γιγνώσκειν (*to know*), ἐνθυμείσθαι (*to consider*), πυνθάνεσθαι (*to perceive*), αἰσθάνεσθαι, μιμνήσκεσθαι, ἐπιλανθάνεσθαι, etc.

Th. 1, 32. ἡμεῖς ἀδύνατοι ὁρῶμεν δυντες περιγενέσθαι (*we see that we are unable, etc.*). Ὅρῳ σε τρέχοντα. Ἀκούειν with the Gen. when one hears with his own senses, or with the Acc. when one learns by hearsay. X. C. 2. 4, 1. ἤκουσα Σωκράτους περὶ φίλων διαλεγομένου (*I heard Socrates discoursing concerning friends*). H. 4. 8, 29. ἤκουσε τὸν Θρασύβουλον προσιόντα (*he heard that Thrasybulus was coming*). Cy. 1. 4, 25. Καμβύσης ἤκουσεν ἀνδρὸς ἤδη ἔργα διαχειριζόμενον τὸν Κῦρον. Οἶδα θνητὸς εἶν (*I know that I am mortal*). Οἶδα ἄνθρωπον θνητὸς δυντα. Her. 3, 1. ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις [*do you not see that you have been deceived?*]. 40. ἡδὺ πυνθάνεσθαι ἄνθρωπον

φίλον καὶ ξεῖνον εὖ πρήσσοντα. X. Cy. 1. 1, 2. ἄνθρωποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὓς ἂν αἰσθωνταὶ ἔρχειν αὐτῶν ἐπιχειροῦντας (whom they know are endeavoring to rule them). With the Gen. [§ 273, 5, (c)]. 4. 4. 11. ἤσθησαι οὖν πώποτε μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba *declarandi*, i. e. verbs which signify *to declare, to shew, to make clear*, and the like, e. g. δεικνύναι (*to shew, to exhibit*), δηλοῦν, δῆλον ποιεῖν, φαίνειν (*to shew*), φαίνεσθαι (*to shew one's self, appear*), δῆλον and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, (*to prove, to convict*), ἀλίσκεσθαι (*to be convicted*), ποιεῖν (*to represent*), εὕρισκειν (*to find*), etc.

Pl. Phaed. 101, c. ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (*the soul appears to be immortal*). Her. 6, 21. Ἀθηναῖοι δῆλον ἐποίησαν ὑπεραχθесθέντες τῇ Μιλήτου ἀλώσει (*made it evident that they were exceedingly grieved on account of the capture of Miletus*). Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἶόν τ' ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσω (*the poets can represent the gods both conversing, etc.*). Dem. Aph. 1. 819, 20. ῥαδίως ἐλεγχθήσεται ψευδόμενος (*will easily be convicted [that he falsifies] of falsehood, or if he falsifies*).

REM. 3. Instead of the impersonal phrases δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, *apparet*, the Greek uses the personal construction (comp. § 307, Rem. 6), e. g. δῆλός ἐμι, φανερός ἐμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας (*I am evident having done well, i. e. it is evident that I have done well for my country*). X. An. 2. 6, 23. στέργων φανερός μὲν ἦν οὐδένα, ὅτφ δὲ φαίη φίλος εἶναι, τούτφ ἐνδηλός ἐγίγνετο ἐπιβουλεύων (*he was evident loving no one, i. e. it was evident that he loved, etc.*). Pl. Apol. 23, d. κατὰ δηλοὶ γίγνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

(c) Verba *affectuum*, i. e. verbs which denote an affection or state of the mind, e. g. χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἀγαπᾶν (*to be content*), ἄχθεσθαι, ἀγανακτεῖν, αἰδεῖσθαι and αἰσχύνεσθαι (*to be ashamed*), μεταμελεῖσθαι, μεταμελεῖ, ὀργίζεσθαι, βαρύνεσθαι, ῥαδίως, χαλεπῶς φέρειν, etc.

X. II. 6. 4, 23. ὁ θεὸς πολλάκις χαίρει τοῖς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς (*rejoices to make the small great*). Her. 8, 4. διαλεγόμενοί τε ἀγαλλόμεθα τοῖς προτετιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ ἴσου ἡμῖν οὔσι (*we are proud to converse with those preferred in honor, etc.*). Th. 1, 77. ἀδικοούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιάζόμενοι (*men are more indignant when they are injured than when they suffer violence*). 4, 27 (οἱ Ἀθηναῖοι) μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι. 5. 35. τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες. Eur. Hipp. 8. τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὑπό (*rejoice to be honored*). Χαίρω σοι ἐλθόντι (*I rejoice that you have come*). Pl. Rp. 475, b. ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν.

(d) Verbs signifying *to be satisfied with, to be pleased with, to enjoy, to be full of*, e. g. *τέρπεσθαι, ἐμπίπλασθαι, μεστὸν εἶναι*, and the like.

Od. α, 369. νῦν μὲν δαινύμενοι τερπώμεθα (*let us delight ourselves in feasting*). Il. ω, 633. ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες (*when they were satisfied at looking at each other*). S. O. C. 768. μεστὸς ἦν θυμούμενος. Eur. Ion. 924. οὐ τοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον. Her. 7, 146 ἐπεὶ ταῦτα θεύμενοι ἔωσι πληρές.

(e) Verbs signifying *to overlook, to permit, to endure, to persevere, to continue*, also *to be weary, to be exhausted*, e. g. *περκαθ- εις- ἐφορᾶν, προίεσθαι* (*to neglect, to permit*), *ἀνέχεσθαι καρτερεῖν, ὑπομένειν, λιπαρεῖν* (*perseverare*), *κάμνειν, ἀπειπεῖν*, etc.

Her. 7, 168. οὐ περιοπτέη ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη (*Hellas is not to be permitted to be destroyed*). 101. εἴ Ἕλληνες ὑπομενέουσιν χεῖρας ἐμοὶ ἀνταειρόμενοι (*will venture to withstand me*). 9, 45. λιπαρέετε μένοντες (*continue to remain*). 3, 65 (ὑμῖν ἐπισκῆπτω) μὴ περιιδεῖν τὴν ἡγεμονίην αὐτὶς ἐς Μήδους περιελθοῦσαν (*not to permit the hegemony to return again to the Medes*). Isocr. Archid. 125, 47. ἀπείποιμεν ἂν ἀκούοντές τε καὶ λέγοντες, εἰ πάσας τὰς τοιαύτας πράξεις ἐξετάζοιμεν (*we should be weary of hearing and speaking*). An. 5. 1, 2. ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ δπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος (*I am weary of rucking up, walking, running, etc.*). Th. 1, 86. τοὺς συμμάχους οὐ περιοψόμεθα ἀδικουμένους (*will not permit the allies to be injured*). 2. 73. Ἀθηναῖοί φασιν, ἐν οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους. Pl. Gorg. 470, c. μὴ κάμης φίλον ἄνδρα εὐεργετῶν (*do not be weary of doing good to a friend*). For ἀνέχεσθαι with the Gen, see § 275, 1.

(f) Verbs signifying *to begin and cease, cause to cease, to omit, to be remiss*, e. g. *ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεθίεσθαι, λείπεσθαι, ἐκλείπειν, ἐπλείπειν*, etc.

Her. 6, 75. Κλεομένης παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κοημένων ἐωυτὸν λωβώμενος (*began to mutilate himself*). Παύω σε ἀδικοῦντα (*I cause you to cease doing wrong*). Παύομαί σε ἀδικῶν (*I cease to do wrong to you*). X. O. 1, 23. (αἱ ἐπιθυμίαι) αἰκίζόμεναι τὰ σώματα τῶν ἀνδρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν (*never cease to torment*). Καὶ ἄλλα γε δὴ μυρία ἐπιλείπω λέγων (*to omit in speaking*). Ὁ ἀγαθὸς οὐκ ἐλλείπεται εὖ ποιῶν τοὺς εὐεργετοῦντας ἑαυτὸν (*does not fail to do good to his benefactors*). Pl. Phileb. 26, b. 186, b. ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων. Menex. 249, b. τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις).

(g) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err*, c. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὖ ποιεῖν, ἁμαρτάνειν, ἄδικεῖν, etc.

Her. 5. 24. εὖ ἐποίησας ἀπικόμενος (you did well in coming, that you came). Th. 1, 53. ἄδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες (you do wrong in beginning war, etc.). 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Πλαταιέων στρατεύοντες. Ἄμαρτάνεις ταῦτα ποιῶν (you are in fault in doing this). Pl. Phaed. 60, c. εὖ γ' ἐποίησας ἀναμνήσας με (you did well in reminding me). X. Hier. 11, 14, sq. πάντας (τοὺς φίλους) πειρῶ νικᾶν εὖ ποιῶν· ἐὰν γὰρ τοὺς φίλους κρατῇς εὖ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι (to endeavor to excel all in doing good). An. 2. 3, 23. οὐχ ἡττησόμεθα εὖ ποιοῦντες (we will not be inferior in acts of kindness).

(h) The verbs πειρᾶσθαι (especially in Herodotus), *to try or attempt something*, παρασκευάζεσθαι (usually with ὥς and the Fut. Part.), and the Ionic phrases πολλός εἰμι, ἔγκειμαι, γίγνομαι, *to be urgent about, to lay it to heart, to consider important*.

Her. 7, 9. ἐπειρήθην ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους (I attempted to march against). Pl. Phileb. 21, a. ἐν σοὶ πειρώμεθα βασανίζοντες ταῦτα (let us try to examine these). Th. 2, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμήσοντες (were preparing to wage war). Without ὥς: 18 (οἱ Πελοποννήσιοι) προσβολὰς παρεσκευάζοντο ποιησόμενοι. X. H. 4. 1, 41. παρεσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γέλων πολλὰς ἐνέκειτο λέγων (spoke urgently). 9, 91. πολλὰς ἦν λισσόμενος ὁ ξεῖνος (entreated earnestly, was all entreaties). 1, 98. Δηϊόκης ἦν πολλὰς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος (was much praised). 7. 10, 3. παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόντον (earnestly entreated the Ionians to break down the bridge).

(i) Certain expressions, mostly impersonal, c. g. *it is fit, useful, profitable, good, agreeable, shameful, it is to my mind*, and the like.

Πρέπει μοι ἀγαθὸν εἶναι and ἀγαθὸν εἶναι (it is proper for me to be good) Th. 1. 118. ἐπηρώτων τὸν θεόν, εἰ (sc. αὐτοῖς) πολέμουσιν ἄμεινον ἔσται (whether it will be better for them to engage in war). Pl. Alcib. 1, 113, d. σκοποῦσιν, ὅποτέρᾳ συνόψει πράξασιν. After these expressions, however, the Inf. is more frequent, since the action of the dependent verb is not considered as already attached or belonging to the person, but as first resulting from the action implied in the above impersonal expressions.

(k) The verb ἔχειν, in the sense of *to be in a condition or state*, as an active, middle, or deponent participle joined with it, is

order to express the *continued condition* of the action (similar to the Latin *aliquid pertractatum habere*).

Her. 3, 65. δόλω ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι (properly, *they have themselves as those who have acquired the hegemony, i. e. they have acquired and still possess*, comp. *principatum PARTUM HABENT*). X. An. 1. 3, 14. πολλὰ χρήματα ἔχομεν ἀνηρπακότες (*we have plundered much property and still have it*). 4. 7, 1. χωρία ᾠκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι (*into which having conveyed all their provisions they had them there, or, as this idiom is more commonly expressed in English, into which they had conveyed their provisions*). Dem. Phil. 3. 113, 12. καὶ Φερὰς πρόη' ὥς φίλος εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών. (*On the contrary, ἔχω λέγειν, I can say*).

(!) Finally, the participle is used as a complement with the following verbs: (α) τυγχάνω, *to happen*; (β) λανθάνω, *to be concealed*; (γ) διατελῶ, διαγίγνομαι, διάγω, *to continue*; (δ) φθάνω, *to come before, to anticipate*; (ε) οἶχομαι, *to go away, to depart*. In English, most of these verbs are often rendered by an adverb, and the participle connected with them, inasmuch as it contains the principal thought, by a finite verb.

Her. 1, 44. ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων (*Croesus nourished the murderer of his son UNWITTINGLY, WITHOUT KNOWING IT*). Διάγω, διατελῶ, διαγίγνομαι καλὰ ποιῶν (*I ALWAYS, CONTINUALLY do what is honorable*). 1, 157. ᾤχετο φεύγων (*he fled away*). 6. οἶχομαι φέρων (*I carry away*). Th. 4, 113. ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα (*about fifty hoplites were THEN, JUST THEN sleeping in the agora, happened to be, were by chance, sleeping*). Τυγχάνω is always used, where an event has not taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can sometimes be translated by *just, just now, just then, by chance*; often it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα (*it was difficult for another to do this before him, or to anticipate him in doing it*). Her. 4, 136. ἐφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἐπικόμενοι (*anticipated the Persians much in coming to the bridge, came to the bridge long before the Persians*). Also the conjunction πρὶν ἢ (or ἢ alone) with the Inf. can follow φθάνειν, e. g. Her. 6, 116. ἐφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἥκειν (*they arrived before the barbarians came*). Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by *scarcely — when, no sooner — than*, e. g. Isocr. Paneg. 58, 86 (οἱ Λακεδαιμόνιοι) οὐκ ἐφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦκον ἡμῖν ἀμυνοῦντες (*the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard when, etc.*). So in the phrase, οὐκ ἔν φθάνοις ποιῶν τι (*you should do nothing quicker, i. e. you cannot do it too quickly, or do it quickly*). X. C. 2. 3, 11. οὐκ ἔν φθάνοις

λέγων; (you could not be too quick in speaking = speak quickly). 3. 11, 1. οὐκ ἂν φθάνοιτ', ἔφη, ἀκολοθοῦντες; (will you not follow immediately? = follow immediately). οὐκ ἂν φθάνοις περαίνων; (= statim reliqua conclude).

REM. 4. With λαμβάνειν and φθάνειν, the relation is sometimes reversed, the participles of these verbs being used as the complement of the governing verb. X. Cy. 3. 3, 18. φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν (we ravage their country, anticipating them = we anticipate them in ravaging their country). 6. 4, 10. ἡ δὲ λαβοῦσα αὐτὸν συνεφείπετο (she followed unknown to him).

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an essential word; thus after Verba sentiendi and declarandi, e. g. Dem. Ph. 1. 45, 18. εἰδὼς εὐτρεπεῖς ὑμᾶς (knowing that you are ready). 54, 41. εἰάν ἐν Χερβονήσφ πύθῃσθε Φίλιππον (sc. ὄντα, if you should learn that Philip is in, etc.); very often with φαίνομαι, not seldom also with τυγχάνω, & ατελῶ, διαγίγνομαι, e. g. X. C. 1. 6, 2. ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.

### ‡ 311. Remarks on the interchange of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν with a Part., implies both a direct perception by one's own senses, and an indirect one, though certain and well-grounded; with the Inf., it implies only an indirect perception obtained by hearsay, e. g. Ἀκούω αὐτοῦ διαλεγομένου (i. e. ejus sermones auribus meis percipio). Καμβύσης ἤκουσε τὸν Κῦρον ἀνδρὸς ἤδη ἔγγρα διαχειριζόμενοι. See ‡ 310, 4, (a). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμει δ' Ἀστυάγης τὸν Κῦρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν καὶ ἀγαθὸν αὐτὸν εἶναι.
2. Εἰδέναι and ἐπίστασθαι with the Part., to know; with the Inf. to know how to do something, to be able. Οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος (I know that I honor the gods); but Eur. Hipp. 1009. ἐπίσταμαι θεοὺς σέβειν (I know how to honor the gods, I can honor the gods). S. Aj. 666. εἰσόμεσθα μὲν θεοῖς εἵκειν. — Also νομίζειν in the sense of to be assured, to know (εἰδέναι), has a participle connected with it; still this occurs very rarely. X. An. 6. 6, 24. νόμιζε δ', εἰάν ἐμὲ νῦν ἀποκτείνῃς . . ἄνδρα ἀγαθὸν ἀποκτείνων (he assured that, if you slay me, you slay a good man).
3. Μανθάνειν with the Part., to perceive; with the Inf. to learn. Μανθάνω σοφὸς ὢν (I perceive that I am wise); σοφὸς εἶναι (I learn to be wise). X. Cy. 4. 1, 18. μαθήσονται ἐναντιοῦσθαι (τοῖς πολεμίοις).
4. Γινώσκειν with the Part. to know, to perceive; with the Inf. to learn, to judge, to determine. Γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας (I know, I perceive that the prize-fights are useful, but ἀγαθοὺς εἶναι, I judge that, etc.). X. Apol. 33 (Σωκράτης) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖσσον εἶναι (judged that it was better for him to die than to live longer). Isocr. Trap. 361, d. ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι τὸν παῖδα (they concluded to give up, etc.).
5. Αἰσθάνεσθαι with a Part. to perceive, to observe, to understand, to learn; with the Inf. to think, to imagine (opinari). Αἰσθάνομαί σε μέγα παρὰ βουλεῖ δυνάμενον (I perceive that you have great influence with the king)

Th. 6, 59. αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι 5, 4. οὐκέτι ἐπὶ τοὺς ἄλλους ἔρχεται, αἰσθόμενος οὐκ ἂν πείθειν αὐτοὺς (OPINANS, *sc* iis non esse persuasurum).

6. Πυνθάνεσθαι with a Part. *to hear, to perceive*; with an Inf. it is used with the same difference of meaning as in the case of ἀκούειν. Πυνθάνομαί σε λέγοντα (*I hear you saying*). Lys. Nicom. 184, 17. πυνθάνομαί τε αὐτὸν λέγειν, ὥς ἄσεβῶ καταλύων τὰς θυσίας (EX ALIIS *audiri*). X. H. 1. 4, 11. ἀνῆχθη ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνθάνετο Λακεδαιμονίους αὐτόδι παρασκευάζειν. Th. 5, 55. πυνθόμενοι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι.
7. Μεμνήσθαι with a Part. *to be mindful, to remember*; with the Inf. *to contemplate doing something, to intend, to endeavor*. Μέμνημαι εὖ ποιήσας τοὺς πολίτας (*I remember to have done good*); εὖ ποιῆσαι (*I strive, wish, to do good*). X. An. 3. 2, 39. μεμνήσθω ἀνὴρ ἀγαθοῦ εἶναι (*remember, strive, to be a man*). Cy. 8. 6, 6 (οἱ σατράπαι) ὅτι ἂν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ᾖ, μεμνήσονται καὶ δεῦρο ἀποπέμπειν. S. 4, 20. μεμνήσθῃ διακριθῆναι περὶ τοῦ κάλλους (*thou wilt prepare to contend with me*).
8. Φαίνεσθαι with a Part. *to appear, apparere, to show one's self*; with an Inf. *to seem, videri*. Ἐφαίνετο κλαίων (*it was evident that he wept, or in English we often use the adverb, evidently: he evidently wept; ἐφαίνετο κλαίνειν (he seemed to weep)*). X. S. 1, 15. καὶ ἕμα λέγων ταῦτα ἀπεμύττετό τε (ὁ γελωτοποιὸς) καὶ τῇ φωνῇ σαφῶς κλαίνειν ἐφαίνετο (*he seemed to weep, but did not weep*).
9. Ἐοικέναι with a Part. in the Nom. *to appear*; with a Part. in the Dat. *to be like* (§ 310, Rem. 2); with the Inf. *to seem*; Ἐοίκατε τυραννίσιν μᾶλλον, ἢ πολιταῖς ἡδόμενοι (*you appear to enjoy, you evidently enjoy, etc.*) (comp. No. 8). Pl. Rp. 444, c. εοικας ὀκνοῦντι λέγειν (*you are like one in doubt in speaking = you seem to speak like one in doubt*). X. Hier. 7. 1. εοικεν ἔφη, μέγα τι εἶναι ἢ τιμὴ (*honor seems to be something important*). Cy. 1. 4. 9. ποίει, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν εοικας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events; with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον ἢ τέταρτον ἔτος τουτὶ Ἑραῖον τεῖχος πολιορκῶν (*a settled fact*). X. Cy. 1. 5, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (*whether he had made an actual irruption or not, is uncertain*).
11. Δεικνύναι and ἀποφαίνειν with a Part. *to show, to point out*; with an Inf. *to teach*. Ἐδειξά σε ἀδικήσαντα (*I showed that you had done wrong*). X. An. 2. 3, 14. ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια (*where they pointed out to them that they might obtain provisions*). Dem. Cor. 271, 135. (ἡ βουλὴ Αἰσχίνην) καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπέφαινεν (*docuit*). But the Inf. is likewise used with δεικνύναι, when the object of this verb is not to be represented as something perceived, but only as something possible, e. g. X. C. 2. 3, 17. κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστο. τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας.
12. Δηλοῦν with a Part. *to make evident, to show*; with an Inf. *to say, to announce, to command*. Δηλώ σε ἀδικοῦντα (*I make it evident or show that you do wrong*). X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὥς πρὸς σύμμαχον αὐτὸν παρῆναι (*edixit, ut adessent*).
13. Ποιεῖν with a Part. *to represent* (§ 310, 4, (b)); with an Inf. (a) *to cause, (b) to suppose, to assume*. Ποιῶ σε γελῶντα (*I represent you laughing*). Ποιῶ σε γελᾶν (*I cause you to laugh*). Pl. Symp. 174, c. ἔκκλητος ἐποίησεν (Ὀμηρος) ἐλθόντα τὸν Μενέλεων ἐπὶ τὴν Δοίονην (*representat*



*Menelaus coming unbidden to the feast*). X. An. 5. 7, 9. ποιῶ δ' ὑμῖς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἡκεῖν εἰς Φῶσιν (*I will suppose, I will put the case, will assume, that you having been deceived come to Phasis*).

4. Αἰσχύνοσθαι and αἰδεῖσθαι with a Part. *to be ashamed on account of something which one does*; with an Inf. *to be ashamed or afraid to do something. to abstain from doing something through fear or shame, to be prevented from doing something by shame*. Αἰσχύνομαι κακὰ πράττων τὸν φίλον (*I am ashamed of doing evil, or that I do evil to a friend*); αἰσχύνομαι κακὰ πράττειν τὸν φίλον (*I am prevented by shame from doing evil, etc.*). X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μένητε παρ' ἐμοὶ ἀποδώσω, τοῦτο, εἴστε, ὅτι αἰσχυνοίμην ἂν εἰπεῖν. S. Aj. 506. αἶδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῇ γῆρᾳ προλείπων. X. S. 8, 33. τούτους γὰρ ἂν ἔφη οἶσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοὺς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνθείη τὸν κακὸν σύσκηνον παραλαβεῖν.
15. Περιόρᾳν [§ 310, 4, (c)] is sometimes, though seldom, constructed with an Inf. also, without any marked difference, as συγχωρεῖν, εἶναι, e. g. Th. 4, 48. οὐδ' εἰσιέναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδένα (*they said they would not permit any one to enter*). Ἐπιτρέπειν, *to permit*, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν (*permitted the Greeks to plunder*). Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of *audere*, are constructed with the Inf. Her. 7, 139. καταμείναντες ἀνέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι (*dared to withstand the enemy making an incursion into their country*).
16. Ἀρχεσθαι with a Part., when it has the meaning *to be in the beginning of an action* (in contrast with the middle or end of an action), or also when *the way and manner, in which the beginning of an action takes place, is to be stated*; with an Inf., *to begin to do something, to commence (something intended, aimed at)*. Ἡρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν. Th. 1, 107. Ἡρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν. X. Cy. 8. 8, 2. ἄρξομαι διδάσκων ἐκ τῶν θείων. C. 3. 1, 5. πόθεν ἥρξατό σε διδάσκειν τὴν στρατηγίαν. 5, 22. ὅποτε παλαίειν ἥρξω μανθάνειν. 6, 3. εἶπον ἡμῖν, ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν. 5, 15. Ἀθηναῖοι ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων.
17. Παύειν with the meaning *to hinder*, is constructed with an Inf., e. g. Pl. Rp. 416, c. τὰς οἰκῆσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι (δεῖ), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτοὺς κτλ.
18. Πειρᾶσθαι with a Part., *to make trial of anything, to practise* [§ 310, 4, (h)]; still this construction is rare; with the Inf. *to attempt to do something*; παρασκευάζεσθαι is very often also connected with the Inf. The Ionic phrase παντοῖον γίγνεσθαι, is constructed with the Acc. and Inf. Her. 3. 124. παντοῖη ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεια (*she used every expedient, etc.*).

REMARK. By comparing § 306 with § 310, it will be seen that the Inf., as a complement of the verb, denotes something *aimed at, intended, something effected*, while the participle, inasmuch as the idea expressed by it is prior to, or coincident with that of the verb with which it is connected, implies the *actual existence* of the idea designated by it. The participle, therefore, implies that the action denoted by it actually takes place, while the Inf. does not.



§ 312. *The Participle used to express Adverbial or Circumstantial Relations.*

1. In the second place, the Part. is used to denote such an attributive qualification of a substantive, as will, at the same time, define the predicate of the sentence more exactly. In this case, the Part. expresses the adverbial relations of *time, cause, motive or purpose, condition and concession, manner.*

The English often uses a Part. in this case, e. g. *he said laughing* (γελαῶν); *the city, besieged by the enemy, suffered much distress* (πόλις ὑπὸ τῶν πολεμίων πολιορκουμένη). Instead of the Part., the English often uses either a subordinate clause with the conjunctions *when, after, while, since, because, as, inasmuch as, in order to, if, although,* or a substantive with a preposition, e. g. *Κῦρος τὴν πόλιν ἐλὼν ἀνῆλθεν* (*after Cyrus had taken the city, he returned, or after taking the city, etc.*).

2. In English we often translate the participle by a verb, connecting it with its own clause by one of the above-named conjunctions, using as a subject either the word with which the participle agrees, or a pronoun referring to it.

Οἱ πολέμοι φυγόντες ὑπὸ τῶν πολεμίων ἐδιώχθησαν (WHEN the enemy FLED, THEY were pursued by the enemy, or the enemy FLED AND were pursued). Τοῖς Πέρσαις εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν (WHEN the Persians MADE an irruption into the country, the Greeks went out against them).

3. In the examples given under No. 2, the participle always agrees with a substantive or pronoun which is connected with the principal verb, either as subject or in some other relation, and may then be called the *dependent* participle. But very often the substantive with which the participle agrees has no connection with any verb, but stands alone in the Genitive. This is called the *Genitive absolute or independent*, because it has no grammatical connection with any other word in the sentence.

X. O. 4, 2. τῶν σωμάτων θηλυνομέων, καὶ αἱ ψυχὰς πολὺ ἀρρωστώτεραι γίνονται (*when the bodies are exhausted, the animal spirits become weaker*).

REMARK 1. The Genitive absolute can never be used when the action refers to the subject; in this case the participle must always be made to agree with the subject. It is otherwise in Latin, on account of there being no active participles in the past tense; the Latin must, therefore, use the Abl. Absolute, even when the action refers to the subject, e. g. οἱ στρατιῶται τὴν πόλιν κατελόντες εἰς τὸ στρατόπεδον ἀνεχώρησαν (*mīlites, URBE DIRUTA, in castra se receperunt, after the soldiers had taken the city, they returned to the camp*). In this

example, the actions denoted by the participle and the verb, both refer to *στρατιῶται*, and therefore the Gen. Absol. could not be used.

REM. 2. The reason why the Greeks chose the Gen. absolute, has been seen in treating of the Gen., § 273, Rem. 11. Subordinate clauses also may be used instead of the participial construction, either for the sake of greater emphasis, or for perspicuity.

4. The Participle as described under 2 and 3, is used to denote: —

(a) A *specification of time*, where the English uses subordinate clauses, with the conjunctions *when, while, during, after, since*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται (*after wasting their money, after, when they had wasted*). An. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνδύμημα χαρίεν ἐδοκεῖ (*when the generals heard this, on hearing this, after hearing this, they thought the device ingenious*). So the frequent circumlocution with *ποίησας* in the sense of *thereupon*. Her. 6, 96. ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο (THEREUPON they set sail for the other islands); or with the repetition of the Part. of the preceding word. Her. 7, 60. πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν· ἀριθμήσαντες δὲ κατὰ ἔθνη διέτασσον (*in this way they numbered all; THEREUPON they arranged the army by nations*). Gen. absolute, X. II. 5. 1, 9. ναυμαχίας πρὸς τὴν σελήνην γενομένης, τέτταρας τριήρεις λαμβάνει Γωργώπας (*a naval battle having been fought by moonlight*). 4. 58. ὑποφαίνοντος τοῦ ἡρος, Ἀγησίλαος κλινοπετής ἦν (*when the spring appeared*). Il. α, 88. οὗτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο σοὶ κούρης παρὰ νηυσὶ βαρείας χεῖρας ἐπόσει (*while I live, as long as I live and look upon the earth*).

REM. 3. The following participles, which may be sometimes translated in English by adverbs, also belong here: (α) ἀρχόμενος, *in the beginning, originally*. Th. 4, 64. Ἄπερ καὶ ἀρχόμενος εἶπον. (This is to be distinguished from ἀρξάμενος ἀπό τινος, which may be translated, *especially, before all*. The Part. ἀρξάμενος agrees, for the most part, in Number, Gender, Case, with the substantive which is more exactly defined, e. g. Pl. Rp. 600, c. οὐκοῦν τιθῶμεν ἀπὸ Ὁμήρου ἀρξαμένους πάντας τοὺς ποιητικούς μιμητὰς εἰδῶλων ἀρετῆς εἶναι (*that all the poets, particularly Homer, etc.*). Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀδελίους ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος, *you seem to me to think all men unhappy except Socrates, particularly yourself*). — (β) Τελευτῶν, *properly ending, finally, at last*. Pl. Rp. 362, a. τελευτῶν πάντα κατὰ παθῶν ἀνσकुδυλευθήσεται. X. An. 6. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον (τοὺς Ἕλληνας) οἱ Θρᾶκες (*at last the Thracians kept the Greeks from the water*). — (γ) Διαλιπὼν χρόνον, *after some time, after a while, subsequently*, or διαλ. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρόν. Pl. Phaed. 59, c. οὐ πολὺν οὖν χρόνον ἐπισχὼν ἦκε.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words *πράγματα χρήματα, ἄνθρωποι*, etc., used in a general sense, may be understood. Th. 1, 116. Περ

κλῆς ἔρχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελλθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν (*it having been announced that Phoenician ships were sailing against them*). X. Cy. 1. 4, 18. σημανθέντων δὲ τῷ Ἀστυάγει, ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ θρία (*it having been signified to Astyages*). 3. 1, 38. διασκηνοούντων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπήρτετο ὁ Κύρος. Also in the Sing. Th. 1, 74. σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο (*it having been made very evident that*). Comp. the Latin *cognito*, *edicto*, *petito*, etc., instead of *postquam cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition ἐπί is frequently connected with the Gen., yet only when the Part. is in the Pres. tense, e. g. Ἐπὶ Κύρου βασιλεύοντος (*while Cyrus was king*). See § 296, I, (2). The relation of *past time* is sometimes made more definite by the preposition μετὰ, *after*, with the Acc. e. g. Her. 6. 132. μετὰ δὲ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης αὔξετο (*after the slaughter made at Marathon*). See § 294, II, (2). The relation of indefinite time expressed by *about*, *nearly*, is indicated by ὑπὸ with the Acc., e. g. ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα [§ 299, III, (2)], the coincidence or contemporaneity of one thing with another, is expressed by ἅμα with the Dat., e. g. ἅμ' ἡμέρας διαφωσκούσῃ (*as soon as daybreak*); ἅμα τῷ σίτῳ ἀκμάζοντι (*simulac frumentum adultum est*).

REM. 6. In order to determine more exactly the relation of time, temporal adverbs are often used with the dependent participle and the Gen. absolute: αὐτίκα, εὐθύς, ἐξαίφνης, μεταξύ, ἅμα. Pl. Rp. 328, c. εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἠσπάζετό τε καὶ εἶπεν (*simul ut me conspexit*). Lys. 207, a. ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξύ παίζων εἰσέρχεται (*while he played*). Phaed. 77, b. ὅπως μὴ ἅμα ἀποθνήσκοντος τοῦ ἀνδρώπου διασκεδάννυνται ἡ ψυχὴ (*as soon as man dies*). Her. 9, 57. καὶ ἅμα καταλαβόντες προσεκέατό σφι (*as soon as they had come up with the enemy, they pursued them closely*). Th. 2, 91. ἐπαιώνιζόν τε ἅμα πλέοντες (*inter navigandum, while sailing*).

REM. 7. In order to denote more clearly and emphatically the succession of time and a consequence or result, the following adverbs are very often appended to the predicate of a sentence: ἐνταῦθα, οὕτω(s), οὕτω δὲ, ὥδε. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι (*collecting from many the most beautiful features of each, IN THIS WAY you make the entire forms appear beautiful*).

(b) A cause or reason, where the English often uses subordinate clauses with *since*, *because*, *as*, *inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται (*many having squandered their estates, did not abstain from those gains from which they before abstained, BECAUSE they accounted them base*). Τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὐσσης (*they might obtain supplies from the place, since, because, inasmuch as, it was extensive and fertile*).

(c) A motive, purpose, or object, where the English uses the Inf. with *to*, *in order to*, or a finite verb with *that*, *in order that*, *so that*. Generally, only the Fut. Act Part. is used to denote this relation; sometimes also the Pres. Act., (§ 255, Rem 3)

This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3, 6. τοῦτο ἔρχομαι φράσων (*I have come to say this*). 6, 70. ἐς Δελφοὺς χρῆσόμενος τῇ χρηστηρίῳ πορεύεται (*he goes to Delphi to consult the oracle, in order to, that he may consult, etc.*). X. C. 3. 7, 5. σέ γε διδάξω ὥρμημαι. Πέμπω σε λέγοντα (*I send you that you may, to, in order to, say*).

(d) A *condition*, where the English often uses a subordinate clause with *if*; or a *concession*, where the English uses a subordinate clause with *although, though*.

X. Cy. 8, 7, 28. τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολᾶζειν (*if you confer benefits on friends, etc.*). Isocr. Paneg. 41, 2. τῶν ἀδελφῶν δις τοσαύτην ῥώμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, ἐν δὲ δὲ ἀνδρὸς εὖ φρονήσαντος, ἅπαντες ἂν ἀπολαύσειαν οἱ βουλόμενοι κοινωνεῖν τῇ ἐκείνου διανοίας. X. Cy. 3. 2, 15. ὥς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν (*although men can foresee little, yet, etc.*).

REM. 8. When the Part. expresses a *concession*, the particles καί (neg. οὐδέ, μηδέ), καίπερ, καὶ ταῦτα, are commonly joined with it. X. An. 1. 6, 10. προσεκύνησαν (Ὀρόντην) καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἔγοιτο (*although they knew, that*). Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέπερ πρᾶσσω κακῶς. Pl. Rp. 404, b. Ὅμηρος ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας (*and that too, though they were, etc.*). Ταῦτα in such connections, may often be governed by the verb ποιέω: *and he did this, although they were, etc.* The words ὁμως, εἴτα, καὶ ταῦτα, ἔπειτα, καὶ ἔπειτα, are often added to the predicate of the sentence. Her. 6, 120. ὅστεροι δὲ ἀπικόμενοι τῆς συμβολῆς ἡμίροντο ὁμως θεήσασθαι τοὺς Μήδους (*although they came after the battle, still they desired to see the Medes*). Pl. Charmid. 163, a. ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ὅμως is often in poetry joined to a Part., e. g. Aesch. S. 712. πειδου γυναιξὶ καίπερ οὐ στέργων ὁμως, or (what also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaed. 91, c. Σιμίας φοβεῖται, μὴ ἡ ψυχὴ ὁμως καὶ δειότερον καὶ κάλλιον ὢν τοῦ σώματος προαπολλύηται (*that the soul, though more god-like and beautiful than the body, will nevertheless perish*).

(e) The *manner and means*, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν (*he spoke laughing*). X. Cy. 3. 2, 25. ληϊζόμενοι ζῶσιν (*raimie vivunt, they live by plundering*). C. 3. 5, 16. προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτοὺς (*prefer to gain some advantage from each other, rather than by assisting themselves*). Isocr. Panath. 241, αἱ τοὺς Ἕλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποτήσειαν. So often χρώμενος with the Dat., where the English may use the preposition *with*, e. g. πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν (*conquered the enemy with great tact*).

REM. 9. Here belongs the phrase ληρεῖς ἔχων, or in a question, εἰ

ληρεῖς ἔχων, i. e. *you keep trifling so, or why do you keep trifling so?*, ἔχω here expressing the idea of *duration*. Pl. Gorg. 490, e. ποῖα ὑποδήματα φλυαρεῖς ἔχων, (*what shoes are you always prating so much about?*). Here belong also the Part. φερόμενος, and φέρων used intransitively, *summo studio, maximo impetu*. *dedita opera*, with verbs of motion. Her. 8, 91. ὅπως δέ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (*cum impetu delati*) ἐπέπιπτον ἐς τοὺς Αἰγινήτας (*as often as they escaped the Athenians, rushing on violently they fell into the hands of the Aeginetae*). 8, 87. (ναῦς) διωκομένη ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλή (*cum impetu aggressa est amicam navem, being pursued by the Attic ship, made a violent attack on a friendly ship*). Aeschin. Ctes. 82. ἐς τοῦτο φέρων περιέστησε τὰ πράγματα (*he designedly brought things to this state*). Comp. ib. 90 and 146.

REM. 10. In like manner the Greek employs the participles ἔχων, ἄγων, φέρων, λαβών, where the English may use the preposition *with*; ἔχων is used both of animate and inanimate objects, which may be in the possession of any one, ἄγων of animate objects, φέρων of inanimate, λαβών of both, e. g. Σ. Cy. 1. 3, 1. ἔρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα (*with her son ( Cyrus, etc.)*). So ὁ Κῦρος ξίφος φέρων προσήλασεν, ἵππον ἄγων ἤλθεν, ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and Poetic language often connects the participles ἔχων, φέρων, λαβών, and ἄγων with verbs of *giving, placing, etc.*, in order to present the idea of the action that preceded the *giving* and *placing*, graphically, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ εὐξέστῳ τελαμῶνι (*bringing he gave, he brought and gave a sword studded with silver*).

5. Instead of the Gen. absolute, the *Accusative* is also used, but for the most part only when the Part. has no definite subject, consequently where the verb from which the participle comes, is impersonal, e. g. ἐξόν (from ἔξεστι, *licet*), *quum liceat, liceret, while, when, since it is or was allowed*; or with impersonal phrases, e. g. αἰσχρὸν ὄν (*quum turpe sit, esset, while, because, since it is or was shameful*.) The idea of *extension* in time, which is expressed by the Acc. (§ 279, 6), is, in this construction, transferred to the *state* or *condition* of an object; the conjunctions *while, when*, express this corresponding relation.

(a) Accusative absolute. Pl. Menex. 246, d. ἡμῶν ἐξὸν (ᾗν μὴ καλῶς, καλῶς αἰρούμεθα μᾶλλον τελευτᾶν (*since it is not in our power to live honorably*). Protag. 358, d. ὅταν ἀναγκασθῇ δυοῖν κακοῖν τὸ ἕτερον αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται, ἐξὸν τὸ ἐλαττον (αἰρεῖσθαι), *no one will choose the greater, when it is in his power to choose the less*. Her. 1, 129. Ἀρπαγος, παρὲν αὐτῷ βασιλέα γενέσθαι, ἄλλω περιέδηκε τὸ κράτος (*when it was in his power to become a king*). 5, 49. παρέχον (*quum liceat*) τῆς Ἀσίης πάσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθαι; Th. 5. 14. (οἱ Ἀθηναῖοι μετεμέλοντο, ὅτι μετὰ τὰ ἐν Πύλῳ (γενόμενα), καλῶς πα-  
· α σ χ ὶ ν, οὐ ξυνέβησαν (*when a favorable opportunity presented itself*). So ὑπάρ-  
· χον, *quum liceat, liceret*; δέον, *quum opus (necess-)* sit, esset; δόξαν αὐτοῖς (*quum*  
*visum sit or esset, when it pleased them, when they had decreed*); δοκοῦν (*quum*  
*videatur, videretur*); προσῆκον (*quum deceat, deceret*). Passive participles  
Th. 1 125. δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρ-  
· κεύει, οὖσιν (*and though they had determined, it was not possible for them, etc.*). Εἰς η·

μένον (*quum dictum sit, esset*). Adjectives with *ὄν*, e. g. δῆλον *ὄν* (*quum appareat, appareret*); ἄδελον *ὄν*, δυνατὸν *ὄν*, ἀδύνατον *ὄν*. Also sometimes without *ὄν*, e. g. δῆλον, ἀναγκαῖον.

(b) Accusatives absolute. Though the participles of impersonal verbs usually have no subject joined with them in the Acc. Absol., yet a *neuter pronoun*, not a substantive, may be joined with them as their subject. Her. 2, 66 ταῦτα γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει (*when this is done, the Egyptians are filled with great grief*). Th. 4, 125. ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρῶδέν δὲ οὐδέν (*scd quum nihil decretum esset*), ἐχώρου ἐπ' οἴκου. X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν τραπεύματα ἀπῆλθεν (*when these things had been agreed upon and accomplished*).

REM. 11. The *Genitives absolute*, however, are more frequent than the Acc., when a *neuter pronoun* is joined with the impersonal verb. X. H. 1. 1, 36. δόξαντος τούτου ἔχετο (*hac re decreta, this having been agreed to, when this had been, etc.*). 7, 30 and 5. 2. 24. δοξάντων τούτων. Cy. 4. 5, 53. τούτου συνδοκοῦντος (acc. to the best MSS.). 4. 5, 53. τούτου οὕτως ἔχοντος. Also δόξανταῦτα (from ἔδοξε ταῦτα) occurs. X. An. 4. 1, 13. δόξανταῦτα, ἐκήρυξαν οὕτω ποιεῖν (*when this was approved, they gave orders by the herald to do accordingly*). With such impersonal verbs as contain the subject in a measure in themselves, the Gen. is used, e. g. θοντος, σαλπίζοντος [§ 238, 5. (b)]. Elsewhere the Gen. but very seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. ἀδελου θντος, εἰ κτλ.

6. The particle of comparison *ὥς*, is connected both with the *dependent Part.* (§ 312, 3), and also with the Gen. and Acc. absolute, when the idea expressed by the Part. is to be indicated as a *representation*, as a *subjective view, opinion, or purpose of the actor or speaker*. This *ὥς* has the same signification as a Part. of a verb of *thinking* or *saying*, followed by an Inf., or Acc. with an Inf. The English can express this *ὥς* by the expressions *thinking, intending, with the intention of, saying, or by as though, as if, under the pretence that, because*.

(a) Simple Participle. X. Cy. 1. 1, 1. οἱ τυραννεῖν ἐπιχειρήσαντες, κὰν ὅποσον οὖν χρόνον ἄρχοντες διαγένωνται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγεννημένοι (properly, *as those are admired, who are wise men* = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι, *thought or reputed to be wise*). Pl. Rp. 329, α. ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπιστερῆσθαι (*as if they had been deprived, thinking they had been deprived*)). X. An. 1. 1, 11. Ἐκέλευσε (Πρόξενον) λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὥς ἐς Πεισίδας βουλόμενος στρατεύεσθαι (*pretending that, under the pretence that, saying that, he wished to march against the Pisidians*). Ὡς is very often connected with the Fut. Act. Part., when a purpose in the mind of another is expressed. X. An. 1. 1, 3. Ἀρταξέρξης συλλαμβάνει Κῦρον ὥς ἀποκτενῶν (*arrests Cyrus for the purpose of putting him to death*). The writer here states the view or purpose as it existed in the mind of Artaxerxes, and not his own view of the matter. So also very often with παρασκευάζεσθαι, § 310, 4, (h).

(b) Genitives absolute. X. H. 7. 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἔσεσθαι) (*he commanded them to prepare themselves, because, as he said, or saying that, there was to be a battle*). 5. 4, 9. ἐκήρυττον ἐξίεναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων (*quia tyranni mortui essent, because, as he said, the tyrants were dead*). Th. 1, 2. ἐς Ἰωνίαν ἔστειλον, ὥς οὐχ ἱκανῆς οὕσης τῆς Ἀττικῆς, ἀποικίας ἐξεπέμψαν (i. e. νομίζοντες οὐχ ἱκανὴν εἶναι) (*afterward sent colonies to Ionia, thinking that Attica was not large enough*).

(c) Accusative absolute. X. An. 5. 2, 12. ὁ δὲ τοῖς πελτασταῖς πῦσι παρήγγελλε διηγκυλωμένους ἰέναι, ὥς, ὁπόταν σημήνῃ, ἀκοντίζειν δεήσον (*he commanded all the peltasts to advance, ready to shoot, saying, that it would be necessary for them to hurl their javelins, etc.*). Pl. Rp. 425, a. τοῖς ἡμετέροις παισὶν ἐν νομοτέρου εὐδὺς παιδιᾷς μεδεκτέον, ὥς, παρανόμου γιγνομένης αὐτῆς, ἐννόμους τε καὶ σπουδαίους ἄνδρας αὐξάνεσθαι ἀδύνατον ὄν. So ὥς ἐξόν, ὥς παρόν, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. διδὼ καὶ τοὺς υἱεῖς οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσιν, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἔσκησιν οὕσα τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (*assured that, knowing that the intercourse with good men leads them to practise virtue*). 3, 2. εὐχέτο Σωκράτης πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες (*thinking that, convinced that, the gods knew what was best*). This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b). Perhaps this construction is not absolute, but depends upon a verb of perception to be supplied, indicated by ὥς.

REM. 12. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, with which, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., would stand as the object. The consequence resulting from the action of the Gen. is commonly denoted by οὕτω(s) joined to the predicate. X. An. 1. 3, 6. ὥς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (*as if then I shall go, etc., seeing then that I shall go, so form your opinion, i. e. be assured that I shall go wherever you go, me iturum esse, quocunque etiam vos, statuete*). Cy. 2. 3, 15. ὥς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὅποῖος ἂν τις ᾖ, κατὰ τὴν ἀξίαν με τιμᾶν ἀξιόσποντος, οὕτως, ἔφη, ᾧ Κῦρε, γίγνωσκε. Pl. Cratyl. 439, c. διανοηθέντες ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ βρόντων (*repulantes, omnia semper ire et fluere*).

REM. 13. Instead of ὥς, ὥσπερ (*quasi*) is sometimes joined with the Part. In order to bring out emphatically an objective (*actually existing*) ground or reason, the particles ἅτε (*ἅτε δὴ*), seldom οἶα, οἶον (in the Ionic writers, also, ὥστε), in the sense of *inasmuch as, because, quippe*, are connected with the participle. Her. 6, 59. ἅτε πυκνοῦ ἔδντος τοῦ ἄλσεος, οὐκ ὤρων οἱ ἐντὸς τοὺς ἰκτὶς (*because the grove was thick*). X. An. 4. 8, 27. ἅτε θεωμένων τῶν ἑταιρῶν, πολλὴ φιλονεικία ἐγίγνετο (*because the hetaerae were looking on, there was much rivalry*). 5. 2, 1. οἱ Κόλχοι, ἅτε ἐκπεπτωκότες [ἐκ] τῶν οἰκιῶν, πολλοὶ ἦσαν ἄνδρες καὶ ὑπερεκάθητο ἐπὶ τῶν ἄκρων (*inasmuch as they had been driven out of their houses, etc.*). Th. 2, 5. ἦσαν καὶ ἄνθρωποι κατὰ τοὺς ἀγρούς, οἶα ἀπροσδοκῆτου κακοῦ ἐν εἰρήνῃ γενομένου. Pl. Charm. 153, a. οἶον δὲ χρόνου ἀφιγμένος ἀσμένως ἦα ἐπὶ τὰς ξυνήδεις διατριβάς.



§ 313. *Special peculiarities in the Participial construction.*

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc., or Gen., when the Dat., Acc., or Gen. in the preceding clause denotes the object in a grammatical point of view, but the subject in a *logical* respect, e. g. in δοκεῖ μοι = ἐγὼ ἡγοῦμαι, *I think*. This is a species of Anacoluthon (§ 347, 5).

(a) Dative. Th. 3, 36. ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο, *voted*) οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους, ἐπικαλοῦντες τὴν ἄλλην ἀπόστασιν κ. τ. λ. (as *Sallust. Jug. 102. populo Romano melius visum = rati*). 6, 24. ἔρως ἐνέπεσε πᾶσιν (= ἐπεθύμουν πάντες) ὁμοίως ἐκπλεῦσαι τοῖς μὲν πρεσβυτέροις ὥς . . καταστρεφόμενοις ἐφ' ᾧ ἐπλεον, . . τοῖς δ' ἐν ἡλικίᾳ . . ἐνέελπιδες ὄντες σωθήσεσθαι. — (b) Accusative. Eur. Hec. 970. αἰδώς μ' ἔχει (= αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ' ἵν' εἰμὶ νῦν. — (c) Genitive. Her. 4, 132. Δαρείου ἡ γνώμη ἦν (= ἐγίγνωσκεν) εἰκάζων. Th. 4, 23. τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο (= τὰ περὶ Π. ἀμφοτέροι ἐπολέμουν), Ἀθηναῖοι μὲν . . τὴν νῆσον περ. πλέοντες . . , Πελοποννήσιοι δὲ ἐν τῇ Ἠπείρῳ στρατοπεδεύόμενοι (comp. § 266, 3). — Sometimes also the Acc. and Dat. of the Part. is constructed according to the *sense* of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. ὑπεστί μοι δράσος ἀδυπνόων κλύουσας ἀρτίως ὄνειράτων (instead of δράσος μ' ἔχει κλύουσας). Th. 1, 62. τὴν γνώμη τοῦ Ἀριστεύς (= ἔδοξε τῷ Ἀριστεῖ) τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. — The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. *apparently*, but only *apparently*, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. Λακεδαιμόνιοι τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (sc. νόμον ἔθεντο). So also conjunctions stand without a finite verb, e. g. εἰ, ἐάν, ὅταν, etc. X. C. 2, 1, 23. ὁρῶ σε ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐάν οὖν ἐμὲ φίλην ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπη). In very many passages, however, the Part. may be explained by inserting εἰμί.

2. The genitives absolute sometimes occur where the *subject of the participle is not different from the subject of the predicate or an object of the predicate*; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied (§ 312, Rem. 4). The reason of this peculiar construction is commonly found in the effort to express the member of the sentence with greater emphasis.

Instead of the *Nominative*. Th. 3, 13. βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε (you aiding, you will more readily, etc.). 70. καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι (the Corcyraeans having had a conversation, determined). X. Cy. 1, 4, 20. ταῦτα εἰπόντος αὐτοῦ ἔδοξέ τι (sc. αὐτός) λέγειν τῷ Ἀστυάγει. Instead of the *Accusative*. Her. 9, 99. οἱ Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων . . τούτους λυσάμενοι πάντας ἀποπέμπουσι . . ἐς τὰς Ἀθήνας (when the Athenian captives had come, the Samians having ransomed them, send all back to Athens). Instead of the *Dative*. Th. 1, 114. καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους . . ἡγγέλθη αὐτῷ (Περικλεῖ) (when Pericles had crossed over into it, it was announced to him).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; then instead of the possessive Gen., Homer sometimes uses the Dat



Od. ι, 257. ἡμῖν δ' αὖτε κατεκλίσθη φίλον ἦτορ δεισάντων φθόγγου τε βαρὺν αὐτόν τε πέλωρον (= ἡμῶν ἦτορ). 458, sq. τῷ κέ οἱ ἐγκέφαλος γε διὰ σπείρι ἑλλυδὺς ἄλλη θεινομένου ραίοιτο πρὸς οὐδεῖ. Il. ξ, 140. Ἀτρεΐδῃ, νῦν δὲ ποῖ Ἀχιλλεὺς ὁλοδὸν κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φύζαν Ἀχαιῶν δερκομένην

## CHAPTER VI.

### § 314. The Adverbial Objective.

The objective construction, finally, is expressed by *adverbs*. Adverbs denote the relation of *place, time, manner, the quantity* of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθρὲς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν; adverbs are to be viewed in a measure as resembling the Cases of substantives, since by these also, as has been seen, the relations just mentioned are expressed. Hence it is evident why most adverbs have a definite Case-inflexion, e. g. οὗ, *where*, ἄνω, κάτω, οἷ, οἴκοι, πῆ, ὅπη, etc. (§ 101, 2).

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called *Modal Adverbs*. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. Of the other adverbs alluded to, the following deserve a more particular consideration.

### § 315. A. Δή, δῆτα, θῆν, δῆθεν, δήπουθεν, δαί.

1. Δή is the abridged form of ἤδη, being conformed to it in usage; but it can never, like ἤδη, stand as the first word in a sentence (except in the Epic δὴ τότε, *tum vero*, δὴ γάρ, *jam enim*), but is used only as a mere suffix (§ 314, Rem.). It denotes in general that which is *certain, sure, settled, a reference to something known (already, now, even, precisely, exactly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a *consequence* which follows of itself, nothing further being taken into the account. Ταῦτα, ἃ νῦν δὴ λέγεις (*just now, at this very time*); ἃ νῦν δὴ ἔλεγες (*just now, just then*). X. Cy. 4. 1, 23. νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες (*now certainly*). Οὐδὲν δὴ κακὸν πεπόνθαμεν (*nothing yet or nothing as yet, thus far, as yet, up to this time*). Οὐδὲν δὴ κακὸν πεισόμεθα (*nothing yet or nothing as yet, thus far, as yet, up to this time*). With an *Imp. or hortative Subj.*, it signifies, *now, then, now then, I pray*. X. C. 1. 2, 41. δίδαξον δὴ πρὸς τῶν θεῶν (*now then teach, teach them, I pray*)

ἴωμεν δὴ (*now then let us go, come now*). After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. καὶ πρῶτον μὲν εὐθὺς κατεργασμένος ἂν εἴης τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων, οὗ δὴ σὺ ἐπιθυμῶν τυγχάνεις (*quod, uti satis constat, expetis*). Hence ἐπεὶ δὴ (*since now, quoniam, i. e. quum jam*), *because now, puisque*, in respect to something conceded, known; ὥς δὴ, *seeing that, quandoquidem*, εἰ δὴ, *si jam, if now*. In a series of sentences connected by καί, δὴ is placed after the word which is to be made emphatic. Pl. Men. 87, c. ὑγίεια, φαμέν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ. So καὶ τὸ δὴ μέγιστον; further, ἄλλος τε — καὶ δὴ καί. Her. 1, 30. εἰς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασιν, καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον (*and even also, and moreover also to Sardis*). — Τί οὖν δὴ; (*why therefore, I pray?*) Πῶς οὖν δὴ, (*how now then, how, I pray?*).

2. In general, δὴ is very often used in order to render emphatic and define more exactly, the word after which it stands: *precisely, exactly, even* (in English often indicated only by the tone of voice). X. Cy. 2. 3, 13. μέγα φρονούσιν, ὅτι πεπαίδευνται δὴ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς βίγος καρτερεῖν (*just because they have been taught, because they have been taught, forsooth*). Pl. Prot. 320, a. δεδιώς περὶ αὐτοῦ, μὴ διαφθαρή δὴ ὑπ' Ἀλκιβιάδου (*lest he should be corrupted, forsooth*). With adjectives and numerals, it has either a *limiting* or *enlarging* sense, according to the nature of the adjective or numeral, e. g. μόνος δὴ (*quite alone*), ἐν βραχεὶ δὴ (*in a very short time*), ἀσθενής δὴ (*very weak*), πολλοὶ δὴ, πολλάκις δὴ, κρᾶτιστοι δὴ (*the very best, confessedly the best*). With a pronoun, it expresses the *distinction, importance, prominence* of a person or thing as known, e. g. ἐκεῖνος δὴ, *that (well-known) man*, σὺ δὴ ταῦτα ἐτόλμησας, (*did you especially, you of all others dare this?*); οὕτω δὴ, ἐνταῦθα δὴ; so with other interrogative pronouns, X. C. 4. 4, 10. καὶ ποῖος δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν, (*what kind of reasoning, I ask, I pray?*). Eur. Med. 1012. τί δὴ κατηφεῖς ὄμμα καὶ δακρυρροεῖς; So τί δὴ ποτε; (*what then in all the world?*). Τίς δὴ οὖν; (*who then now, who I pray?*). With an indefinite pronoun, it increases the *indefiniteness*, e. g. ἄλλοι δὴ (*others, whoever they may be*), ὅσος δὴ, ὁπόσος δὴ, ὅστις δὴ (*some one or other, any one whatever, nescio quis*), ζῆν ὁπόσον δὴ χρόνον (*I know not how long*). With conjunctions and other particles, it signifies: (a) *even, precisely*, e. g. ὥς δὴ, ἵνα δὴ, *indeed, just exactly, just even*; (b) *truly, assuredly*, when a thought is to be expressed with assurance and decision, e. g. ἦ δὴ, ἦ μάλ' αὖ δὴ, καὶ δὴ, δὴ πού, *certainly indeed, assuredly*, οὐ δὴ πού, *yet surely not at all, certainly not*, γὰρ δὴ, *for surely*.

3. Δῆτα, which is formed from δὴ, serves like δὴ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to *extend* or *restrict* them. It is very often used after *interrogatives*, e. g. τί δῆτ', ἐπειδὴν τοῦτο γένηται; (*quid tum demum dicetis, quum hoc factum erit?*). It is also quite frequently employed in *answers* (*even so, precisely so, certainly so*). Also, ἦ δῆτα, *yes, forsooth*, οὐ δῆτα (*minime vero, no, by no means*), μὴ δῆτα (*pray, do not*), e. g. μὴ δῆτα ὁράσης ταῦτα; καὶ δῆτα (*and forsooth, and truly*).

4. The enclitic θῆν is a Doric particle, but it also appears in the Epic lan-

guage. In Homer, *δήν* has always an ironical sense, like the Attic *δήπου*, *without doubt, certainly*. II. β, 276, οὐ *δήν* μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ νεικεῖεν βασιλῆας δνειδείοις ἐπέεσσιν.

5. *Δῆθεν* (from *δή* and *δήν*) almost always expresses *scorn, irony (scilicet, truly, indeed)*; it is very seldom used as a *mere explanatory* particle. X. Cy. 4. 6, 3. ἀπεπεμφάμην (τὸν υἱόν), μέγα φρονῶν, ὅτι *δῆθεν* τῆς βασιλέως θυγατρὸς ἐφοίμην τὸν ἐμὸν υἱὸν γαμέτην (*because, forsooth, I should see my son the husband of the king's daughter*).

6. *Δήπουθεν* (from *δήπου* and *δήν*), *I hope so indeed, I suppose, certainly (nempe, ironically)*. X. Cy. 4. 3, 20. ἐγὼ δ', ἣν ἱππεύειν μάθω, *δταν* μὲν ἐπὶ τοῖ Ἴππου γένωμαι, τὰ τοῦ ἱπποκενταύρου *δήπουθεν* διαπράξομαι (*I shall, as I hope, act the part of a centaur*).

7. *Δαί* is a lengthened form of *δή* (as *ναί* of *νή*). It is used only in the phrases *τί δαί*; *πῶς δαί*; it expresses the idea of *surprise, wonder (what then? how so? ain' tu? itane? itane vero?)*.

### § 316. B. *Confirmative Adverbs*.

1. *Μήν* (Dor. and Ep. *μάν*) expresses, like *vero*, *confirmation, assurance, asseveration, truly*; often also, like *vero*, it is used *adversatively: still, but*. But it cannot stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows: (a) Ἦ *μήν*, *surely, certainly*, hence used particularly with oaths, asseverations, or solemn promises. X. Cy. 4. 2, 8. τὰ πιστὰ δίδωσιν αὐτοῖς, ἧ *μήν* ὥς φίλοις καὶ πιστοῖς χρήσεσθαι αὐτοῖς (*that he assuredly would treat them as friends*). — (b) Οὐ *μήν*, *μὴ μήν*, *truly, assuredly not*. — (c) Καὶ *μήν*, *and indeed, yea surely, nay more*. Pl. Phaed. 58, e. καὶ *μήν* ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. Καὶ *μήν* is often used, when a new assertion is adduced to strengthen or corroborate the meaning. Od. λ, 582. καὶ *μήν* Τάνταλον εἰσεῖδον; so, often in the dramatic writers when attention is to be directed to the entrance of a new person: *and see! and lo!* Also καὶ *μήν* καί, *et vero etiam, and indeed too*; καὶ *μήν* οὐδέ, *and indeed not even*. — (d) Ἀλλὰ *μήν*, *at, sed vero, but indeed, but assuredly*. In a question, *τί μήν*; *πῶς μήν*; *quid vero? quid quaeso? what indeed? what I ask?*

REMARK. Instead of *μήν*, the Ionic writers employ the shorter form *μέν*, which, as well as *μήν* and *μάν*, is found in Hom. also. Even in the Attic dialect, *μέν* is sometimes used instead of *μήν*, e. g. in an answer. X. C. 1. 4, 4. πότῃ γνῶμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐκ' ὠφελείᾳ γυγνόμενα γνῶμης ἔργα εἶναι. This confirmative *μέν*, instead of *μήν*, occurs in the following connections: (a) *Μέντοι* expresses *confirmation, surely*; very often in antitheses, like *vero*, to denote a *limitation*; thus, καὶ *μέντοι*, οὐ *μέντοι*, ἀλλὰ *μέντοι*. — (b) *Μενοῦν* or *μὲν οὖν*, *sane quidem, quite certainly, yea indeed*, is used, for the most part, only in replies, e. g. πάνυ μὲν οὖν; very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οὐδὲν ἐπιστάτω ποιῶν; Πάντα μὲν οὖν (but do those with you know nothing of these things? yes, everything, immo vero omnia). So οὐ or μὴ *μενοῦν*, *immo non*. — (c) *Μενδὴ* or *μὲν δὴ*, *quite certainly, yea indeed*; always in the phrases ἧ *μενδὴ*.

οὐ μὲν δὴ, ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, γὰρ μὲν — δὴ instead of ἢ μὴν ἤ, etc. On the concessive *μέν*, see § 322, 3.

2. Ἦ expresses *confirmation* (*profecto*). In order to strengthen it, *μήν* is often joined with it. Ἦ σου, *surely indeed*, often ironically. The Epic ἦτοι like ἦ, expresses *assurance*: *surely, certainly*.

3. Νύ in Epic, expresses also an *asseveration*, but generally in an ironical or scornful manner (like the Attic *δήπου*), *indeed, forsooth, certainly, nempe*.

4. Νή, the Lat. *nae*, expresses an *asseveration*, but only in affirmative sentences, e. g. νῆ τὸν Δία, *in truth, surely*. — From νῆ is formed the lengthened ναι (as δαι from δῆ), which has the same meaning, and is often used with *μή*. — Μά likewise denotes an *asseveration*; in affirmative sentences: ναι μὰ τὸν Δία; in negative: οὐ μὰ τὸν Δία. But where μὰ Δία stands without a negation, then a negative clause precedes or follows, or it is clear from the context and from an accompanying adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

### § 317. C. *Emphatic suffixes πέρ, γέ, τοί.*

1. Πέρ is the enclitic, and hence the abridged form of the adverb *πέρυ, through and through* (Lat. *per*). The radical meaning of *πέρ* is *through and through* (*throughout*). Πέρ agrees with γέ in that, like the latter, it gives emphasis to the word with which it is joined, but it differs from γέ, in making the emphasis *extensive* (consequently denoting the measure, size, the extent of the idea); γέ, on the contrary, makes the emphasis *intensive* (consequently denoting degree, the inward strength or force of the idea). In the Common Language, *πέρ* is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. *ὅσπερ, throughout, entirely, the very same who, ὅσοςπερ, altogether as great as, precisely as great, οἷός περ, entirely, exactly of such a character as, etc., ὅπου περ, just where, wherever, ὅθεν περ, just whence, whence soever, ἕως περ, up to the very time, as far as, until, ἐπεὶ περ, since, ἐπειδὴ περ, forasmuch, seeing that, whereas, εἴπερ, if indeed, if even*. In Eng. the meaning of both particles is often given by merely emphasizing the word to which they belong.

2. Γέ denotes *intension*, an inward force, certainty, assurance, and thus renders an idea *emphatic* and *distinguishes it from others*; it may be used either to *augment* or *restrict* the force of a word, e. g. *ἐγὼ γε (I indeed, I for my part, however it may be with others), σὺ γε, οὗτός γε, πολλά γε, ὀλίγα γε, etc.* It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to *confirm* or *complete* the preceding statement. Thus, *ὅς γε, who or which indeed, who certainly, qui quidem; ὅσπερ γε, just as indeed; εἴ γε, if indeed, if however, siquidem; after adversative conjunctions: καίτοι γε, ἀλλὰ γε, etc., and yet indeed (like quamquam quidem, verum quidem), γέ makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καίτοι*

νε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου (CERTAINLY Socrates made his pupils useful men, ALTHOUGH, etc.). Γέ is very often used in replies and answers, in order to indicate that they either confirm, augment, complete, limit, or correct, the thought contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγώ τοι, ἐγώ γέ τοι, *I surely, I most certainly*, ἡμεῖς τοι, ταῦτά τοι. It is particularly employed in quoting *general propositions* and *proverbs*, since by it an assertion is referred to a general truth and thereby confirmed. Theogn. 74. παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον. With *adversative particles*, e. g. καί τοι, *tamen, quamquam* (properly and surely), μέν τοι, *tamen* (§ 316, Rem.), ἀτάρ τοι, ἀλλὰ τοι, *but certainly*. Also, οὐ τοι (μή τοι), *certainly not*, γάρ τοι, *for indeed, for certainly*, ἤ τοι — ἤ, still stronger ἤ τοι γε — ἤ, *either indeed — or*

### § 318. D. Negative Particles οὐκ and μή.

1. Οὐ (like its compounds, e. g. οὐδέ, οὕτε, οὐδεῖς, etc.) is an *objective* negative; μή *subjective*, i. e. οὐ is used when something is denied *absolutely, independently, by itself (objectively)*; μή (and its compounds), on the contrary, when something is denied *in reference to the conception, view, or will of the speaker or of some other person (subjectively)*. Both are commonly placed before the words to which the negation is to be applied. On the position after the word to be negated, see § 15, 4.

2. Hence οὐκ stands: (a) in all sentences containing a *direct assertion*, whether these are expressed by the Indicative or Optative; hence also (b) in subordinate clauses with ὅτι and ὥς (*that*); (c) in simple interrogative clauses, both direct and indirect; (d) in subordinate clauses denoting *time*, with ὅτε, ἐπειδή, etc.; (e) the *ground or reason*, with ὅτι, διότι, ἐπεὶ, etc.; (f) the *consequence*, with ὥστε either with the Ind. or Opt.; (g) in adjective clauses, with ὅς, ὅστις, etc., which denote a *concrete, objective* attributive explanation; (h) when an absolute negative meaning is to be given to a *single word* in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός; in this case οὐ sometimes changes the idea of the word to an opposite sense.

(a) Τοῦτο οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἂν γέγονε. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλεγεν, ὅτι τοῦτο οὐχ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνοιτο) κακὰ λέγων τὸν ἀγαθὸν ἄνδρα; — Ἄρ οὐ θαυμάζεις τὸν Σωκράτη; — Οὐ δράσεις τοῦτο; — Οὐ περιμενεῖς (§ 255. 4). — Φῆς, ἢ οὐ; or φῆς, ἢ οὐ φῆς; — Λέξον, εἰ (whether) οὐχ ἡμαρτες ταῦτα λέξας. On the dependent double question, see No. 3. — (d) Ὅτε οὐκ ἦλθον οἱ πολέμοι, οἱ Ἕλληνες ἡσύχαζον. — (e) Ὅτι οἱ βάρβαροι οὐχ ἠττήθησαν, οἱ Ἕλληνες τὰ ὄρη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνιλάκει (Κῦρος), ὥστε δ' Ἀστυάγης οὐκ ἔτ' εἶχεν αὐτῷ συλλένειν θηρία. — (g) Ἀνὴρ οὐκ εἶδες. Ἀνὴρ, ὃν οὐκ ἂν θαυμάζοις.

3. Μή on the contrary, stands: (a) with *commands, warnings*; hence with the

*Imp.* and with the *imperative Subj.*; (b) with *wishes* and *exhortations*; (c) in *deliberative questions* [§ 259, 1. (b)]; (d) in clauses denoting *purpose*, with *ἵνα*, etc. (also with *ὥς* and the *Indic. Fut.*); (e) in *conditional* clauses, with *εἰ* with the *Indic.* or *Opt.*, *εἰάν*, *ὅταν*, *ἐπάν*, *ἕως ἄν* with the *Subj.*, *ὅτε γε* = *siquidem*; so also in subordinate clauses which denote a *repetition*, whether they are introduced by a temporal conjunction, or by *εἰ*, *εἰάν*, or by the relative, etc.; (f) in clauses denoting *consequence* or *result*, with *ὥστε* and an *Inf.*; (g) in *adjective* clauses with *ὅς*, *ὅστις*, etc., which imply a *condition* or *purpose*, in general when a subordinate clause contains an idea which is expressed only as a *conception*, *supposition*; hence when the idea of a class or species as such is more precisely defined, and the sentence may be resolved by *is, qui* with the subjunctive (= *ita comparatus, ut*); (h) in the second member of a *dependent disjunctive question* (*whether — or not*), οὐ as well as μή is used. Pl. Phaed. 70, d. σκεψάμεθα, εἴτ' ἄρα ἐν ἄδου εἰσὶν αἱ ψυχὰι τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. Crit. 48, b. σκεπτέον, πότερον δίκαιον ἐμὲ ἐνδένδε πειρᾶσθαι ἐξιέναι, μὴ ἀφιέντων Ἀθηναίων, ἢ οὐ δίκαιον. Pl. Rp. 339, a. εἰ ἀληθὲς (ὅ ἴσθης), ἢ μή, πειράσομαι μαθεῖν. Phil. 21, b. τοῦτ' αὐτό, εἰ ἡ χαίρεις, ἢ μὴ χαίρεις, ἀνάγκη δέπου σε ἀγνοεῖν, κενόν γε ὄντα πάσης φρονήσεως. Isae. 5, 14. οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς λόγους καταμανθάνειν, εἰ καλῶς ὑμῖν κεῖνται, ἢ μή, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, εἰ ὀρθῶς ὑμᾶς διδάξουσιν τὸ πρᾶγμα, ἢ οὔ. But in those *dependent questions*, in which there is merely a *distinction between what is, and what is not*, μή is used, when the predicate of the first member is *not repeated*, but must be supplied; but οὐ as well as μή, when it is *repeated*. Dem. Cept. § 142. λογίσασθε πρὸς ὑμᾶς αὐτοὺς, τί τε συμβήσεται κατεψηφισμένοις ὑμῖν τοῦ νόμου καὶ τί μή. X. C. 3. 6, 10. οἶσθα, ὁπόσαι τε φυλακαὶ ἐπικairoὶ εἰσὶ καὶ ὁπόσαι μή, καὶ ὁπόσαι τε φρουροὶ ἱκανοὶ εἰσὶ καὶ ὁπόσοι μή εἰσὶ. Aesch. 1, 27. ὁ νομοθέτης διαβρῆδην ἀπέδειξεν, οὓς χρὴ δημηγορεῖν καὶ οὓς οὐ δεῖ λέγειν ἐν τῷ δήμῳ. — Μή is also used in direct and indirect *interrogative* sentences, which express *fear*, *anxiety* on the part of the inquirer, and hence require a negative answer; (i) in forms of *swearing*, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial or abhorrence is expressed, is denoted by *οὐ*.

(a) Μὴ γράφε, μὴ γράψῃς (§ 259, 5). — (b) Εἴθε μὴ γράφοις! — Μὴ τοῦτο γένοιτο! — Μὴ ἴωμεν! — Μὴ γράφωμεν! — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγετε, εἰσὶν, ἢ μή; συμπέσθε, ἢ οὐ; Rp. 337, b. πῶς λέγεις; μὴ ἀποκρίνωμαι; (*shall I not answer thee?*). — (d) Λέγω, ἵνα μὴ ποιῇς. — (e) Εἰ μὴ λέγεις. — Ἐάν μὴ λέγῃς. — Ὅταν ταῦτα μὴ γένηται. Pl. Prot. 345, e. ὅς ἂν μὴ κακὰ ποιῇ ἐκόν, τούτων φησὶν ἐπαινέτης εἶναι (*as often as one does not willingly do evil, etc.*). X. Cy. 2. 3, 20. εἰ (ὅτε) μὴ ἄλλο τι σπουδαιότερον πράττοιεν, ταύτη τῇ παιδιᾷ ἐχρῶντο (*as often as, whenever, they were not engaged in more important business*). — (f) Pl. Phaed. 66, d. τὸ σῶμα ἡμᾶς ἐκπλήττει ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὰληθές. — (g) Pl. Ap. 21. ἂ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι (= εἴ τινα μὴ οἶδα). Hence *ὅτι μὴ*, *unless*, *nisi* (properly *οὐδὲν ὅτι μὴ*, then generally instead of *εἰ μὴ*), *ἔσσι μὴ*, *except those who not*. Her. 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ

ιδέειν, τὰ (= ἅ) μή τις ἐθέλει (*multa, quae ita sunt comparata, ut, one can see many things of such a nature that he would not wish to see*). Andoc. 3, 41. ψηφίσασθαι τοιαῦτα, ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει. — (h) Μὴ τέθνηκεν ὁ πατήρ (*my father is not dead, is he? = is it not to be feared that my father is dead?*); φοβοῦμαι, μὴ ὁ πατήρ τέθνηκεν; (*I fear that my father is dead, I am anxious to know whether my father is dead*). Μὴ δράσεις τοῦτο; (*you will not do this, will you?*). Μὴ δειλοὶ ἐσόμεθα; (*we shall not be cowards, shall we? shall we be cowards?*). Μὴ νοσεῖς; Ἄρα μὴ νοσεῖς; (*you are not sick, are you?*). — (i) Αἰ Eccl. 999. μὰ τὴν Ἀφροδίτην . . μὴ ἄφῃσω (I will not let you go, the thing shall not be). Aor. 194. μὰ γῆν . . μὴ ἄν νόημα κομψότερον ἤκουσά πω, *Beware! I have not listened*. Μὴ is not unusual with the Inf. X. An. 7. 6, 18. ὁμνύω ὑμῖν θεοὺς πάντας καὶ πάσας μὴ δὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), οὐ is used when a single word in the sentence is to be made negative, e. g. Οὐ φῶμεν; *negemus?* Isocr. Paneg. 71, 6. λαβόντες ἑξακισχιλίους τῶν Ἑλλήνων, οἳ ἐν ταῖς αὐτῶν οὐχ οἷοί τ' ἦσαν ζῆν (*nequirent*); hence in the combinations οὐδεὶς δστις οὐ; οὐδενὸς δτου οὐ, etc. (§ 332, Rem. 12); so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like *nullus non*. Εἰ οὐ δώσει (*recusabit*). Dem. Cor. 320, 283, ἔστ' οὐ μεμνησθαι (= *oblivisci*). Moreover εἰ can stand with οὐ, when the clause takes the place of a causal sentence.

REM. 2. On οὐκ ἂν λέγοις ταῦτα, instead of μὴ λέγε, see § 260, 2. (4) (b); on οὐ δράσεις τοῦτο (instead of μὴ δράσης) and οὐ δράσεις τοῦτο; (= *do this indeed*), see § 255, 4.

4. Μὴ is regularly used with the Inf. But after verbs of *thinking*: οἶμαι, νομίζω, ὑπολαμβάνω, δοκῶ, as well as after φημί and ἀκούω, οὐ is commonly used, since the Infinitive (Acc. with Inf.) in this case has the force of an affirmation; much more seldom after other *verba putandi et dicendi*. When, however, these verbs are in the imperative, or in the imperative Subj., or in another construction which requires μὴ, then μὴ follows.

Pl. Theat. 152, b. εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν. X. C. 2. 1, 3. τὸ μὴ φεύγειν τοὺς πόρους. 1. 1, 20 θαυμάζω, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ σφρονεῖν. An. 7. 6, 18. ὁμνύω ὑμῖν, μὴ δ' ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν. X. C. 1. 1, 19. (οἱ πολλοί) οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι. 2. 4. ταύτην τὴν ἔξιν (*vivendi rationem*) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 1. 15. πιστεύων θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; X. C. 4. 8. 2. ὁμολογεῖται οὐδένα πω τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν. More frequently μὴ, as: Isocr. Phil. 109. ὁμολόγουν μὴδενὸς πώποτε τοσούτου πράγματος διαμαρτεῖν. Id. Dem. 22. νόμιζε μὴδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐκ or μὴ may be used, according to the nature of the clause into which the substantive or the substantive adjective may be resolved, e. g. Ar. Eccl. 115. δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (= εἰ μὴ τίς ἐστὶ ἐμπειρος). Th. 1, 137. γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν (= ὅτι οἱ οὐ [ἴθαί] αἱ γέφυραι οὐ διελύθησαν).



REM. 4. With some verbs, e. g. φάμαι, οἶσεσθαι, ἀξιοῦν, ὑπισχνεῖσθαι, the negative, which properly refers to the Inf., is usually joined with the finite verb, thus οὐ φημι, like *nego, I deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω (*negaverunt se ituros esse*). Th. 2, 89. ξυνεκάλεσα (ὕμᾱς), οὐκ ἀξιῶν τὰ μὴ δεινὰ ἐν ὁρῶδιᾳ ἔχειν (*desiring that you should not fear what is not to be feared*).

5. With the *participle* or *adjective*, μή is used only when these can be resolved by a conditional clause, or when they stand in a connection which requires μή; in all other cases, οὐ is used. Οὐ δυνάμενος, *one who cannot, or is unable*, οὐ βουλόμενος, *volens*, οὐκ ἀναγκαῖον, *unnecessary*, τὰ οὐ καλὰ βουλευματα, *turpia consilia*; ὁ οὐ πιστεύων (*one who does not believe, is qui non credit, or quum (since) non credit, or quia non credit*); ὁ ἐν φιλοσοφῶν (*is qui non philosophatur*); ὁ μὴ πιστεύων (*if one does not believe, si quis non credit*). X. An. 4. 4, 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα (*if anything was not, he represented it as not being*). So Ἡ σοφία τῶν δεινῶν καὶ μὴ δεινῶν ἀνδρεία ἐστίν, Pl. Olῶδ σε ταῦτα οὐ ποίησαντα. Ἡγγεῖλε τὴν πόλιν οὐ πολιορκηθεῖσαν. Protag. 360, d. used in philosophical definitions of an *ideal assumption*; on the contrary τὰ οὐ δεινὰ *objective*, used of *actual dangers*. X. Cy. 1. 2, 7. ὃν ἂν γινῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι τοῦτον ἰσχυρῶς (= ἐάν τινα κτλ.) (*whoever they knew capable of repaying a kindness, if he did not repay it, they, etc.*). 3. 1, 16. τί γὰρ ἂν . . χρήσαιτ' ἂν τις ἰσχυρῶ ἢ ἀνδρείῳ μὴ σώφρονι (= εἰ μὴ σώφρων εἴη).

6. When a negative sentence contains *indefinite pronouns* or *adverbs*, e. g. *any one, any how, any where, at any time, ever, etc.*, these are all expressed *negatively*. These negative expressions neither destroy nor strengthen each other, as they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either compounded of οὐκ or μή. Double negatives in Latin, English, and the modern languages, destroy each other, but not in Greek.

Pl. Rp. 495, b. μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ (*a mean nature never does ANYTHING noble either for ANY private individual or for the State*). Hipp. Maj. 291, d. (τὸ καλόν) δ μὴδέποτε αἰσχρὸν μὴδαμοῦ μὴδενὶ φανεῖται (*which never ANYWHERE seems to ANY ONE discrediting*). Lysid. 214, d. ὁ κακὸς οὔτ' ἀγαθῷ, οὔτε κακῷ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. In like manner the *simple negative* (οὐ, μή), which in this case must always *precede* the other negatives, is so connected with its compounds that neither lose their force; hence οὐκ ἔστιν οὐδέν (*there is not anything, there is nothing*); so also the negative parts are joined with the negative whole, e. g. Οὐ δύναται οὔτ' εἰ λέγειν οὔτ' εἰ ποιεῖν τοὺς φίλους, *he can neither — nor*; in like manner also οὐδέ, μὴδέ, *not even, ne — quidem*, are used in a negative sentence, e. g. οὐ δύναται οὐδέ νῦν εἰ ποιεῖν τοὺς φίλους (*he is not able, not even now, to benefit his friends*).

REM. 5. If the finite verb is connected with a participle, the negative, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἢ Ἑλλάς ἐτι μετανιστατο καὶ καταφκίετα, ὥστε μὴ ἡσυχάσασα αὐξηθῆναι (i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ



ὑξηθῆναι). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μή with the Subj. or Fut. Indicative, is elliptical, since with οὐκ a verb denoting *anxiety* or *fear*, which is sometimes also expressed, must be supplied, and μή must be referred to this verb. Hence οὐ μή is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μή) something will happen*, e. g. οὐ (φοβοῦμαι) μή γένηται τοῦτο (NON vereor, NE hoc fiat, *this CERTAINLY will not happen*). Pl. Crit. 46, c. εἰ ἴσθι, ὅτι οὐ μή σοι ξυγχωρήσω (*be assured, that I do not fear that I shall make concessions, i. e. be assured, that I certainly shall not make concessions to you*). In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μή λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; *I shall not expect that you will talk = do not talk* (§ 255, 4).

8. After verbs and expressions of *fear*, *anxiety*, *uncertainty*, *doubt*, *distrust*, — *denying*, *hindering*, *abstaining*, — *preventing*, *forbidding*, *contradicting*, the Inf. with the negative μή commonly follows instead of the Inf. without μή, the Greek repeating with the Inf. the negative idea implied in these words, for the purpose of strengthening the negative view of the sentence. This use of μή is sometimes regarded as pleonastic; but it is entirely in accordance with the frequent usage of the language in employing *two* negatives for the purpose of increasing the negative force of the sentence; hence, when a negative was contained in a preceding word, it was not unnatural to join a negative with the Inf. that followed.

Κωλύω σε μή ταῦτα ποιεῖν (*I prevent you from doing this*). Her. 3, 128. Δαρείος ἀπαγορεύει ὑμῖν μή δορυφορεῖν Ὀρότεια (*Darius forbids you to act as a body guard to Oroetes*). 66. ὁ Πηξιάδης ἐξαρνος ἦν μή ἀποκτεῖναι Σμέρδιν (*denied that he killed Smerdis*). Th. 3, 6. τῆς μὲν θαλάσσης εἶργον μή χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἀπέσχοντο μή ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι (*they abstained from marching into the country of each other*). (But αἰσχύνομαι μή ποιεῖν τι signifies, *I am ashamed NOT to do something*, X. An. 6. 5, 4.)

REM. 6. When expressions of *fear*, *anxiety*, *doubt* and the like, are followed by μή with the Ind. or Subj. (Opt.), μή must be considered as an interrogative, *numne*, *whether not*, and may often be translated by *that*;<sup>1</sup> e. g. δέδοικα, μή ἀποθάνῃ (*metuo, NE moriatur, I fear whether he will not die = that he will die*); ἐδεδοίκεν, μή ἀποθάνοι (*metuebam, NE moreretur*); δέδοικα, μή τέθνηκεν (*NE mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead*). On the contrary, μή οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will *not* take place, or has *not* taken place; e. g. δέδοικα, μή οὐκ ἀποθάνῃ (*NE NON moriatur, I fear that he will not die*); ἐδεδοίκεν, μή οὐκ ἀποθάνοι (*NE NON moreretur, I feared that he would not die*); δέδοικα, μή οὐ τέθνηκεν (*NE NON mortuus sit, that he is not dead*).

<sup>1</sup> In expressions of *fear*, there is always a double idea in the mind, *the fear*, that something will take place, and the *hope* that it will not. This double idea both the Greek and Latin seem to indicate by using a negative after verbs of *fear*, the negative being referred to a verb of *hoping* understood; but as the idea of *fear* only is expressed in English, the negative is rendered *that*. Hence Δέδοικα, μή ἀποθάνῃ (*metuo, NE moriatur, I fear that he will die, but hope that he will not*).

9. Even when, instead of the Inf., the conjunctions *ὅτι*, *ὥς* with the finite verb follow expressions of *doubt* and *denial*, the negation is sometimes repeated in the dependent subordinate clause by *οὐ*.

X. R. Ath. 2, 17 ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρῆν (to deny to others that he was present). Pl. Meno. 89, d. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι, εἰάν σοι δοκῶ εἰκότως ἀπιστεῖν (but consider whether I seem to you justly to doubt that this is knowledge). Dem. Onet. 871, 14. ὥς δ' οὐκ ἐκεῖνος ἐγεώργει τὴν γῆν, οὐκ ἠδύνατ' ἀρνηθῆναι (he could not deny that he cultivated the land). Isoc. Archid. § 48. οὐδεὶς ἂν τολμήσειεν ἀντειπεῖν, ὥς οὐ τὴν ἐμπειρίαν μᾶλλον τῶν ἄλλων ἔχομεν.

REM. 7. So even after οὐ μᾶλλον (or when the clause in which μᾶλλον stands, has a negative sense), οὐ is sometimes used, which in English is pleonastic. Comp. the French, where after a Comparative *quo ne* is regularly used, e. g. Il donne *plus* que vous n' avez donné, for the purpose of giving emphasis to the idea of *diversity* (consequently a *negative* idea), which is contained in the Comparative (the gift of one is *different from*, *not like* that of the other). Her. 4, 118. ἥκει ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας (does not come against us more than against you). X. H. 6.3, 15. τί οὖν δεῖ (= οὐ δεῖ) ἐκεῖνον τὸν χρόνον ἀναμένειν, ἕως ἂν ὑπὸ πλήθους κακῶν ἀνείπωμεν, μᾶλλον, ἢ οὐχ ὥς τάχιστα τὴν εἰρήνην ποίησασθαι; in Th. 3, 36. the negation is contained in μετάνοιά τις ἦν αὐτοῖς (they repented = they no longer approved). Πλὴν οὐ is sometimes used in a similar manner. X. R. L. 15, 6. ἔδρας πάντες ὑπανίστανται βασιλεῖς, πλὴν οὐκ ἔφοροι (all the kings rise from their seat, except the ephori).

10. Μὴ οὐ with the *Infinitive* is used instead of the *Infinitive without negation*, with the expressions mentioned in No. 8., when the negative οὐ or another word which may be considered a negative, precedes μή οὐ. Μὴ οὐ is here merely equivalent to the simple μή, and hence is not expressed in English where μή would not be (comp. No. 8, above).

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν (nothing hinders you to die, from dying). X. An. 3. 1, 13. εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν (= οὐδὲν ἐμποδὼν) μὴ οὐχὶ (ἡμᾶς) ὑβρίζομένους ἀποθανεῖν (what hinders us from dying after being treated with insult); Vect. 3, 7. οὐ δύσελπίς εἰμι τὸ μὴ οὐχὶ προθύμως ἂν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέρειν (I am not without hope that the citizens would contribute for such purposes). Cy. 2. 2, 20. αἰσχροὺν (= οὐ καλὸν) δὲ ἀντιλέγειν, μὴ οὐχὶ τὸν πλεῖστα καὶ πονοῦντα καὶ ὠφελοῦντα τὸ κοινὸν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι.

REM. 8. It is seldom in this case that μή is used instead of μὴ οὐ with the Inf. With the real negative expressions, οὐ δύναμαι, ἀδύνατος, οὐχ οἶός τ' εἰμί, οὐδεμία μηχανή ἐστι (= οὐ δυνατόν ἐστιν), οὐ πείθω, οὐχ ὀσιόν ἐστιν, οὐκ εἰκόσ ἐστιν (it is not probable), οὐ φημι, and the like, and also such as ἄνοια, ἀνόητόν ἐστι, the following Inf. is *actually made negative* by the accompanying μὴ οὐ (sometimes also by μή alone), since the above expressions, when separated from the negative connected with them (or the a privative), have no negative force. Οὐ δύναμαι μὴ οὐ ποιεῖν (non possum non facere, I cannot not do, i. e. I must do). X. Apol. 34. οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν (I must think of him, and if I think of him I must praise him). Pl. Rp. 427, c. οὐδὲν λέγεις· σὺ γὰρ ὑπέσχου ζητήσιν, ὥς οὐχ ὀσιόν σοι δὲ μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ (since it would not be right for you not to render assistance). Her. 7, 5. οὐκ

εἰκόσ ἐστι Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ δοῦναι δίκας, τῶν (= ὧν) ἐποίησαν (it is not right that the Athenians should atone for their injustice). Pl. Symp. 218, c. πᾶν ἀνόητον ἡγοῦμαι εἶναι σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι (non sanum iudico tibi hoc non gratificari). Οὐ φημι τοῦτο μὴ οὕτως ἔχειν (NEGO id sic se non habere, I deny that this is not so).—Also after the expressions δεινὸν εἶναι, αἰσχροῦν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative. X. An. 2. 3, 11. ὥστε πᾶσι αἰσχύνην εἶναι, μὴ οὐχ' οὐσπουδάξουσιν (so that all were ashamed [= none were willing] not to be busy).—Sometimes μὴ οὐ occurs after negative sentences with participles also, in the sense of if not, except, instead of the usual μή. Pl. Sys. 212, d. οὐκ ἔστι φίλος τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν (nothing is lovely in the eyes of the lover except that which returns love).

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## SECTION II.

### SYNTAX OF THE COMPOUND SENTENCE.

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#### CHAPTER VII.

##### § 319. A. Coördination.

When two or more sentences stand in a close connection with each other, there is a two-fold relation to be distinguished. They are either so related to one another as to exhibit a unity of thought, though each is, in a measure, independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or so, that they are wholly united, the one defining and explaining the other, the one being the dependent member of the other, e. g. *when the spring comes the roses bloom*. The first kind of connection is called *Coördination*, the last *Subordination*, and the sentences *Coördinate* and *Subordinate*. In coördinate sentences, therefore, the members are *independent* of each other, but in subordinate sentences, one member is *dependent* on the other.

*I came, I saw, I conquered.*—Coördinate.

*When I came, I conquered.*—Subordinate.

REMARK 1. The coördinate as well as the subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have single members in common, these common members are usually expressed but once. In this way the sentences are either *contracted* into one sentence, the subject or predicate common to the sentences being expressed but once; or there is at least an *abbreviation* of the sentences, each sentence having its own separate subject, but the predicate common to the sentences being expressed only with the subject of one sentence. Οἱ Ἕλληνες τοῖς πολεμίοις ἐπέθεντο καὶ καλῶς ἐμαχέσαντο. Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Οἱ μὲν Ἕλληνες παρὰ τὸν ποταμόν, οἱ δὲ Πέρσαι ἐν ὕρεσιν ἐστρατοπεδεύσαντο.

REM. 2. In respect to the *grammatical form* of connection, all coördinate sentences are alike; they are all treated *grammatically* as principal sentences; but in respect to their *meaning* and *logical* relations, they may be different. For every thought which forms a complementary member of another thought, can be expressed in a coördinate sentence, as was always the case, in the earliest use of language, e. g. Τὸ ξαρ ἦλθε, καὶ τὰ ῥόδα ἀνθεῖ, instead of ὅτε τὸ ξαρ ἦλθε, τὰ ῥ. ἀ. (*the spring came and the roses bloom*, instead of *when the spring has come the roses bloom*).

### § 320. *Different forms of Coördination.*

Coördination consists either in *expanding*, *contrasting*, or *excluding* a thought. The first is called *copulative* coördination, the second *adversative*, the third *disjunctive*. Sentences also which stand in a *causal* relation to each other, may be coördinate, and are called *causal* coördinate sentences.

### § 321. I. *Copulative Coördination.*

1. A copulative coördinate sentence is one in which two or more thoughts which are considered independent, are so united together, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. A copulative coördinate sentence is either *annexive* or *enhansive*; in the former, a second thought or clause is merely joined to a preceding one; in the latter, the statement made in the sentence applies with more force to the second member than to the first. An *annexive* coördinate sentence is made:—

(a) By καί, *et*, *and*, more seldom in prose by the enclitic τέ, *que*, *and*, καί and τέ have, in general, the same difference of meaning as *et* and *que*. Καί connects members of a sentence *equally important*, or those in which the one following is *stronger* than the one preceding; hence it often *strengthens* or *enhances* the idea of the preceding member or is a *more full explanation* of it (*ac, atque, et quidem*); τέ appends *some addition which belongs to the preceding member*; in prose, words are seldom connected by a simple τέ, but sentences much oftener. — (b) in a more emphatic and definite manner by καί—καί, *et—et*, *both—and*, *not only—but also*, more seldom by τέ—τέ; the difference between the two in this case is, that with the former (καί—καί) the single members appear more independent and forcible, than with the latter (τέ—τέ);

hence the former is used, when the members are of different kinds or are antithetic; — (c) by *τε* — *καί*, *both* — *and*, *not only* — *but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καί*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum* — *tum*, when the discourse proceeds from the *general* to the *particular* and more important.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. ἡ ἀνθρωπίνη σοφία ἀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρά, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, *and that too*. X. An. 3. 2, 16. ἄπειροι ὄντες τῶν πολεμίων τό τε πλῆθος ἄμετρον ὁρῶντες, ὁμῶς ἐτολμήσατε ἰέναι εἰς αὐτούς. Pl. Phaedr. 267, a. Τισίαν δὲ Γοργίαν τε ἐάσομεν εὔδειν; — Ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοὶ (but not καὶ κακοὶ καὶ πονηροί). Καὶ πένητες καὶ πλούσιοι. Καὶ χρήματα καὶ ἄνδρες. Καὶ νῦν καὶ αἰ. Καὶ πρῶτα καὶ ὕστατα. X. C. 1. 2, 4. (Σωκράτης) τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς τ' ἀμελοῦντας οὐκ ἐπῆναι. Καλός τε καὶ ἀγαθός. In antitheses: Ἀγαθὰ τε καὶ κακὰ (the good as well as the evil), χρηστοί τε καὶ πονηροί, τὰ τε ἔργα ὁμοίως καὶ οἱ λόγοι. Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. πολλοὶ τε καὶ εὐνομαστοί. Ἄλλοι τε καὶ Σωκράτης (*quum alii, tum, S.*). Her. 6, 136. Μιλτιάδεα ἔσχον ἐν στόματι οἱ τε ἄλλοι καὶ μάλιστα Ξάνθιππος. Hence ἄλλως τε καί (*quum aliter, tum, not only in other respects, but also*), especially (but ἄλλως τε without καί signifies *praetereaque, adde quod*, i. e. *and especially*). The connection is expressed still more strongly by *τέ* — *καί* δὴ καί (*quum — tum vero etiam*). Pl. Rp. 357, a. ὁ Γλαύκων αἰεὶ τε ἀνδρειότατος ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν (*desperationem*) οὐκ ἀπεδέξατο. — It is to be observed that, after ἅμα, ἤδη, οὕτω, οὐ φθάνω and the like, a coördinate clause with καί or *τέ* — *καί* often follows, instead of a subordinate clause with *δε*. X. An. 7. 4, 16. ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ Σιλανὸς σημαίνει τῇ σάλπιγγι (*the fire already began to appear through the roof, AND [when] Silanus gives notice with his trumpet*). Isocr. Paneg. 119 ἅμα ἡμεῖς τε τῆς ἀρχῆς ἀπεστερούμεθα, καὶ τοῖς Ἑλλησι ἀρχὴ τῶν κακῶν ἐγίγνετο.

REMARK 1. Καί has this strengthening, intensive force also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the nullity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἀλλ' εἶπαι τις ἔν, διτι παῖδες ὄντες ἐμάνθανον; — Καὶ πότερα παῖδές εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς; Pl. Alc. 1, 134, c. δύναίτο ἂν τις μεταδιδόναι, ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

REM. 2. If more than two numbers succeed each other, they are connected in the following manner: (a) with the first member the connective is omitted, and the other members are annexed by καί repeated; (b) καί — καί — καί, etc.; (c) *τέ* — *τέ* — *τέ*, etc.; (d) *τέ* — καί — καί, etc. X. Cy. 1. 4, 7. ἄρτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἄσυνεῖς εἰσιν; (e) *τέ* — *τέ*, etc., καί (Epic.) Od. γ, 413. Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητός τε καὶ ἀντίδεος Θρασυμήδης. (f) *τέ* — *τέ* καί — καί, etc. (seldom) X. C. 2. 2, 3. γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνόμενη τε καὶ κινδυνεύουσα . . καὶ . . καί κτλ. After καί two members, considered, as it were, one

whole, can follow with  $\tau\acute{\epsilon}$  καί. Her. 7. 1. (ἐπέταξε ἐκάστοισι) καὶ νέας τε καὶ σῖτον καὶ πλοῖα. X. An. 4. 4, 2. (κώμη) μεγάλη τε ἦν καὶ βασιλείον τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταῖς οἰκίαις τύρσεις ἐπῆσαν. — But καί—τέ are never used as corresponding particles, in Attic Greek; where they are found in this position, the member introduced by τέ, is subjoined only as a mere addition to the preceding one. Th. 1, 54. Κορίνθιοι μὲν κρατήσαντες . . καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε (prætereaque) καταδύσαντες περὶ ἐβδομήκοντα ἔστησαν τροπαῖον. As infrequently, likewise, is καί—τέ used in the sense of *etiamque*.

REM. 3. As an enclitic, τέ must always rest upon a preceding word, and indeed on that word, to which τέ specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τέ commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφία καὶ ἀρετή. If τέ belongs to the whole sentence, it is usually joined to the first word of the sentence. Her. 6, 123. οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιστρατίδαι τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it would stand after another word. X. C. 3. 5, 3. ᾧ (ἡμὶ τε) πολλοὶ ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γίγνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τέ is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the *mutual relation* and *intimate connection* between the corresponding members (*as well—as, us—so*). This τέ either stands in both of the members, in which case the first τέ refers to the following member, anticipating it, as it were, and the second refers back to the preceding; or more frequently it stands in only one of the corresponding members; thus often εἴπερ τε—τέ, or εἴπερ—τέ; μέν τε—δέ τε or ἀλλά τε, *as on this side, so on that*, or μέν—δέ τε (ἀλλά τε); μέν τε—δέ (ἀλλά); also the whole of the first member can be omitted, and be supplied by the mind, from what precedes; thus δέ τε, ἀλλά τε, also often without the corresponding μέν: δέ—τέ; τέ—δέ; τέ—αὐτάρ; then καί τε, *atque, yet moreover*, when the corresponding member is contained in what precedes (*not only—but also*). Il. i, 509. τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὐξαμένοιο. Also ὅσ τε, *he, who* (not only in the poets, but also sometimes in Herodotus), ὅστις τε, οἷός τε, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, *of such a nature, so great, as much as*), ὥς τε, *so as, so that*, ὡσεὶ τε, ἅ τε, ἥ ὕ τε, ὅπως τε, ὅτε τε, *then, when*, ὅθι τε, ἵνα τε, *there, where*. In Attic prose, the following combinations still remain, viz., οἷός τε εἰμι with the Inf., signifying *I am in the condition*, ὥς τε (*so that*), ὡσεὶ τε and ἔς τε (i. e. ἐς ὃ τε), *quoad*. Moreover, ἐπεὶ τε, *postquam*, as used by Herodotus, should also be mentioned.

REM. 5. Καί is originally an adverb, *also, even, etiam*. But the idea of emphasis which is expressed by καί, *also, even*, necessarily supposes a reference to another clause, e. g. καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι). According to the nature of the corresponding member to be supplied, the emphatic καί may have either a *strengthening* (*even, yet, entirely, etc.*) or a *weakening* force (*even only, only even*), e. g. Καὶ καταγελάς μου (*you even laugh at me*). Καὶ σὺ ταῦτα ἔλεξας (*even you said this*); — καὶ μᾶλλον (*yet rather*), καὶ τρίς, καὶ κάρτα, (*very much*), καὶ πάννυ, καὶ πολὺς (*not much*), καὶ ὀλίγον, καὶ μικρόν (*but little*), καὶ πᾶς—καὶ πάλαι (*even long ago*), καὶ χθές, καὶ αὐτίκα, καὶ νῦν or ἔτι καὶ νῦν—καὶ ὥς, καὶ οὕτως (*vel sic*), — καὶ μόνος, καὶ εἷς. With questions, e. g. Dem. Phil. 1, 53. τι χρὴ καὶ προσδοκᾶν; (*what is only to be expected even?*) (= *nil plane expectandum est*). In Homer, after a temporal protasis, this καί often introduces an *apodosis*, and may then be translated by *immediately*. Il. a, 478, ἦμος δ' ἠριγένει

φάνη ῥοδοδάκτυλος Ἥώς, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν. The use of καὶ in such concluding clauses, shows that the two clauses are coördinate, and καὶ may be said to have its usual connective force, though that force cannot well be expressed in English.

2. If the *annexive* coördinate sentences are *negative*, they are connected:—

(a) By οὐδέ (μηδέ), *not — nor*, when a negative member precedes; (b) by καὶ οὐ (καὶ μή), *and not*, when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδέ or μηδέ can also be used here; (c) in a more emphatic and definite manner by οὔτε — οὔτε (μήτε — μήτε), *neque — neque (neve — neve), neither — nor*; (d) by οὔτε — τέ (*seldom καί*), *neque — et, — on the one hand not — and on the other; as not — so also*.

X. An. 1. 4, 8. οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεῖς, ὥς ἐγὼ αὐτοὺς κακῶς ποιῶ. C. 3. 7, 9. διατείνου μᾶλλον πρὸς τὸ σταντῷ προσέχειν, καὶ μὴ ἀμέλει τῶν τῆς πόλεως. Dem. Cor. 254, 85. φαίνομαι ἐγὼ χάριτος τετυχηκῶς τότε καὶ οὐ μέμψεως οὐδὲ τιμωρίας. Th. 3, 14. ἐπαμύνατε . . καὶ μὴ πρόησθε ἡμᾶς. Pl. Lysid. 207, c. ἐῷσιν ἄρα σε ἃ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουσιν, οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς. — Οὔτε θεοί, οὔτε ἄνθρωποι. — X. An. 2. 2, 8. ὤμοσαν . . μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι. 5. 1, 6. οὔτε ἀγορὰ ἐστὶν ἰκανή, ἥ τε χώρα πολεμία. Th. 1, 118. οἱ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκάλουν, εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλεόν του χρόνου.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz., οὔτε — οὐ, οὐ — οὔτε; τέ οὐ — τέ; οὔτε — τε οὐ; in the two last forms οὐ combines with the verb and forms, as it were, one thought. Th. 2, 22. Ἐκκλησίαν τε οὐκ ἐποίει . . , τήν τε πόλιν ἐφύλασσε (*he called no assembly and guarded the city*); 1, 126. οὔτε ἐκεῖνος ἔτι κατενόησε, τό τε μαντεῖον οὐκ ἐδήλου; οὔτε — οὐδέ, *neither — and not*, which is found often in prose also.

REM. 7. Οὐδέ expresses either an antithesis (*but not*), or it serves to connect a new clause (*and not, not even*). When οὐδέ — οὐδέ follow one another, they are not to be considered correlative particles and translated *neither — nor*, but are to be translated *not even — and not*. X. C. 3. 12, 5. εἰ γὰρ ἴσθι, οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις διὰ τὸ βέλτιστον τὸ σῶμα παρσκευάσθαι. Οὐδὲ as a connective in negative sentences, corresponds to καὶ in positive sentences, mentioned in remark 5, and signifies *not even, ne — quidem*, c. g. οὐδ' ὁ κρητιστος ἐτόλμησεν αὐτῷ μάχεσθαι — οὐδὲ εἰς (*ne unus quidem*), οὐδ' ὥς (*ne sic quidem*), etc.

3. An *enhansive* or *emphatic* coördinate sentence, as has been seen (Rem. 5), is expressed by the simple καί, but more definitely by:—

(a) οὐ μόνον or οὐ μόνον δτι (also οὐχ δτι μόνον) or μὴ δτι — ἀλλὰ καί, *not only — but also*. (Οὐκ δτι originates from οὐ λέγω, δτι, as μὴ δτι from μὴ λέγε, δτι.) Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Pl. Symp. 179, b. ὑπεραποδυνήσκειν ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον δτι ἄνδρες, ἀλλὰ καὶ γυναῖκες. X. C. 2. 9, 8. οὐχ δτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Cy. 8. 1, 28. μὴ γὰρ δτι ἄρχοντα, ἀλλὰ καὶ οὔτε οὐ φοβοῦνται, μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἄνθρωποι.



REM. 8. Οὐ μόνον—ἀλλὰ without καί is used, when the second member includes the first, whether the second is stronger than the first in *extent* or *degree*. Isocr. Phil. 5, 146. οὐ μόνον ἐπὶ τούτων αὐτοὺς ὕψει τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 37. οὐ μόνον ἂν εὐρεθείη ἐπὶ τοῖς νῦν λεγομένοις ταύτην ἔχων τὴν διάνοιαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἰμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος.

(b) Οὐχ ὅπως—ἀλλὰ καί, *not only not—but even*, or οὐχ ὅπως or μὴ ὅπως—ἀλλ' οὐδέ, *not only not—but not even*. (Ὅπως = *how, I say not* or (Imp.) *say not how*, which involves the idea, *I say not* or *say not, that not*.) Also μὴ ὅτι (followed by ἀλλ' οὐδέ) is used in the sense of *not only not*, when both clauses have a *common predicate*, and this stands in the last clause. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις ἀλλὰ μισθώσας σεαυτὸν κατὰ τούτων πολιτείῃ (*non modo non—sed etiam*). Dem. Phil. 2, 67. (τοὺς Θηβαίους ἡγεῖτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν. Isocr. Plataic. 586. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδέ δουλείας μετρίας ἡξιώθημεν τυχεῖν (*non modo non—sed ne—quidem*). X. Cy. 1. 3, 10. αἱ ὅπως ὀρχεισθαι ἐν βυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε (*non modo non saltare poteratis, sed ne rectis quidem pedibus stare*). Isac. 10, 1. ἐγὼ μὴ ὅτι ὑπὲρ ἄλλου, ἀλλ' οὐδέ ὑπὲρ ἐμαντοῦ πώποτε δίκην ἰδίαν εἶρηκα (as in Latin: *non modo de alio, sed ne de me quidem unquam causam dixi*, instead of *non modo non*, the Latin using *non modo—sed ne—quidem*, instead of *non modo non—sed ne—quidem*, when both the clauses are negative, and the common predicate of both is in the latter clause).

REM. 9. When οὐχ ὅτι—ἀλλ' οὐδέ has the sense of *not only—but not even*, the predicate of the first member contains a negation, or at least has a negative sense. Th. 2, 97. ταύτη (τῇ Σκυθῶν ἰσχύϊ) ἀδύνατα (sc. εἶναι) ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος. (Scytharum potentiae *non modo* Europae imperia exaequari *non* possunt, *sed ne* Asiaticae *quidem* gens). Dem. 702. οὐχ ὅτι τῶν ὄντων ἀπεστερήμεν ἂν, ἀλλ' οὐδ' ἂν ἔζην. (In ἀπεστερήμεν is contained the idea: *non haberem*.) Also μὴ ὅτι followed by ἀλλ' οὐδέ is used in a similar manner, since a negative precedes μὴ ὅτι. X. C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὣν κέκτησθαι, νομίζων ἀργυρίου ἕξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβὼν (*you would not only not give your house to any one gratuitously, but not even for a less price, than it is worth; properly you would give to no one, not to say, gratuitously, nay not even for a less price, etc.*).

(c) Οὐ(κ)—ἀλλὰ καί, *not—but even*; οὐ(κ)—ἀλλ' οὐδέ, *not—nay not even*. Dem. Mid. 24. οὐ πονηρός, ἀλλὰ καὶ πάνυ χρηστός. X. C. 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιαν οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. An. 1. 3, 2. (δαρεικοὺς) λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμεν ἐμοί, ἀλλ' οὐδὲ κατηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων.

(d) Οὐδέ—μὴ ὅτι, *not even—not to say, much less* (*ne-quidem—nedum*). X. Symp. 2, 26. καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνασόμεθα (*we shall be able not even to breathe, to say nothing of speaking, or much less to speak*).



## § 322. II. *Adversative Coördinate Sentences.*

1. An adversative coördinate sentence is one in which the clauses that stand in *opposition* to each other, are united and form one thought.

(a) The opposition is of such a nature, that the thought expressed in the coördinate clause either *wholly abrogates* the thought of the preceding clause, since another thought is substituted for it; this is done: (a) by placing the conjunction ἀλλὰ (*but*) in opposition to a preceding *negative*; (b) by placing the conjunction ἀλλὰ together with the negative οὐ in opposition to a preceding *affirmative*; in the last case, ἀλλὰ may be translated *and*, or be wholly omitted: (a) οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί. (b) Ἐκεῖθεν, ἀλλ' οὐκ ἐνθάδε ἡρπάσθη (*he was seized there, and not here, or not here*).

(β) Or the opposition is of such a nature that the thought in the coördinate clause merely *limits* or *restricts* that in the preceding clause. The limitation is expressed by δέ, ἀλλὰ (*but*), ἀτάρ (*αὐτάρ*, Epic.), καίτοι, μέντοι, ὁμως.

2. Δέ most generally has an adversative force, and hence can express every kind of contrast or opposition. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (τέ, καί) and the adversative (ἀλλὰ, etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (*adversative*), or merely contrasts it (*copulative*). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive μέν, which, as it denotes concession and admission, points forward to the *limitation* expressed in the second member by δέ. As δέ can denote both a *strong* and *slight* contrast, so the signification of μέν is sometimes stronger and sometimes weaker.

4. The original signification of μέν (arising from μῆν, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed, in innumerable places its force is so slight, that it cannot be translated at all into English. Τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν. Th. 3, 68. διέφθειραν Πλαταιέων μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσιν.

5. Μέν—δέ are especially used in the following cases:—

(a) With *divisions of place, time, number, order, and persons*, c. g. Ἐνταῦθα μέν—ἐκεῖ δέ, ἔνθα μέν—ἐνθα δέ, τότε μέν—τότε δέ, ποτὲ μέν—ποτὲ δέ, *at one time*,—*at another*, *sometimes*—*sometimes*, ἄλλοτε μέν—ἄλλοτε δέ, ἅμα μέν—ἅμα δέ, *sometimes*—*sometimes*, πρῶτον μέν—ἔπειτα δέ, τὸ μέν—τὸ δέ, τὰ μέν—τὰ δέ and τοῦτο μέν—τοῦτο δέ, *partly*,—*partly*, *on the one side*—*on the other*, *both*—*and*, *not only*—*but also*, ὁ μέν—ὁ δέ, *hic*—*illic*.

(b) When several predicates belong to the same object, and also, when several

eral actions refer to the same object. S. Ph. 239. ἐγὼ γένος μὲν εἰμι τῆς περὶ φρίτου Ἀκύρου, πλέω δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλέως Νεοπτόλεμος. So also in a principal and subordinate clause. Her. 1, 103. οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοις δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο.

c. Where the same or an equivalent word is repeated in two different clauses. X. C. 2. 1, 32. ἐγὼ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς. 1. 1, 2. Σωκράτης θύων φανερός ἢ πολλάκις μὲν οἶκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν. Yet this principle is not always observed. Μὲν is regularly omitted, when δὲ καὶ follow, e. g. 2. 8, 5. χαλεπὸν οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀμαρτήτως τε ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν.

REMARK 1. When μὲν stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of *emphasis*, in the corresponding demonstrative or concluding clause. Her. 2, 121. καὶ τὸν (i. e. δὲ) μὲν καλέουσι θέρους, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ. So also, when, instead of the adjective clause, the Part. with the article is used. Isocr. Paneg. 52, 60. τῷ μὲν ὑπερενεγκόντι τὴν ἀνθρωπίνην φύσιν (Ἡρακλεῖ), . . τούτῳ μὲν (Εὐρυσθεὺς) ἐπιτάττων . . διετέλεσεν. So also sometimes two preceding μὲν's correspond with two following δέ's; this always implies a strong emphasis. Pl. Apol. 28, e. ἐγὼ οὖν δεινὰ ἂν εἴη εἰργασμένος, ὃ ἄνδρες Ἀθηναῖοι, εἰ, δτε μὲν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκεῖνοι ἔταττον ἔμενον — καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ φήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐν ταῦτα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὁτιοῦν πρᾶγμα λίποιμι τὴν τάξιν. Yet this parallelism is but seldom found so regularly carried out.

REM. 2. On the position of μὲν — δέ, the following points are to be noticed: They are commonly placed after the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause. X. C. 1. 1, 10. καὶ ἔλεγε μὲν (Σωκράτης) ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. An. 3. 4, 2. ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι. When a substantive or adjective is connected with the article or a preposition, μὲν and δέ are commonly placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. πρὸς μὲν τοὺς φίλους — πρὸς δ' ἐχθρούς; yet this conformity is by no means observed in corresponding members, e. g. X. C. 1. 1, 12. τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες ἡγούνται τὰ προσήκοντα πράττειν. 2, 24. διὰ μὲν κάλλος — διὰ δύναμιν δέ. Or inversely, Isocr. Paneg. 64, 114. ἐν ταῖς πολιτείαις μὲν — ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident that any other adversative connective instead of δέ, can follow μὲν, e. g. ἀλλά, ἀλλά, etc. But in place of the adversative connectives, sometimes also the copulatives τέ, καί, are used, by a kind of anacoluthon, or the construction is entirely changed, no reference being had to the preceding μὲν.

REM. 4. The adversative connective which would be expected to follow μὲν, is sometimes omitted, although there is a corresponding adversative member. This is the case, when the word expressing the contrast is such, as of itself without δέ, to make this contrast sufficiently manifest, as e. g. with ἐν ταῦτα μὲν — ἐκεῖ, and almost always with πρῶτον μὲν — ἔπειτα. Secondly, even the clause expressing the contrast, can be wholly omitted, in which case, it must be supplied by the mind (μὲν solitarium). Her. 3, 3. λέγ

εται ὁδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (το με improbable, perhaps probable to others). Ἐγὼ μὲν οὐκ οἶδα; ὥς μὲν λέγουσιν; ταῦτα μὲν ἡμῖν ἡγγελί-  
τις; οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I  
INDEED, CERTAINLY, think.

REM. 5. On account of its general signification, δέ, like *autem*, frequently connects sentences even, which stand in a *causal* relation to each other; then the hearer or reader can gather from the context the particular mode of connection. Thus δέ very often expresses the *reason*, and is used instead of γάρ.

REM. 6. In questions, δέ has either an adversative force, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2. 9, 2. καὶ ὁ Σ. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προ-  
βάτων ἀπερύκωσι; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?). Or, δέ has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3. 5, 2. οὐκ οἶδα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μέλους εἰσὶν Ἀθηναῖοι Βοιωτῶν; — Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πρότερον ἐκ Βοιωτῶν οἶε πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηνῶν. The same principle holds in answers.

REM. 7. Καί — δέ (in the Epic writers καὶ δέ not separated), and, though more seldom, the negative οὐδέ — δέ, in which connection δέ has an adversative force, can be translated by *and on the other hand, and also; and on the other hand not*. X. H. 5. 2, 37. οἳ τε ἄλλοι προθύμως τῷ Τελευτίᾳ ὑπηρέτουν, καὶ ἡ τῶν Θηβαίων δὲ πόλις προθύμως ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππείας. An. 1. 8, 20. καὶ οὐδὲν οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν.

REM. 8. In the apodosis, as in principal clauses, δέ has a double force, either *adversative*, or *merely contrasting (copulative)*. Sometimes μὲν stands in the first member.

a. The adversative δέ in the apodosis, denotes the contrast between that and the protasis. It is used: (α) after hypothetical antecedent clauses, though ἀλλὰ also is often found instead of δέ; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5. 5, 21. ἀλλ' εἰ μὴδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τὸν τεῦθεν λέγε (say on the contrary). (β) 8. 5, 12. ὥσπερ οἱ ὀπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται (so on the other hand).

(b) After a *temporal* protasis, δέ commonly has a *contrasting* or *merely copulative* force, though sometimes adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers); this δέ may often be loosely translated by *then*. Od. λ, 387. αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδαο' ἄλ-  
λυδις ἄλλη ἀγνὴ Περσεφόνεια γυναικῶν θελυτερῶν, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο. So ὅφρα — τόφρα δέ, ὁπότε — δέ, ἕως — δέ. X. An. 4. 1, 2. ἐπεὶ δὲ ἀφίκοντο, ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέ-  
γεθος, πάροδος (transitus) δὲ οὐκ ἦν. . . ἐδόκει δὲ τοῖς στρατιώταις διὰ τῶν ὁρέων πορευτέον εἶναι (then, or on the contrary). As δέ is used after the protasis, so also in like manner after *participles*, which supply the place of a protasis. Pl. Symp. 220, b. καὶ ποτε ὅντος πάγου οἴου δεινοτάτου, καὶ πάντων . . . ἐν εἰλιγ-  
μένων τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξήκει ἔχων ἱμάτιον . . . οἷον περ καὶ πρότερον εἰώθει φορεῖν. X. C. 3. 7, 8. θαυμάζω σου, εἰ ἐκείνους βα-  
δίως χειροῦ μένος, τούτοις δὲ μηδένα τρόπον οἶε δυνήσεσθαι προσηνεχθῆναι.

6. Ἀλλὰ (Nent. Pl. of ἄλλος), but (sed, at), yet, however, generally expresses *difference* and *separation*. It always stands at the beginning of the sentence. According to the nature of the preceding member, it either abrogates what is affirmed in that member (see No. 1), or it restricts and limits it (yet, however)

*He is indeed poor, but brave — he is not brave, but cowardly*; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies or abrogates the idea of *brave*). Τοῦτο τὸ πρᾶγμα ὠφέλιμον μὲν ἐστίν, ἀλλ' οὐ καλόν. The use of ἀλλά is very frequent in *objections* (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. Dem. Cor. τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτούς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. 'Αλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλευέσθε. Eur. Med. 325. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ. " 'Αλλ' ἐξελῆς με, κούδεν αἰδέσσαι λιτάς;" very frequently ἀλλ' ἦ—; *but really*—? X. An. 7. 6, 4. καὶ οἱ εἶπον· 'Αλλ' ἦ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας;

REM. 9. 'Αλλά is used in *negative, non-concessive* clauses, when by it the general signification of the preceding negative clause is to be *restricted by an exception*. Here ἀλλά is the same as πλὴν or εἰ μή, *nisi*, and can be translated into English by *except, than*. In the first member, ἄλλος (*ἕτερος*) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλά, and this ἄλλος points forward to the following ἀλλά, corresponding with it. X. An. 6. 4, 2. ἐν τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλα, οὔτε Ἑλληνίς, ἀλλὰ Θρᾷκες καὶ Βιθύνιοι (*between there is no other friendly or Grecian city [there are none] except Thracians and Bithynians*).

REM. 10. In the frequent combination of ἀλλ' ἦ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negative, consequently, οὐκ, οὐδὲν ἀλλ' ἦ; οὐδὲν ἄλλο, ἀλλ' ἦ; οὐδὲν ἕτερον, ἀλλ' ἦ; τί ἄλλο, ἀλλ' ἦ; ἄλλο τι (with a preceding interrogative pronoun), ἀλλ' ἦ, — ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἦ, it appears to have changed its accent (ἀλλδ ἦ) and to have lost it (ἀλλ' ἦ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἦ μικρόν τι. O. 2, 13. οὔτε ἄλλος πώποτε μοι παρέσχε τὰ ἐαυτοῦ διοικεῖν, ἀλλ' ἦ σὺ νυνὶ ἐθέλεις παρέχειν. Pl. Phaed. 97, d. οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἀλλ' ἦ τὸ ἄριστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned: οὐ μὴν ἀλλά or οὐ μέντοι ἀλλά, *yet, veruntamen, οὐ γὰρ ἀλλά, then certainly, certainly*. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχήλισεν· οὐ μὴν (scil. ἐξετραχήλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πῶς, καὶ ὁ ἵππος ἐξάνεστη.

REM. 12. 'Αλλά is, moreover, used to denote *a transition to a different or an opposite thought*; this is the case in exhortations and exclamations, in general, when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' εὐτυχοίης· (*well then!*) — ἀλλ' ἄνα (*well now*) — ἀλλ' εἶα! — also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βούλομαι, *well, I will*.

7. From the adverb αὖ, *on the contrary, again, rursus*, and ἔρα, *igitur*, have originated the Epic αὐτάρ and the prose ἀτάρ. They always stand at the beginning of the sentence, and have the signification of δέ or ἀλλά, *but; yet*, as it seems, with this difference, that, on account of their composition with ἔρα (*igitur*), they are more closely and intimately connected with what precedes. — Μέντοι has been already treated (§ 316, Rem.). Καίτοι, *yet, verum, sed tamen, atqui* (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use *quamquam* in the same way, e. g. καίτοι τί φημι; (*quamquam quid loquor?, and yet why do I speak?*). Όμως

(from *ὁμός*, *equal*, *like*), *nevertheless*, *yet*, *however*, places the second clause, as an *unexpected* one, in opposition to the first. Th. 6, 50. *Ἀάμαχος μὲν ταῦτα εἰπὼς ὁμῶς προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ.* 'Αλλ' ὁμῶς is still stronger.

### § 323. III. *Disjunctive Coördination.*

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by: —

ἢ, *or*, *aut*, *vel*, or more emphatically and definitely by *ἢ — ἢ*, and when the first member is to be made emphatic, *ἢτοι — ἢ*, *aut — aut*, *vel — vel*, *either — or*; *εἴτε — εἴτε* (with the Ind.) or *εἰάντε — εἰάντε* or *ἄντε — ἄντε* (with the Subj.), *sive — sive*, *whether — or*, when the speaker wishes to indicate, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive clauses, see § 339.

Ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ δὲ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. εἰ δέ τι ὑμῖν εἴτε κάλλιον, εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἴοντες ἐς Λακεδαίμονα διδάσκετε. Pl. Rp. 493, d. εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ. Apol. 27, c. εἴτ' οὖν καινὰ, εἴτε παλαιὰ. 34, e. εἴτ' οὖν ἀληθεῖς, εἴτ' οὖν ψευδές. Rp. 453, d. ἄντε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἄντε εἰς τὸ μέγιστον πέλαγος μέσον, ὁμῶς γε νεῖ οὐδὲν ἥττον.

REMARK 1. The following forms, also, are sometimes used: *εἰ — εἴτε* (*si — sive*); *εἴτε — εἰ δέ* (*sive — si vero*), when the second member contains something opposite to the first; *εἴτε — ἢ*; *ἢ — εἴτε* (seldom and only Poet.); *εἴτε* but once (poetic).

REM. 2. The disjunctive connectives *ἢ — ἢ*, in the Epic writers, very seldom in the Tragedians, are united with *μέν* and *δέ*: *ἢ μὲν — ἢ δέ*. In this case, they do not have a disjunctive, but like *καί — καί*, *τέ — τέ*, a copulative force. Instead of *ἢ δέ*, *ἰδέ* is also used according to the necessities of the verse. Il. ε, 128. ὕφρ' εὖ γιγνώσκῃς ἢ μὲν θεόν, ἢ δέ καὶ ἄνδρα, *both — and*, *not only — but also*.

2. The particle *ἢ* is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude, or express the opposite of the preceding member, but only expresses *separation* or *difference*. As in its disjunctive relation, one *ἢ* corresponds with another, so here *ἢ* stands in relation to a word, which expresses a *difference*, e. g. *ἄλλος*, *οὐδὲς ἄλλος*, *ἄλλοιος*, *ἄναντίος*, *ἴδιος*, *διαφέρω*, etc.; also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. *διπλάσιος*, *πρίν*, *φθάνω*, etc. Pl. Phaed. 64, a. οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν, ἢ ἀποδνήσκουσιν τε καὶ γυμνάζονται.

REM. 3. The comparative *ἢ* is sometimes used after the omitted *μᾶλλον* or after a positive. This is the case after expressions of *willing*, *choosing*, and the like, because these contain the idea of preference; thus after *βούλεσθαι*, *ἐθέλειν*, *αἰρεῖσθαι*, *αἵρεσιν δοῦναι*, *ἐπιθυμεῖν*, *δέχεσθαι*, *ζητεῖν*, *λυσitteλεῖν* (= *potius esse*). Il. α, 117. βούλομ' ἐγὼ λαὸν σόν ἐμμεναι, ἢ ἀπολέσθαι.

Lysias de aff. tyr. 1. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. (Ἀθη-  
σ(λαος) ἡρεῖτο καὶ σὺν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν.  
Andoc. Myst. 62. τεθνάναι νομίζουσα λυσιτελεῖν, ἢ ζῆν.

3. The other member of the comparison is joined to the *Comparative* by *ἢ*, in the same Case as the comparative, and without a verb, when both members have the same verb in common. When this is not the case, the second member must stand as a complete sentence with its subject and predicate; commonly, however, merely the subject is expressed, but the predicate omitted; often also after the omitted copula, by attraction the same Case is used as in the first member. Instead of *ἢ* the Gen. also can be used (§ 275, 2), most frequently for the Nom. and Acc., often also for the Dat. But the Gen. is avoided, when the use of it would occasion ambiguity; it must be avoided when the time of the two clauses is different.

Eur. Or. 1148. οὐκ ἔστιν οὐδὲν κρείσσον, ἢ φίλος σαφής, οὐ πλούτος, οὐ τυ-  
σαννίς. Ὁ φιλόσοφος μᾶλλον ἐπιθυμεῖ τῆς σοφίας ἢ τῶν χρημάτων. Χαριζόμεθα  
μᾶλλον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Φιλοῦμεν μᾶλλον τοὺς ἀγαθοὺς ἢ τοὺς κακοὺς.  
Isocr. Pac. extr. τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγώ (sc. ἀκμά-  
ζω), παραινῶ. Th. 7, 77. ἤδη τινὲς καὶ ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν  
(from a more dangerous situation, than the present is). Il. a, 260. ἤδη γάρ ποτ' ἐγὼ  
καὶ ἀρείοσιν ἠέπερ ὑμῖν ἀνδράσιν ὠμίλησα (with braver men than you  
are). Her. 7, 10. σὺ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνονας, ἢ  
Ξεύδας. Eur. Or. 715. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυ-  
τίλοισιν εἰσορᾶν (instead of ἢ γαλήνῃ). Th. 6, 16. προσήκει μοι μᾶλλον ἐτέ-  
ρων... ἀρχειν (instead of ἢ ἐτέροις). 7, 63. ταῦτα τοῖς ὀπλίταις οὐχ ἡσσον  
τῶν ναυτῶν παρακελεύομαι (instead of ἢ τοῖς ναύταις). Od. i, 27. οὔτοι ἔγωγε  
ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι. X. Cy. 2. 3, 12. ἐμοὶ δοκεῖ  
Κῦρος, οὔστινας ἂν ὀρθῶ ἀγαθοὺς, φιλεῖν οὐδὲν ἡττον ἐαυτοῦ (instead of ἢ ἐαυ-  
τόν). Her. 2, 134. Μυκερῖνος πυραμίδα ἀπελίπετο πολλὸν ἐ' ἄσσω τοῦ πατρός  
(instead of ἢ ὁ πατήρ, or properly instead of τῆς τοῦ πατρός).

REM. 4. With πλείων, ἐλάττων, πλέον, ἑλαττον, μείων, when they stand in connection with a numeral, *ἢ* is commonly omitted, without change of construction, i. e. the Case is the same as if there was no comparative in the sentence (comp. *decem plus* or *amplius homines*). Pl. Apol. 17, d. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγωνὼς πλείω ἐβδομήκοντα (annos plus septuaginta natus). X. An. 6. 4, 24. οἱ ἵππεις ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους. Th. 6, 95. ἡ λεία ἐπράδη ταλάντων οὐκ ἑλαττον πέντε καὶ εἴκοσιν. X. Cy. 2. 1, 5. ἵππείας μὲν ἔξει οὐ μείον δισμυρίων. With the Nom. and Acc. πλέον, ἑλαττον, the numeral specification can also stand in the Gen., e. g. Ἐχω οὐ πλέον (ἑλαττον) δέκα ταλάντων. The Greek can consequently say: (a) πλείους (ἐλάττους, μείους) ἢ δέκα ἡμέραι; (b) πλείους δέκα ἡμερῶν; (c) πλέον ἢ δέκα ἡμέραι; (d) πλέον δέκα ἡμέραι. It will be observed from several of the above examples that πλέον, μείον, etc. stand as mere adverbs in the Acc., with substantives of a different gender and number.

REM. 5. Sometimes, also, the particle *ἢ* is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses its own appropriate relation, being wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἑλαττον ἢ τριάκοντα γεγωνὼς ἐτῶν [just as the Greek says γίγνεσθαι τριάκοντα ἐτῶν § 273, 2. (c)]; or the Gen. is a preparative demonstrative pronoun, with which the clause introduced by *ἢ* may be regarded as an

appositive or explanatory clause. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρείσσοι καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον ἀνὴρ ἡδὲ γυνή (= τοῦ ὅτι — ἔχητον).

REM. 6. (*Comparatio compendiaria*). In comparisons, instead of comparing the attribute of one object with that of another, the Greeks often compare the attributive of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3. 3, 41. χώρην ἔχετε οὐδὲν ἥττον ἡμῶν (instead of τῆς ἡμετέρας) ἐντῖμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Pl. ρ, 51 πῶματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4. This mode of comparison, though not strictly correct, is frequent in English, e. g. *he has an expression like his father*. instead of *like his father's*.

4. When two attributes or predicates (adjectives or adverbs), belonging to the *same object*, are compared with each other, then both are put in the comparative, and the last is annexed by ἢ.

Θάττων, ἢ σοφώτερος, *celerior, quam sapientior* (*more swift than wise, or not so wise as swift*). Pl. Rp. 409, d. πλεονάκεις πονηροῖς, ἢ χρηστοῖς ἐντυγχάνων σοφώτερος, ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις. Her. 3, 65 ἐποίησα ταχύτερα, ἢ σοφώτερα (*celerius, quam prudentius*).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a *higher degree than usual*. In this case, the Gen. of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, is used with the comparative, and the pronoun αὐτός with the pronoun of the third person. The other mode of expression by ἢ is not admitted here.

Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἰ σεαυτοῦ. Βελτίων ἐστὶν αὐτὸς ἑαυτοῦ. Th. 3, 11. δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο. In like manner, the superlative is used in connection with αὐτός and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). Ἀριστος αὐτὸς ἑαυτοῦ. Ἀρίστη αὐτῇ ἑαυτῆς. X. C. 1. 2, 46. εἶδε σοι, ὦ Περικλεῖς, τότε συνεγενόμην, ὅτε δεινότατος σεαυτοῦ ταῦτα ἦσθα (*when you surpassed yourself in these things, when you had the highest distinction in these things, higher than at any other time*).

6. The following is a peculiar mode of comparison: When an object in relation to some quality is compared, not with another object, but *with a whole thought* (sentence), this thought is compressed into one substantive idea, and this substantive is put in the Gen. depending on the comparative. Here, also, the other mode of expression by ἢ, does not occur.

Her. 2, 148. ἦσαν αἱ πυραμίδες λόγου μέζονες (*oratione majores, i. e. majores, quam ut oratione explicari possit*). Th. 2, 50. γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου (*the nature of the disease being too severe to be described, severe beyond description*). Πρᾶγμα ἐλπιδῶν κρεῖττον (*too great to be hoped for, beyond hope*). Instead of substantives, participles are also used, e. g. δέοντες. Pl. Rp. 410, d. οἱ γυμναστικῇ ἀκρότῳ χρησόμενοι ἀγριώτεροι τοῦ δέοντος ἐποβαίνουσιν.



7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, in proportion to another object, then the comparative is constructed with *ἢ κατὰ*, or (though seldom) *ἢ πρὸς* with the Acc. (= *quam pro*).

Th. 7, 75. *μείζω ἢ κατὰ δάκρυα πέπονθα* (*I have suffered too much for tears*). Pl. Rp. 359, d. *νεκρὸς μείζων ἢ κατ' ἄνθρωπον* (*a dead body greater than in accordance with a human being, greater than could be expected for a human being, too great for that of a human being*). X. H. 3. 3, 1. (*Ἄγεις*) *ἔτυχε σέμνο-τέρας ἢ κατὰ ἄνθρωπον ταφῆς*. Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium, editur* (*more bloody than could have been expected considering the number*).

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot coexist with it, then the comparative is used with *ἢ ὥστε* and the Inf., e. g. *Κακὰ μείζω ἦν, ἢ ὥστε κλαίειν*, *evils greater than one could weep for*). X. An. 1. 2, 4. *ἡγησάμενος εἶναι ἢ ὥς ἐπὶ Πεισίδας τὴν παρασκευὴν* (*having thought that the armament was too great to be [greater, than to be] against the Pisidians*). 3. 3, 7. *βραχύτερα ἡκόντιζον ἢ ὥς ἐξιενεῖσθαι τῶν σφενδονητῶν* (*threw too short a distance to reach the slingers*). See § 241. 3, (a).

REM. 7. The comparative is frequently used *without the second member* of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too, pretty, somewhat, a little, right*, to the positive. (Comp. English, *too sweet, pretty, somewhat, a little warm.*) This usage is found when the second member is evident from the connection; but very frequently, also, when such thoughts as, *than it was before, than was before, than was usual, proper, right, becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαιανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος* (*hebetioris ingenii, very dull of perception, a little crazy*). 6, 108. *ἡμεῖς ἐκαστέρῳ οἰκέομεν* (*we dwell too far, very far from you*). So particularly the neutrals *ἄμεινον, βέλτιον* (*better than is right*), *κάλλιον, μᾶλλον, χεῖρον, αἰσχίον, κάκιον*; also *νεώτερον*, more seldom *καινότερον*, (since *καινός* is used synonymously with *νεώτερος*) and the like, especially with a negative, e. g. *οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ κρεῖττον, οὐ χεῖρον, οὐ ῥᾶον* (*not so easy, as it seems*), etc. Her. 3, 71. *ποιεῖν αὐτίκα μοι δοκέει καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἄμεινον* (*for this would not be better, than if we did it immediately*). Pl. Phaed. 105, a. *πάλιν δὲ ἀναμνησκου· οὐ γὰρ χεῖρον πολλάκις ἀκούειν*. Finally, also, when *antitheses* are compared with each other, e. g. *Τὰ χείρονα πολλοῖς πλείω ἐστὶ τῶν ἀμεινόνων* (*the worse is more in number than the better*).

#### § 324. IV. Causal Coördinate Sentences.

1. Finally, those sentences are coördinate, the last of which denotes either the *ground, cause, or consequence* of the preceding sentence, or the *conclusion* from it.

2. The Greeks denote the *ground* or *reason* by *γάρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γάρ* is compounded of *γέ* and *ἔρα*, and hence denotes *proof, confirmation, 'γέ, yes, certainly*), and at the same time, an *inference, or conclusion* (*ἔρα, igitur, now, therefore*). Hence, according as the one or the other meaning prevails,



γάρ may express: (a) a ground or reason, (b) an explanation, (c) a confirmation or assurance; and hence it may be translated: (a) by *for*, (b) *that is, for example*, (c) *indeed, certainly*.

Pl. Phaedr. 230, b. νή τήν Ἥραν, καλή γε ἡ καταγωγή· ἡ τε γὰρ πλέτων αὕτη μάλ' ἀμφιλαφής τε καὶ ὑψηλή (yes, certainly = *for*). Γάρ has its *explanatory* sense, especially after demonstratives and the phrases τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ scil. ἐστί, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ, and the like. It expresses confirmation or assurance, particularly in *rejoinders* and *replies*. X. C. 3. 5, 10. ἄρα λέγεις τὴν τῶν θεῶν κρίσιν ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν; — Λέγω γάρ, yes, certainly. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; — Ποιοῦμεν γάρ, ἔφη, οὕτως (certainly, we do so). — In addresses, wishes, commands, and questions, the meaning of γάρ, as denoting inference or conclusion, clearly appears. Arist. Ran. 251. τουτὶ παρ' ὑμῶν λαμβάνω; Δεινὰ γὰρ πεισόμεθα! (am I so treated by you? well! then we shall have hard things to bear!) Κακῶς γὰρ ἐξόλοιο! may you perish then! So, εἰ γάρ, εἴθε γάρ. X. C. 1. 7, 2. ὅτι δ' ἀληθῆ ἔλεγεν, ὧδε ἐδίδασκεν· Ενδυμώμεθα γάρ, ἔφη, εἴ τις μὴ ἂν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη; (now then let us consider). 1. 4, 14. οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι; is it not then clear to you? (nonne igitur —?). Il. σ, 182. Ἴρι θεά, τίς γάρ σε θεῶν ἔμοι ἄγγελον ἦκεν; (therefore who then has sent you?). X. C. 2. 3, 17. καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιούντος, ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.; (what else then will happen except that you will run the risk, etc.?) Dem. Ph. 1. 43, 10. γένοιτο γὰρ ἂν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; (why, can there be a greater novelty?). So, Τί γάρ; quid ergo? Καὶ τί γάρ; and how then? Πῶς γάρ; and πόθεν γάρ; as an emphatic negative answer = *by no means*. Πῶς γὰρ οὐ; (instead of it, πόθεν δὲ οὐ is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὐ; (is he, therefore, who does what is just, just, but he who does what is unjust, unjust? to be sure, how not?).

REMARK 1. The explanatory sentence with γάρ very often precedes the sentence to be explained, particularly in Herodotus, e. g. Her. 6, 102. καί, ἦν γὰρ ὁ Μαραθῶν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι, ἐς τοῦτό σφι κατηγέετο Ἴππίας (and, for Marathon was the most suitable place in Attica for the cavalry, Hipprias led them to this place). So especially with ἀλλὰ γάρ, *at enim, but certainly, really, indeed*, ἀλλ' οὐ γάρ. Pl. Apol. 20, c. ἡβρυνόμην ἂν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι (I should be proud, if I knew this, but certainly I do not know).

REM. 2. The two sentences, the preceding explanatory one with γάρ, and the following one whose meaning is to be confirmed, are often so closely connected with each other, that the subject of the last is transferred to the first, and its government made to depend on it. Th. 8, 30. τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσαφικμέναι γὰρ ἦσαν καὶ οἰκοῦν ἑλλαι νῆες καὶ στρατηγοί, καὶ τὰς ἐπὶ Χίου πάσας καὶ τὰς ἑλλας ξυναγαγόντες ἐβούλοιο, etc., instead of οἱ Ἀθηναῖοι — ἐβούλοντο, αὐτοῖς γάρ, κ. τ. λ.

REM. 3. Κα' γάρ commonly means *for also*, rarely *et enim*, but sometimes the καί corresponds to a following καί, thus *nam et* — *et*.

3. The consequence or inference is denoted : —

(a) By ἄρα (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, also sometimes emphatically at the end. It expresses a consequence *which comes as a matter of course, which is wholly natural*. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed, as it seems*, in such explanatory causes as more exactly define, or distinguish, something before said, or pointed out.

Luc. Jup. trag. 51. εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἄρα καὶ θεοί (*then there are, consequently there are gods also*). X. Cy. 7. 3, 6. ταῦτα ἀκούσας ὁ Κῦρος ἐπαΐσατο ἄρα τὸν μηρόν (*when he had heard of the death of his friend, WHEN he smote on his thigh, AS WAS NATURAL*). It is often connected with an Impf., when, in consequence of a better view of the subject at present, one is undeceived in regard to a former opinion, e. g. 1. 4, 11. ὦ παῖδες, ὥς ἄρα ἐφλυαροῦμεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθηρώμεν· ὁμοιον ἔμοιγε δοκεῖ εἶναι, οἷόνπερ εἴ τις δεδεσμένα ζῶα θηρώῃ (*now how childish we were then, as I now indeed see*). 1. 3, 8. Σάκκ δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκας ἄρα καλός τε ὢν ἐτύγχανε, καὶ τιμὴν ἔχων προσέγειν τοὺς δεομένους Ἀστυάγους (*now the Sacian happened to be beautiful, the Sacian was beautiful, as it seems*). 9. ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχοήσω, καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι—καταβροφούσι. Dem. Cor. 232, 22. ἐτόλμα λέγειν, ὥς ἄρα ἐγὼ—κεκωλυκῶς εἶην τὴν πόλιν (τὴν εἰρήνην) ποιήσασθαι (*that I indeed, that I, as it seems*). Hence the use of γάρ and the strengthened form γὰρ, ἄρα.—Εἰ ἄρα and εἰ μὴ ἄρα correspond to the Latin *si forte, nisi forte, if perchance, unless perchance*, the inferential force of ἄρα being reduced to a mere conjecture, and are often used ironically. X. C. 1. 2, 8. πῶς ἂν οὖν τοιοῦτοι ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν (*properly, that if such an excellent man can corrupt the young, then we must draw the conclusion that, etc.*). So also, εἰ ἄρα, *num forte, whether then, whether perchance*. X. C. 4. 3, 9. σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώπους θεραπεύειν (*whether perchance, forsooth, the gods have any other employment than, etc.*). Ἀρα stands very often in interrogative sentences. Aesch. S. 91. τίς ἄρα δύσεται; τίς δ' ἄρ' ἐπαρκέσει θεῶν; (*quis igitur defendet? quis igitur arcebit?*).

REM. 4. Ἀρα seems to be derived from the verb ἈΡΩ, i. e. *to be adapted, suitable*, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other,—the one perfectly corresponding to the other (= *precisely, exactly, just*). In this sense it is used in Homer, e. g. Il. η, 182. ἐκ δ' ἔδοξε κλῆρος κυνέης ὃν ἄρ' ἤθελον αὐτοί, *precisely the one which, just the one which*, τῇ μὲν ἄρα, *just then*, ὅτ' ἄρα, *just when*, τότ' ἄρα, *precisely then*, εἰ μὴ ἄρα, *if not precisely*, ὥς ἄρα, *exactly so*; οὐκ—, ἀλλ' ἄρα, *not—but just*; ἐπεὶ ἄρα, *since just*, γὰρ ἄρα, *for just*. Homer uses ἄρα, in general, in

order to connect thoughts together, which are intimately related, and are developed from each other.

REM. 5. The lyric, tragic, and comic writers also employ the lengthened form  $\tilde{\alpha}\rho\alpha$  instead of  $\acute{\alpha}\rho\alpha$ . Thus  $\epsilon\tilde{\iota}\tilde{\alpha}\rho\alpha$ ,  $\epsilon\tilde{\iota}\tau'\tilde{\alpha}\rho\alpha$ , instead of  $\epsilon\tilde{\iota}\tilde{\alpha}\rho\alpha$ ,  $\epsilon\tilde{\iota}\tilde{\tau}'\tilde{\alpha}\rho\alpha$ . On the interrogative  $\tilde{\alpha}\rho\alpha$  and on  $\tilde{\alpha}\rho\alpha$  in a question, see § 344.

(b)  $\text{Οὕν}$  (Ion.  $\tilde{\omega}\nu$ ), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the *effect* of a *cause*, the *necessary consequence* of what precedes, and is accordingly far stronger than  $\tilde{\alpha}\rho\alpha$ , but is also used in a more general sense.

REM. 6.  $\text{Οὕν}$  is used as a suffix to pronouns and conjunctions, and in this case also, retains its *conclusive* sense:  $\delta\sigma\tau\iota\varsigma\ \text{οὕν}$ ,  $\delta\sigma\pi\epsilon\rho\ \text{οὕν}$ ,  $\delta\sigma\sigma\iota\ \text{οὕν}$ ,  $\mu\acute{\epsilon}\nu\ \text{οὕν}$ ,  $\gamma\omicron\upsilon\tilde{\nu}$ ,  $\delta'\ \text{οὕν}$ ,  $\acute{\alpha}\lambda\lambda'\ \text{οὕν}$ ,  $\epsilon\tilde{\iota}\tau'\ \text{οὕν}$ ,  $\gamma\acute{\alpha}\rho\ \text{οὕν}$ . It expresses a conclusion, a setting aside of everything else, and a persisting in that which is affirmed; hence it may express also confirmation and assurance. So  $\delta\sigma\tau\iota\varsigma\ \text{οὕν}$ ,  $\delta\sigma\pi\epsilon\rho\ \text{οὕν}$ , *whoever he may be then*,  $\delta\sigma\sigma\iota\ \text{οὕν}$ , *how many so ever then*,  $\mu\acute{\epsilon}\nu\ \text{οὕν}$ , *yes indeed* (§ 316, Rem.),  $\gamma\omicron\upsilon\tilde{\nu}$ , *certainly, surely*,  $\text{οὐ}\kappa\omicron\upsilon\tilde{\nu}$ , *truly, certainly not*,  $\delta'\ \text{οὕν}$ ,  $\acute{\alpha}\lambda\lambda'\ \text{οὕν}$ ,  $\acute{\alpha}\tau\tilde{\alpha}\rho\ \text{οὕν}$ , *but surely*,  $\epsilon\tilde{\iota}\tau\epsilon\ \text{οὕν}$ , *be it this or that*,  $\gamma\acute{\alpha}\rho\ \text{οὕν}$ , *for surely*,  $\epsilon\tilde{\iota}\ \delta'\ \text{οὕν}$ , *if then*.

REM. 7.  $\text{Οὐ}\kappa\omicron\upsilon\tilde{\nu}$ , as a Paroxytone, means: (a) *non ergo*, without interrogation (consequently  $\text{οὐ}\kappa$  in connection with the syllogistic  $\text{οὕν}$ , *ergo*); still in this sense it is also written  $\text{οὐ}\kappa\ \text{οὕν}$ ; (b) *nullo modo, nequaquam, by no means*, without interrogation (consequently  $\text{οὐ}\kappa$  in connection with the emphatic suffix  $\text{οὕν}$ ) most frequently in answers, e. g. X. O. 1, 9.  $\text{οὐ}\kappa\omicron\upsilon\tilde{\nu}\ \xi\mu\omicron\tau\gamma\epsilon\ \delta\omicron\kappa\epsilon\tilde{\iota}$ . —  $\text{Οὐ}\kappa\omicron\upsilon\tilde{\nu}$ , as a Perispomenon: (a) in a question: *nonne igitur? nonne ergo?* X. C. 2. 2, 12.  $\text{οὐ}\kappa\omicron\upsilon\tilde{\nu}$ ,  $\xi\phi\eta\ \delta\ \Sigma.$ ,  $\kappa\alpha\iota\ \tau\tilde{\omega}\ \gamma\epsilon\iota\tau\omicron\upsilon\iota\ \beta\omicron\upsilon\lambda\epsilon\iota\ \sigma\tilde{\upsilon}\ \acute{\alpha}\rho\epsilon\sigma\kappa\epsilon\iota\upsilon$ ; —  $\tilde{\epsilon}\gamma\omega\gamma\epsilon$ ,  $\xi\phi\eta$ . Also in this case it is written  $\text{οὐ}\kappa\ \text{οὕν}$ , as well as  $\text{οὐ}\kappa\omicron\upsilon\tilde{\nu}$ ; the latter has been adopted in modern times, yet it is to be limited to such questions as involve a special emphasis in the negative, and so  $\text{οὐ}\kappa\omicron\upsilon\tilde{\nu}$  is equivalent to *nonne certe*; like S. Aj. 79.  $\text{οὐ}\kappa\omicron\upsilon\tilde{\nu}\ \gamma\acute{\epsilon}\lambda\omega\varsigma\ \eta\delta\iota\sigma\tau\omicron\varsigma\ \epsilon\iota\varsigma\ \acute{\epsilon}\chi\theta\rho\omicron\upsilon\varsigma\ \gamma\epsilon\lambda\tilde{\alpha}\nu$ ; (b) without interrogation, *ergo, igitur*. X. C. 3. 6, 6.  $\text{οὐ}\kappa\omicron\upsilon\tilde{\nu}$ ,  $\xi\phi\eta$ ,  $\tau\tilde{\delta}\ \mu\acute{\epsilon}\nu\ \pi\lambda\omicron\upsilon\sigma\iota\omega\tau\acute{\epsilon}\rho\alpha\nu\ \tau\eta\nu\ \pi\acute{\alpha}\lambda\iota\nu\ \tau\omicron\iota\epsilon\tilde{\iota}\nu\ \acute{\alpha}\nu\alpha\beta\alpha\lambda\omicron\upsilon\mu\epsilon\delta\alpha$ . This last arises from its use as an interrogative, and  $\text{οὐ}\kappa\omicron\upsilon\tilde{\nu}$  is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogative tone, and thus its sense has become obscure, e. g. *is it not true therefore we shall put off?* (= consequently we shall put off).

(c)  $\text{Τοί}\nu\upsilon\tilde{\nu}$ , which never stands as the first word in a sentence, is derived from the Epic  $\tau\tilde{\omega}$ , *therefore*, and the slightly inferential or deductive  $\nu\tilde{\upsilon}\nu$ , *now*, which is derived from the temporal adverb  $\nu\tilde{\upsilon}\nu$ ; it is used: (a) to make a *transition*; thus especially,  $\kappa\alpha\iota\ \text{τοί}\nu\upsilon\tilde{\nu}$ , *and now*,  $\xi\tau\iota\ \text{τοί}\nu\upsilon\tilde{\nu}$ , *moreover then*; (b) to mark a *conclusion, therefore now, so then*.  $\text{Τοί}\gamma\alpha\rho$  (from the Epic  $\tau\tilde{\omega}$ , *therefore*, and  $\gamma\acute{\alpha}\rho$ ) corresponds to the Latin *ergo, therefore*, but is poetic; still stronger is  $\text{τοιγάροισι}$ , *just on this account, precisely so*, and  $\text{τοιγαροῦν}$ , *on this account then*. They commonly stand as the first word in a sentence.

### ‡ 325. *Asyndeton*.

1. In certain cases sentences are connected without any conjunction (*ἀσυνδέτως*). Only some of the more prominent instances will be mentioned:—

(a) In pathetic and impassioned discourse, e. g. Il. χ, 295. (of Hector)  $\sigma\tau\acute{\iota}\ \delta\acute{\epsilon}\ \kappa\alpha\tau\alpha\phi\eta\sigma\alpha\varsigma$ ,  $\text{οὐ}\delta'\ \acute{\alpha}\lambda\lambda'\ \acute{\epsilon}\chi\epsilon\ \mu\epsilon\iota\lambda\iota\upsilon\omicron\nu\ \acute{\epsilon}\gamma\chi\omicron\varsigma$ .  $\Delta\eta\tau\phi\omicron\beta\omicron\nu\ \delta'\ \acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\iota\ \lambda\epsilon\upsilon\kappa\acute{\alpha}\sigma\pi\iota\delta\alpha$ ,  $\mu\alpha\kappa\rho\tilde{\nu}\ \acute{\alpha}\upsilon\sigma\alpha\varsigma\ \eta\ \tau\epsilon\ \acute{\epsilon}\ \mu\upsilon\nu\ \delta\omicron\rho\upsilon\ \mu\alpha\kappa\rho\tilde{\nu}$ . — (b) *Asyndeton* is very common in explana-

tory clauses, which are elsewhere connected by *ἄρα* (*therefore, then, that is*) and *γάρ*. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause a preparative demonstrative, e. g. *τοῦτο, τόδε, οὕτως, ὥδε*, etc. X. An. 3. 2, 19. ἐνὶ μόνῃ προέχουσιν ἡμᾶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. — (c) Related to the above is the *asyndeton* in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaed. 91, c. 'Ἄλλ' ἰτέον, ἔφη. Πρώτον με ὑπομνήσατε ἃ ἐλέγετε, ἐὰν μὴ φαίνωμαι μεμνημένος. — (d) The connecting particle is often wanting, but is, in a measure, involved in another word. This is the case especially with demonstratives, e. g. *οὕτως, τόσος, τοῖος*, etc., as in Latin with *sic, talis, tantus*, etc. — (e) Before *τὰ τοιαῦτα, cetera, ἄλλα, οἱ ἄλλοι* in the enumeration of several objects, *καί* is very commonly omitted, as *et* before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would include in these expressions all which is still to be named in addition to what has been already mentioned. Pl. Gorg. 503, e. οἶον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς. — (f) In *antitheses*, which are to be represented as taking place equally, and without distinction, the conjunctions are omitted. Pl. Prot. 319, d. συμβουλεύει περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς σκυτοτόμος ἔμπορος ναύκληρος, πλούσιος πένης, γενναῖος ἀγεννής. In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three, are often placed together, without a connective, if they are merely ornate epithets which, as it were, paint and vividly describe the object. Il. π, 140 and 802. ἔγχος βριδύ, μέγα, στιβαρόν, κεκορυφμένον. Od. α, 96. καλὰ πέδιλα, ἀμβρόσια, χρύσεια.

## CHAPTER VIII.

### B Subordination.

#### § 326. *Principal and Subordinate Sentences.*

1. When clauses, which together present one united thought, are so related, as to their import, that the one is a dependent and merely complementary or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as *καί, δέ, γάρ, ἄρα*, etc., e. g. τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθῆ (the spring came, and the roses bloom); or in such a manner, that the clause, which merely completes or limits the other, is manifestly in its outward form, a dependent, or a simply completing or limiting member of the other, e. g. ὅτε τὸ

ἔαρ ἦλθε, τὰ ῥόδα ἀνθῆ. This mode of connection is called *Subordination*, and the clauses or sentences *Subordinate*.

2. The clause to which the other as a complementary or limiting member belongs, is called the principal clause; the complementary or limiting clause, the subordinate clause, and the two together, a compound sentence. Thus, for example, in the compound sentence, Ὅτε τὸ ἔαρ ἦλθε, τὰ ῥόδα ἀνθῆ, the clause ὅτε τὸ ἔαρ ἦλθε, is the subordinate clause, the other the principal clause.

3. Subordinate clauses stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives, adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate clauses: *substantive*, *adjective*, and *adverbial* clauses.

Thus, for example, in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate clause, viz., "*That Cyrus had conquered the enemy*, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate clause, "ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη" (*who has wandered far*). Comp., "He announced the victory of Cyrus over the enemy," with "He announced, *that Cyrus had conquered the enemy*;" "In the Spring the roses bloom," with, "*when the Spring is come*, the roses bloom."

REMARK 1. The use of subordinate clauses in Greek is not so common as in English, since the Greek makes a much more frequent use of Participles than the English. Comp. "when the enemy had come," with τῶν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτα πράξας ἀπέβη; "Cyrus, who had conquered the enemy, came back to the camp," with Κῦρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantive clauses belong also dependent or indirect interrogative clauses; for these form the object of the governing verb, e. g. "He asked me *whether my father had returned*, i. e. *concerning*, or *in regard to*, the return of my father;" "He showed, *who had plotted the conspiracy*, i. e. he showed the author of the conspiracy;" "He wrote me, *when he should depart*, i. e. the time of his departure," etc. Still, as the laws relating to dependent and to direct interrogative clauses, are often blended together, both will be treated in a special section in the sequel.

REM. 3. The subordinate relation of the dependent to the principal clause, is indicated in Greek by *conjunctions*, and also by the *relative pronoun*, which in an adjective clause has the meaning of an adjective. The conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal clauses, e. g. Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ῥόδον, ὃ ἀνθῆει ἐν τῇ κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν. ἦϊός — οἶός; ὅσῳ — τοσοῦτῳ. Ὡς ἔλεξα, οὕτως ἐγένετο. Οὕτω κα

ὥς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἕξιός ἦν. Ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μέγας ἐχάρησαν. Ἐμείνε μέχρι τούτου, οὐδὲ βασιλεὺς ἐπῆλθεν. A substantive may also stand instead of a demonstrative correlative, e. g. ἐν τούτῳ τῷ χρόνῳ, ὅτε (instead of τότε, ὅτε). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. Ἐλεξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥστε κτλ. Ὅτε ὁ Κῦρος ἦλθε, πάντες μέγας ἐχάρησαν. Ἐμείνε, μέχρι οὐδὲ βασιλεὺς ἐπῆλθεν, etc. Even both pronouns may, in certain cases, be omitted, e. g. Ἐμείνε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.

REM. 4. The form of the demonstrative, in the principal clause, either actually expressed or understood, determines the nature of the subordinate clause. The substantive demonstrative denotes a substantive clause; the adjective, an adjective clause; the adverbial, an adverbial clause. But the subordinate clauses themselves have special characteristics by which they may be distinguished from each other, viz., the introductory conjunctions and the constructions connected with these.

### ‡ 327<sup>a</sup>. Sequence of the Subjunctive Tenses in Subordinate Sentences.

1. For the use of tenses in *subjunctive subordinate clauses*, the following general rule applies in Greek, as in Latin:—

The tenses of the subjunctive subordinate clause correspond to those of the principal clause; i. e. a *principal tense* (Present, Perfect, Future, and Future Perfect) in the principal clause, is followed by the *subjunctive* in the subordinate clause, and an *historical tense* (Imperfect, Pluperfect, and Aorist) in the principal clause is followed in the subordinate clause, by the *Optative*, i. e. the Subjunctive of the historical tenses.

Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς (γνῶς), hoc dico, dixi (Perfectum praesens), dicam, ut cognoscas. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, τοῦτο ἔλεξα, ἵνα γινώσκοις (γνοίῃς), hoc dicebam, dixeram, dixi (Perfect. Histor.), ut cognosceres. Οὐκ ἔχω, ὅποι τρέπωμαι (τρέπωμαι), non habeo, quo me vertam. Οὐκ εἶχον, ὅποι τρεποίμην (τραποίμην), non habebam, quo me verterem. Οἱ πολέμοι πάντας, ὅτῳ ἂν ἐντύχωσι, κτείνουσιν. Οἱ πολέμοι πάντας, ὅτῳ ἐντύχοιεν, ἐκτείνον.

2. But it is to be observed that the Greek confines itself less regularly to the above rule, than the Latin, but has much greater freedom. Very often in lively narration, the Greeks refer the predicate of a subordinate clause directly to the present time of the speaker, without any regard to the principal clause, so that, therefore, an historical tense in the principal clause is followed by the same mode (Subj.) and the same tenses which

accompany the principal tenses. The dependent clause or discourse then assumes the character of independent or direct discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. See § 345, 5.

### § 327<sup>b</sup>. *Use of Modes in Subordinate Clauses.*

The use of modes in the different kinds of subordinate clauses, will be considered in treating these clauses each by itself. Here, only those characteristics will be noticed which are common to several kinds of subordinate clauses.

1. There is very often an *attraction* of the mode, a subordinate clause which forms an intermediate member of another clause, taking the mode of this clause.

(a) This occurs with the *Indic. of the historical tenses* in those subordinate clauses, which form an intermediate or accessory member of a hypothetical proposition with *εἰ* and a preterite Indic. in the Protasis, and a preterite Indic. with *ἄν* in the Apodosis [§ 339, 2, I. (b)]. X. C. 1. 4, 14. (ἄνθρωπος) ὅτε βούλῃ *ἄν* ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ' *ἄν* πράττειν, ἃ ἐβούλετο (as in Lat. *efficere posset, quae vellet*). 3. 5, 8. *εἰ* ἐβουλόμεθα χρημάτων ὥν οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι (*si vellemus expetere opes, quas alii haberent*). Isocr. Paneg. 19. ἔχρην (τοὺς ῥήτορας) μὴ προτέρου περὶ τῶν ὁμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς εἰδῆξάν (*oportebat . . priusquam . . docuissent*). Pl. Gorg. 506, 6. ἡδέως *ἄν* Καλλικλείῃ τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ . . ἀπέδωκα (*usque dum reddidissem*). From this may be explained the use of the Indic. Imperfect or Aorist in final clauses after an Indic. of an historical tense with or without *ἄν*. See § 330, 5.

(b) Very often with those subordinate clauses which are intermediate or accessory members of *optative* clauses, i. e. clauses expressing a wish; hence with *adjective, adverbial, or final* clauses, as members of a clause expressing a wish, or as intermediate members of an *optative* proposition expressed *conditionally*. Il. ρ, 640. εἴη δ' ὅστις ἑταῖρος ἀπαγγεῖλαιε τάχιστα Πηλεΐδῃ (*O that there were a friend to announce as quick as possible*). Ar. Vesp. 1431. ἔρδοι τις, ἢν ἕκαστος εἰδείη τέχνην. Pl. Phaedr. 279, c. τὸ χρυσοῦ πλῆθος εἴη μοι, ὅσον μήτε φέρειν, μήτ' ἄγειν δύναιτ' ἄλλος, ἢ ὁ σώφρων. Il. σ, 464, sqq. αἶ γάρ μιν θανάτοιο δυσηχέος ὥδε δυναίμην νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰὲν ἰκάνοι. — X. S. 8, 17. τίς μισεῖν δύναιτ' *ἄν*, ὑφ' οὗ εἰδείη καλός τε καὶ ἀγαθός νομιζόμενος. C. 4. 6, 7. πῶς γὰρ *ἄν* τις, ἃ γε μὴ ἐπίσταιτο, ταῦτα σοφῶς εἴη; Pl. Phaed. 72, c. εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκοιτο, ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνεῶναι καὶ μηδὲν ζῆν



X. U. 1, 13. εἴ τις χρῶτο τῇ ἀργυρίῳ, ὥστε κάκιον τὸ σῶμα ἔχοι, πῶς ἂν ἔτ τὸ ἀργυρίον αὐτῷ ὠφέλιμον εἴη; S. Ph. 325. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, ἵν' αὖ ἡσυκῆναι γνοίεν . . , ὅτι χῆ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ. Eur. Troad. 698. καὶ τὸνδε παιδὸς ἐκθρέψαις ἂν, Τροίας μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γινόμενοι παῖδες Ἴλιον πάλιν κατοικίσειαν καὶ πόλις γένοιτ' ἔτι. X. An. 2. 4. 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι φόβος εἴη ἐπὶ βασιλείᾳ μέγαν στοάτευειν (according to the best MSS.). Comp. 3, 1, 18. X. Cy. 2. 4, 17. εἰ δὲ πείσαις ἐπαινεῖν . . πολλούς, ὅπως δόξαν λάβοις, ἄρτι ἐξηπατηκὼς εἴης ἂν. Comp. 2. 4, 17. But since the *Optative* in a clause expressing a wish as well as the *Optative* in hypothetical propositions, has a *present* signification (§ 259, 3), according to § 350, 2 the *Subj.* must properly follow after the *final conjunctions*, as is frequently the case. Pl. Apol. 28, d. αὐτίκα τεθναίην, ἵνα μὴ ἐνθάδε μένω καταγέλαστος. X. An. 3. 1, 38. οἶμαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγὸς ἀντικατασταθῶσιν. Cy. 3. 2, 28. χρήματα προσγενέειναι ἔτι ἂν βουλοίμην ἡμῖν, ὅπως ἔχω μισθὸν ἀφθόνως διδόναι. Also with *μή* (*whether not = that*). An. 1. 3, 17. ἐγὼ δ' κ' νοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἐπεσθαι, μὴ ἡμᾶς ἀγάγῃ, ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν.

REMARK. But in substantive-clauses with *ὅτι* or *ὥς*, *that* (§ 329), and in dependent interrogative clauses, after a conditioning or conditioned Ind. of the historical tenses, the Ind. of the principal tenses remains; also after an *optative* principal clause, since these clauses have but a loose connection with the principal clause, and hence they readily assume the form of direct discourse. X. An. 5. 1, 10. εἰ μὲν ἡπιστάμεθα σαφῶς, ὅτι ἤξει Χειρίσοφος, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν. (So in the best and most of the MSS. instead of *ἤξει*.) Dem. 19, 40. ἔγραφον ἂν διαβρήδην, ἥλικα ὑμᾶς εὖ ποιήσω, εἰ εὖ ᾔδειν καὶ τὴν συμμαχίαν μοι γενησομένην. — Dem. 16, 4. οὐδ' ἂν εἰς ἀντείποι, ὥς οὐ συμφέρει τῇ πόλει, καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους. X. An. 3. 2, 36. εἰ νῦν ἀποδειχθείη, τίνα χρὴ ἡγεῖσθαι (*ducere*) τοῦ πλαισίου, . . οὐκ ἂν . . βουλευέσθαι ἡμᾶς δεοί.

2. The *Subj.* and *Opt.* are used in subordinate clauses to denote *indefinite frequency or repetition*; the *Subj.*, when the principal clause contains a principal tense (Pres. or Fut.), the *Opt.*, when the principal clause contains an historical tense (usually the Impf.). This relation in Greek is regarded as a *conception*, inasmuch as the idea of repetition arises from bringing single actions together in *conception*. The conjunction or relative of the subordinate clause is translated by *as often as*.

Il. B, 391. ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾶζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς (*as often as I shall observe*). X. Cy. 3. 3, 26. ὁπότεν (οἱ βάρβαροι βασιλεῖς) στρατοπεδεύωνται, τάφρον περιβάλλονται εὐκτεῶς διὰ τὴν πολυχειρίαν. C. 3. 1, 1. ὅτι μὲν (Σωκράτης) αὐτὸς εἰδείη, πάντων προθυμότατα ἐδίδασκει, δ' τοῦ δὲ αὐτὸς



ἀπειρότερος εἶη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτούς. Απ. 6. 1, 7. ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον. 4. 5, 30. ὅπου Ξενοφῶν παρῖοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμας. 1. 9, 18. εἴ τίς γέ τι Κύρῳ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν.

### § 328. I. *Substantive-Clauses*.

Substantive-clauses are substantives or infinitives expanded into a sentence, i. e. they have the force of a substantive and stand as the subject, as well as the attribute or object of a sentence. Comp. § 326, 3.

### § 329. A. *Substantive-Clauses introduced by ὅτι or ὥς, that*.

1. Substantive-clauses introduced by ὅτι and ὥς, *that*, express the object of *verba sentiendi* and *declarandi*, e. g. ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γινώσκειν, etc.; λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν, etc., [§ 306, 1, (b)]; in the second place, subordinate clauses introduced by ὅτι, express the object of *verba affectuum*, e. g. θαυμάζειν, ἄχθασθαι, ἀγανακτεῖν, αἰσχύνεσθαι, μέμφασθαι, etc.; ὅτι is also used to introduce a subordinate clause, which contains an *explanation* of the principal clause, or of a single word in it.

REMARK 1. Ὡς, properly, *how*, differs from ὅτι, in expressing the thought more indefinitely and undecidedly, than ὅτι; hence ὥς is used particularly after verbs of believing, thinking, and after negative *verba sentiendi* and *declarandi*. — After verbs of *believing, thinking, judging, hoping, promising, swearing, denying*, the *Inf.* or the *Acc. with the Inf.* usually follows, very seldom ὅτι or ὥς; after verbs of *saying, mentioning*, and the like, both constructions occur with equal frequency; after verbs of *knowing, showing*, and the like, either ὅτι or ὥς follows, or a *participle*, or, under certain conditions, the *Acc. with the Inf.* See § 311. Sometimes, also, ὅπως and the Poet. οὕνεκα, also ὁδοῦνεκα in the Tragedians, are used nearly in the same sense with ὅτι, *that*.

REM. 2. When a subordinate clause refers to a *Pass. verb* or to an *impersonal phrase* with ἐστίν, e. g. δῆλον, δεινόν, αἰσχρόν ἐστιν, and the like, it stands as the grammatical *subject*.

2. The predicate of this substantive-clause may be expressed: (a) by the *Ind.*, (b) by the *Opt.*, (c) by the *Opt.* with ἄν, (d) by the *Ind.* of *Hist. tenses* with ἄν.

3. The *Ind.* of *all* the tenses is used, when the statement is to be represented as a *fact*, something *certain* or *actual*. *Par*

ticularly is the Ind. used regularly, when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.).

4. The Opt., on the contrary, is used, when the statement is to be represented as a *conception* or *supposition*, therefore, particularly, when *what is stated as the opinion of another is to be indicated as such* (§ 345, 4). When the Ind. interchanges with the Opt., then one thought is represented as a *fact*, the other, as a *mere thought* or *conception*, something *uncertain*.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν. Th. 1, 114. ἡγγέλθη, ὅτι Μέγαρα ἀφίστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐσβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυνθάνεται (Hist. Pres.) ὁ Σουλοσῶν, ὡς ἡ βασιλεῖς περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρνῃς διαβάλλει (Hist. Pres.) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύοι αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγγινώσκουμεν περὶ αὐτῶν, ὡς ἀνθρώπων πεφυκότι πάντων τῶν ἄλλων βῆρον εἶη ζώων, ἡ ἀνθρώπων ἄρχειν. An. 2. 1, 3. οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν ἂν αὐτούς.

REM. 3. When the Ind. Impf. instead of the Opt. follows an historical tense in the principal clause, the mode of expression resembles the form of direct discourse, since the Ind. of direct discourse remains, e. g. Ξενοφῶν ἔλεγεν, ὅτι ὁρθῶς ἦτιώντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖν, X. A. 3. 3, 11. (oratio recta: ὁρθῶς αἰτιῶνται). See § 345, Rem. 5. But when the Ind. of the principal tenses follows an historical tense in the principal clause, then the subordinate clause assumes wholly the coloring of *direct* discourse (§ 345, 5). Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα θαρβεῖν, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου· ὥστε ὁρᾶν σοι ἐξέσται κἂν βούλῃ ἀσκαρδαμυκτεῖ. Hence ὅτι may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. X. Cy. 3. 1, 8. εἶπε δ', ὅτι· Εἰς καιρὸν ἦκεις ἔφη, he said: "you have come at the right time." An. 2. 4, 16. Πρόξενος εἶπεν, ὅτι· Αὐτός εἰμι, ὃν ζητεῖς. It is used even before the Imp., e. g. Pl. Criton 50, c. ἴσως ἂν εἴποιεν (οἱ νόμοι), ὅτι· Ὡς Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

5. The Opt. with ἂν is used, when the statement is to be represented as a conditional *supposition*, *assumption*, *conjecture* or as an *undetermined possibility* [§ 260, 2, 4, (a)].

X. An. 1. 6, 2. καταλλαγείς δὲ οὗτος Κῦρος, εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χίλους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζώντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ κάειν ἐπίοντας. Cy. 1. 6, 3. μέμνημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἶη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ, ὁπότε ἐν ἀπόροις εἶη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο (ὅστις μὴ κτλ. instead of εἴ τις μὴ κτλ.). Dem. Aphob. 851, 22. οἶδα, ὅτι πάντες ἂν ὁμολογήσαιτε.

6. The Ind. of the Hist. tenses with *ἄν* is used, when the affirmation is to be represented as a condition, whose actual existence or possibility is denied [§ 260, 2, (2) (a)].

Dem. Aphob. 830, 55. *εἰ μὲν ὁ πατήρ ἡπίσται τοῦτοις, δῆλον, ὅτι οὐτ' ἄτ' ἄλλα ἐπέτρεπεν, οὐτ' ἄν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἐφραζεν.* Lyb. c Agor. 137, 75. *οὐδέποτε πείσεις οὐδένα ἀνθρώπων, ὡς Φρύνιχον ἀποκτείνας ἀφείθης ἔν, εἰ μὴ μεγάλα τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνῆκεστα κακὰ εἰργάσω.* Pl. Rp. 1. 330. *Θεμιστοκλῆς ἀπεκρίνατο, ὅτι οὐτ' ἄν αὐτὸς Ξερίφως ὢν ὀνομαστὸς ἐγένετο, οὐτ' ἐκεῖνος Ἀθηναῖος (ῶν).*

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive-clause being transferred to the principal clause and the impersonal expression becoming its predicate. Comp. §§ 307, Rem. 6, and 310, Rem. 3. Th. 1, 93. *καὶ δὴ λη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο.* X. C. 4. 2, 21. *(δοκεῖ ὁ τοιοῦτος) δῆλος νῆ Δ' εἶναι, ὅτι ἂ φετο εἰδέναι οὐκ οἶδεν.* X. O. 1, 19. *ὅτι ποτηρότατοί εἰσι, οὐδὲ σὲ λανθάνουσιν.*

REM. 5. In the place of a substantive-clause introduced by *ὅτι* or *ὥς*, the *Inf.* (Acc. with the *Inf.*) or the *Part.* may stand after *verba declarandi* and *sentiendi*. That there is a difference of meaning between the construction with the *Inf.* and that with the *Part.*, has been seen in § 311; but the difference between the construction with a *Part.* and that with *ὅτι* or *ὥς*, is only in form. The difference between the construction with *ὅτι* and *ὥς* with the finite verb and that of the *Inf.* (Acc. with *Inf.*) is, that in the former, the affirmation is more *objective* and *definite* (as a *fact*); in the latter, on the contrary, *subjective* and *indefinite* (as an *assumption*). Hence verbs which express a merely subjective meaning, as, *οἴεσθαι*, *δοκεῖν*, *ἐλπίζειν*, and also *φάναι* (i. e. verbs which denote such a subjective view), are constructed almost exclusively with the *Inf.* (Acc. with the *Inf.*), very seldom with *ὅτι* or *ὥς*. That the distinction between the three modes of construction is very often unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. 6, 63. *ἐξαγγέλλει, ὥς οἱ παῖς γέγονε.* 65. *ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγονέναι.* 69. *ὅτε αὐτῷ σὺ ἠγγέλδης γεγεννημένος.*

REM. 6. The verbs *μέμνημαι*, *οἶδα*, *ἀκούω* and others of similar meaning, are not unfrequently followed by an adverbial clause, introduced by *ὅτε*, instead of a substantive-clause introduced by *ὅτι* or *ὥς*. This construction seems to have arisen from an ellipsis, as *τοῦ χρόνου*, e. g. *μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας*, as in Eng. *I remember very well WHEN the war broke out.* X. Cy. 1. 6, 8. *μέμνημαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπεομέγεδες εἶναι ἔργον τὸ καλῶς ἄρχειν.* Dem. Ol. 2(3), 29, 4. *μέμνησθε, ὅτ' ἀπὸ γέλδης Φίλιππος περιορκῶν.* Comp. *memini, quum darem; vidi, quum prodiret, audivi cum, quum diceret.*

REM. 7. Verbs expressing emotion (No. 1), instead of being followed by a substantive-clause introduced by *ὅτι* or *ὥς*, are often followed by a subordinate clause introduced by a conditional or interrogative *εἰ*, *if*, *whether*, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. *θαυμάζω, ὅτι ταῦτα γίγνεται* and *εταῦτα γίγνεται*. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, frequently employs this form even in settled and undoubted facts; in this case *εἰ* has the force of *ὅτι*. Aeschin. Ctes. *οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν* (*he is not satisfied, that*) Pl. Lach. 194, a. *ἀγανακτῶ εἰ οὕτως ἂ νοῶ ἢ οἶός τ' εἰμὶ εἰπεῖν.* Rp. 348

θ. τόδε εἰσαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τίδης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις. Dem. Mid. 30, 548. οὐκ ἦσ' ἡ χύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ (that he brings such a calamity upon one).

REM. 8. Instead of ὅτι οὕτως, the relative ὥς, *that*, is often used, and instead of ὅτι τοιοῦτος or ὅτι τόσος, the relatives οἷος, ὅσος. Pl. Phaed. 58, c. εὐδαίμων μοι δ' ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα (that he died so fearlessly, etc.). Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκύρησε (that she is possessed of such children).

### § 330. B. *Final Substantive-Clauses, denoting purpose and result, introduced by ὥς, ἵνα, etc.*<sup>1</sup>

1. The second class of substantive-clauses are those which denote a *purpose, object, or a result*. These clauses are introduced by the conjunctions ἵνα, ὥς, ὅπως (ὅφρα, Poet.), ἵνα μή, ὥς μή, ὅπως μή.

2. The mode in *final* clauses is commonly the subjunctive or optative, since the purpose or object is something merely *imagined or conceived*. When the verb of the principal clause is a principal tense: Pres., Perf., Fut., or an Aorist with the signification of the present [§ 257, 1, (a) and (b)], then the final conjunction, i. e. the conjunction expressing the purpose, etc., is followed by the *Subj.*; but when the verb of the principal clause is an historical tense: Impf., Plup., Aor., then the final conjunction is followed by the *optative* (but never by an Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς (ut venias, that you may come). Λέξον (with the sense of the Pres.), ἵν' εἰδῶ (dic, ut sciam, that I may know). Ταῦτα ἔγραφον, ἐγεγράφειν, ἔγραψα, ἵν' ἔλθοις (ut venires, that you might come). Il. λ, 289, sq. ἀλλ' ἰδοὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθε (ut gloriam vobis paretis); but, Il. ε, 1—3. ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ δάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο (ut clarus fieret et gloriam sibi pararet). τ, 347. Jupiter said to Minerva, ἀλλ' ἴδε οἱ νέκταρ τε καὶ ἄμβροσιν ἐρατεινὴν στάξον (with the sense of the Pres.) ἐνὶ στήθεσσι, ἵνα μή μιν λιμὸς ἱκῆται (ut ne fames eum occupet); but, 352, ἡ δ' Ἀχιλλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἄμβροσιν ἐρατεινὴν στάξ', ἵνα μή μιν λιμὸς ἀτερπῆς γούναθ' ἱκοίτο (ut ne occuparet). Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλεῖον ἐνοχλήσθε περὶ τούτων. X. Cy. 2. 1, 4. τί οὖν, ἔφη δ' Κῦρος, οὐ καὶ τὴν δύναμιν ἐλεξάς μοι [= λέξον μοι, § 256, 4, (c)], ὅπως—βουλεύσῃ

<sup>1</sup> For practical reasons both kinds of subordinate clauses are brought together here although they properly belong to adverbial clauses denoting purpose.

ἔειπα, ὅπως ἂν ἄριστα ἀγωνιζοίμεθα; 1. 2, 3. (ἐκ τῆς τῶν Περσῶν ἐλευθέρας ἀγορᾶς καλουμένης) τὰ μὲν ὦντα καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιν γινύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ. 15. ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνείμι (ραυς *raucis* *perelam*). 4, 25. Καμβύσης τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσῃς ἐπιχώρῃ ἐπιτελοίη. Pl. Apol. 28, d. αὐτίκα τεθναίην (with the sense of the Pres.), ἵνα μὴ ἐνθάδε μένω καταγέλαστος.

REMARK 1. The Subj. often follows an historical tense: (a) in vivid narration, where past actions are regarded as present (*objective* manner of representation, § 327, Rem. 2); (b) when the purpose or effect is to be represented as continuing in the present time of the speaker. (a) Her. 1, 29. Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν (= ὧν) ἔδειτο (*Solon was absent ten years, in order that he might not be compelled, etc.*). 7, 8. σύλλογον Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε πύθεται σφέων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ δέλει. Th. 4, 1. καὶ ἐσεβεβλήκεσαν ἅμα ἐς τὴν Ῥηγίνων οἱ Λακεδαιμόνιοι, ἵνα μὴ (οἱ Ῥηγῖνοι) ἐπιβοηθῶσι τοῖς Μεσσηνίοις. — (b) Od. λ, 93. τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτέρπεα χῶρον. Her. 7, 8. διδ' ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ (= δ) νοέω πρήσσειν ὑπερθέωμαι ὑμῖν. Dem. Phil. 3, 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύουσιν. Pl. Crit. 43, b. ἐπίτηδες σε οὐκ ἔγειρον, ἵνα ὡς ἡδιστα διάγῃς.

REM. 2. On the contrary, a preceding principal tense, or an Aor. with *Pres.* sense, is sometimes followed by an *Opt.*: (a) when the present of the principal clause is an historical present, or when, in the use of the Pres., the speaker has at the same time contemplated a past action; Eur. Hec. 10. πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ἵν', εἴποτ' Ἰλίου τείχη πέσοι, τοῖς ζῶσιν εἴη παῖσ' μὴ σπάνις βίου. X. An. 4, 6, 1. τοῦτον δ' Ἐπισθένει... παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιοτο, ἔχων καὶ τοῦτον ἀπίοι. Ar. Ran. 24. αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαπαιπωροῖτο, μηδ' ἄχθος φέροι (*I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship*). (b) when the speaker adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; Pl. Rp. 410, b. ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καδιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινος οἴονται καδιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα δεραπεύοιντο, τῇ δὲ τὴν ψυχὴν; (the view of the lawgiver, i. e. his purpose). X. An. 2, 4, 4. ἴσως δὲ πον (Βασσιλεὺς) ἢ ἀποσκάπτει τι ἢ ἀποτεριχίζει, ὥς ἄπορος εἴη ἡ ὁδός (the view of the king). (c) when in the principal clause, the *Opt.* stands with or without *ἐν* [§§ 259, 3, (a) and 260, 2, (4), (a)], then an *Opt.* commonly follows, for the conceptions in the principal and subordinate clause are represented as separated from the present time of the speaker (§ 259, 3); still, a Subj. may follow by attraction of the mode, since the present sense of the *Opt.* is assumed. See § 327b, 1. (b). Theogn. 881. εἰρήνη καὶ πλοῦτος ἔχοι πόλιν, ὄφρα μετ' ἄλλων κομπάζοιμι. Soph. Aj. 1217, sq. γενοίμαν, ἵν' ὑλᾶεν ἔπεστι πόντου πρήβλημ' ἀλίκλυστον —, τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας.

3. When two or more final clauses follow each other, the Subj. sometimes interchanges with the *Opt.* The two clauses are then placed in a kind of antithesis to each other, the former representing the result of the purpose or aim as *certain*

the latter, without this accessory idea, and consequently as *uncertain, undetermined*, or only derived from what precedes.

Il. ο, 597, sq. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ορέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν Δεσπιδᾶς πῦρ ἐμβάλη ἀκάματον, Θέτιδος δ' ἐξαΐσιον ἄρῃν πᾶσαν ἐπικρήνειε. Her. 9, 51. ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόγῃ, καὶ οἱ ἱππῆες σφέας μὴ σινοΐατο. 8, 76 τῶνδε δὲ εἵνεκεν ἀνῆγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἑλλήσι μὴδὲ φυγέει· ἐξ ἧ ἄλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐπ' Ἀρτεμισίῳ.

4. The modal adverb ἄν, referring to a *conditioning* clause (generally not expressed), is sometimes joined with the final conjunctions ὥς and ὅπως (more seldom ἵνα).

Od. ε, 167, sq. πέμψω δέ τοι οὖρον ὑπισθεῖν, ὥς κε μάλ' ἀσκήθῃς σὴν πατρίδα γαῖαν ἱκῆαι, αἵ κε θεοὶ γ' ἐθέλωσι. 2, 20, sq. καὶ μιν μακρότερον καὶ πάσσονα θῆκε ιδέσθαι, ὥς κε ν Φαίηκεσσι φίλος πάντεσσι γένοιτο (sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο). Her. 3, 44. ἐδεήθη, ὅπως ἂν καὶ παρ' ἐωϋτὸν πέμψας ἐς Σαμόν δέοιτο στρατοῦ (ut, si opus esset, exercitum a se peteret). X. Cy. 5. 2, 2i. διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἃ τε δεῖ φίλια καὶ πολέμιονομίζειν (in order that, when we set our foot on the land, we may know, etc.). H. 4 8, 16. ἔδωκε χρήματα Ἀνταλκίδα, ὅπως ἂν, πληρωθέντος ναυτικοῦ ὑπο Λακεδαιμονίων, οἳ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης προσδέοιντο.

5. The final conjunctions ἵνα and ὥς (more seldom ὅπως), are connected with the Ind. of the historical tenses, when it is to be indicated that the intended purpose is not accomplished, or is not to be accomplished. In this case, in the principal clause, the Ind. of an historical tense stands both with and without ἄν. See § 227<sup>b</sup>, 1. (a).

Ar. Pac. 135. οὐκοῦν ἐχρήνυσε Πηγᾶσου ζεύξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος. Pl. Criton. 44, d. εἰ γὰρ ὥφελον οἰοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἰοί τε ᾔσαν αὐτὸ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε. Lys. Simon. 98, 21. ἐβουλόμην δ' ἂν Σίμωνα τὴν αὐτὴν γνώμην, ἐμοὶ ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες τάλῃθ' ῥαδίως ἔγνωτε τὰ δίκαια.

6. Verbs which express *care, anxiety, considering, endeavoring* or *striving, effecting*, and *inciting*, e. g. ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι φυλάττειν, σκοπεῖν, σκέψασθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πράττειν (*cure*), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε (*up then*), and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὥς, either

(according to No. 2) with the Subj. and Opt., or with the Fut. Ind., when the accomplishment of the purpose is to be represented as something *definitely* occurring and *continuing*.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι (= ὥστε) πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 2, 13. ὥς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἣν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε τοῦτο, ὃ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ὑμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν. Pl. Ion. 530, b. ἄγε δὴ, ὅπως καὶ τὰ Παναθηναῖα νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο δ' ὅπως μήτε ἄσιτοι, μήτε ἄποτοί ποτε ἔσονται.

REM. 3. Sometimes ὅπως ἂν is connected with the Fut. Ind., and is then to be referred to an implied condition. Her. 3, 134. οἱ Ἴνδοι τρόπῳ τοιούτῳ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὅπως ἂν καύματων τῶν θερμωτάτων ἰόντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. ὅταν καύματα θερμώτατα ᾖ).

REM. 4. Ὅπως or ὅπως μὴ with the Fut. Ind., sometimes refers to a word to be supplied, viz. *δρα*, *δράτε*, *vide*, *videte*. X. An. 1. 7, 3. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, (see) then that ye are men worthy of liberty. Pl. Menon, 77, a. ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, *δεῖ σ'* (sc. *σκοπεῖν*) ὅπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὅπως πατὴρ δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφης.

REM. 5. Verbs expressing *care*, *anxiety*, are very often followed by ὅπως (sometimes also by ὥς) ἂν with the Opt., in order to express the idea of *anxiety*, *solicitude how something might happen* [§ 260, 2, (4), (a)]. In this case, ὅπως and ὥς are clearly adverbs (*how*). X. Cy. 2. 1, 4. βουλευσόμεθα, ὅπως ἂν ἄριστα ἀγωνιζοίμεθα.

## § 331. II. Adjective-Clauses.

Adjective-clauses are adjectives or participles expanded into a sentence, and, like adjectives, serve to define a substantive or substantive pronoun more definitely. They are introduced by the relative pronouns *ὃς*, *ἣ*, *ὅ*, *ὃστις*, *ἣτις*, *ὃτε*, *οἷος*, etc.

Οἱ πολέμιοι, οἳ ἀπέφυγον (= οἱ ἀποφυγόντες πολέμιοι). Τὰ πράγματα, ὃ Ἀλέξανδρος ἔπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πραχθέντα πράγματα or τὰ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν (= ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα πόλις).

REMARK 1. Homer often uses the pronoun *ὃς* in a demonstrative sense. Il. φ, 198. ἀλλὰ καὶ ὃς δειδοικε Διὸς μεγάλῳ κεραυνόν. So also, *οἷ*—*οἷ*, *those*, *those*, *the one*, *the other*. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances: (a) καὶ ὃς καὶ ἣ, instead of καὶ οὗτος, καὶ αὕτη. X. Cy. 5. 4, 4. καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. 4. 5



52. καὶ οἱ γελάσαντες εἶπον. Antiph. 1. 113, 16. καὶ ἡ ὑπέσχετο. In the oblique Cases the article (§ 247, 3), is used instead of it, e. g. καὶ τὸν, *et eum*. — (b) ὅς μέν — ὅς δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλεις Ἑλληνίδας ὅς μέν ἀναιρῶν, εἰς ὅς δὲ τοὺς φμγάδας κατὰγων. — (c) ὅς καὶ ὅς, *this and that*, it not being determined who, *any one that you please* (very seldom). Her. 4, 68. τὰς βασιληῆας ἰστίας ἐπιόρκησε ὅς καὶ ὅς, exclusively in the Nom. (in the Acc. τὸν καὶ τὸν, τὸ καὶ τό, see § 247, 3). — (d) in the phrase ἡ δ' ὅς, ἡ δ' ἡ, *said he, she*.

REM. 2. The reciprocal relation in which the substantive stands to an adjective-clause, and an adjective-clause to a substantive, is expressed thus: a demonstrative adjective pronoun or the article ὁ ἡ τό standing in a principal clause, refers to a relative adjective pronoun standing in a subordinate clause, and the latter, on the other hand, refers back to the former, e. g. οὗτος ὁ ἀνὴρ, ὃν εἶδες, τὸ ρόδον, ὃ ἀνδεῖ. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος (§ 326, Rem. 3). But when the object, to which the relative refers, is to be represented as a general one, then the article is omitted, and the relative refers immediately to the substantive, e. g. ἀνὴρ, ὃς καλὸς ἐστίν (= ἀνὴρ καλός). When the relative refers to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὃς — σύ, ὃς, etc. When the personal pronouns have no special emphasis, they are omitted, and the relative refers to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted and not only when the Cases are the same, but when they are unlike, if the pronoun has no special emphasis; hence especially when the omitted demonstrative denotes some indefinite object, and is equivalent to τις, *some one*, or when the relative ὃς, ὅστις, may be resolved into *si quis*. Eur. Or. 591, 3. γάμοι δ' ὅσοις μέν εἰς πίπτουσιν βροτῶν, (τούτοις sc.) μακάριος αἰὼν· οἷς δὲ μὴ πίπτουσιν εἰς, (οὗτοι sc.) τὰ τ' ἔνδον εἰς τὰ τε θύραζε δυστυχεῖς. Th. 2, 41. οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τίνος sc.) ὅστις ἔπεσι μὲν τὸ αὐτίκα τέρψει κτλ.

REM. 4. When the relative is used *substantively*, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective-clause, like the adjective standing without a substantive, has the meaning of a *substantive*, e. g. Ἦλθον οἱ ἄριστοι ἦσαν = ἦλθον οἱ ἄριστοι (sc. ἄνδρες). — Here belongs also, the formula ἐστίν, οἷ, ὦν, οἷς, οὖς, ἄ. This formula has become so fixed, that commonly neither the number of the relative has any effect on the verb ἐστίν, nor does the tense undergo any change, when the discourse relates to past or future time; thus it has assumed entirely the character of a substantive-pronoun (ἐνιοι), and also, since ἐστίν may be connected with every Case of the relative, has a full inflexion, e. g.

Nom.	ἐστίν οἱ	(= ἐνιοι)	ἀπέφυγον
Gen.	ἐστίν ὧν	(= ἐνίων)	ἀπέσχετο
Dat.	ἐστίν οἷς	(= ἐνίοις)	οὐχ οὕτως ἔδοξεν
Acc.	ἐστίν οὓς	(= ἐνίους)	ἀπέκτεινεν.

The Nom. ἐστίν οἱ is rare, for example, X. Cy. 2. 3, 18; in place of it, commonly εἰσὶν οἱ. Th. 2, 26. Κλεόπομπος τῆς παραθαλασσίας ἐστίν ἃ ἐδήλωσε. So in the question, ἐστίν οἵτινες; X. C. 1. 4, 2. ἐστίν οὗστινας ἀνδρώπων τεθαύμακας ἐπὶ σοφίᾳ; in Xenophon ἦν also occurs. An. 1. 5, 7. Ἦν δὲ τούτων τῶν σταδμῶν οὓς πάνυ μακροὺς ἤλαυνεν (and some of these marches which he made, were very long, or he made some of these marches very long). H. 7. 5, 17. τῶν πολεμίων ἦν οὓς ὑποσπόνδους ἀπέδοσαν (there was some of the enemy which they restored by truce, or they restored some of the enemy by truce).



REM. 5. In like manner, the following phrases, formed with *ἔστιν*, are used wholly as adverbs with reference to all relations of time.

*ἔστιν ὅτε* = *ἐνὶ ὧτε*, *est quando*, i. e. *interdum*, c. g. *ἔστιν ὅτε* ἔλαξεν;  
*ἔστιν ἵνα* or *ὅπου*, *est ubi*, i. e. *aliquando*;  
*ἔστιν οὐ* or *ἐνθάδε*, *est ubi*, *somewhere*, in many places;  
*οὐκ ἔσθ' ὅπου*, *nunquam*;  
*ἔστιν ἧ* or *ὅπη*, *quodammodo*, in many places;  
*οὐκ ἔστιν ὅπως*, *nullo modo*, *οὐκ ἔστιν ὅπως οὐ*, *certainly*.  
*ἔστιν ὅπως*; in the question, *Is it possible, that?*

### § 332. Agreement of the Relative Pronoun.

1. The relative agrees in Gender and Number with the substantive or substantive pronoun (in the principal clause) to which it refers; the Case of the relative, however, depends on the construction of the subordinate clause, and hence is determined either by the predicate, c. by some other word in the subordinate clause, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶλες, φίλος μου ἔστιν. Ἡ ἀρετὴ, ἧς πάντες οἱ ἀγαθοὶ ἐπιδέσσιν, μέγα ἀγαθὸν ἔστιν. Οἱ στρατιῶται οἷς ἐμαχεσάμεθα, ἀνδρειότατοι ἴσθαι θαυμάζομεν Σωκράτη, οὗ ἡ σοφία μεγίστη ἦν. Ἐπιδυμούμεν τῆς ἀρετῆς, ἡ πηγή ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective-clause is determined by the substantive or substantive pronoun (expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who*, *I who*, *Thou who*, etc.

Ἐγώ, ὃς γράφω, σύ, ὃς γράφεις, ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει. Th. 2, 6. ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε, ὃς οὐδενὸς οἶομαι ἡσσαν εἶναι. Isocr. Paneg. πῶς οὐκ ἤδη δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν, οἵτινες τὴν ἀρχὴν κατασχόντες ἡδυνήθημεν; X. Cy. 5. 2, 15. καὶ οἰκία γε πολὺ μείζων ἢ ὑμέτερα τῆς πόλεως οἵ γε οἰκίᾳ χρῆσθε γῇ τε καὶ οὐρανῷ. Hence after the Voc., the second person is regularly used, c. g. ἀνδρῶπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας.

3. When the relative refers to two or more objects, it is in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it is in the neuter, when the substantives denote *inanimate* objects. Comp. § 242, 1, (a), (β).

Th. 3, 97. ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἦσαν ἡσσαν Ἀθηναῖοι. X. Cy. 1. 3, 2. (Κῦρος) ὁρῶν (τὸν πάππον) κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμαις προσδέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδῃ.

Isocr. Panath. 278, b. ταῦτα εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἀ σὺ διήλθες.

4. If the substantives are of different gender, then the relative, when *persons* are spoken of, agrees in gender with the **Masc.** rather than the **Fem.**, etc. (§ 242, 1); but when *things* are spoken of, it is usually in the neuter.

Od. β, 284. θάνατον καὶ Κῆρα μέλαιναν, ὅς δὴ σφί σχεδὸν ἐστί. Isocr. de Pac. 159, a. ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἀ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων. Dem. Cor. 317, 273. ἐλπιδῶν καὶ ζήλου καὶ τιμῶν, ἀ πάντα προσῆν τοῖς τότε πραττομένοις ὑπ' ἐμοῦ. Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἐν οἷς περ ἐτεδράμμην. Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. ἦν δὲ τὴν εἰρήνην ποιησώμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. The following exceptions occur to the rule stated under No. 1, respecting the agreement of the relative :—

(a) *Constructio κατὰ σύνεσιν* (§ 241, 1), not often in prose with the names of *persons*, but frequently with *collective* nouns, or substantives which are to be considered as such.

Her. 8, 128. περιέδραμε δμῖλος—, οἱ αὐτίκα τὸ τόξευμα λαβόντες—ἔφερον ἐπὶ τοὺς στρατηγοὺς. Th. 3, 4. τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλέᾳ. Pl. Phaedr. 260, a. πλήθει, οἷ περ δικάσουσι.

REMARK 1. The following cases belong here :—

(a) The substantive to which the relative refers, is in the *Sing.*, but the relative in the *Pl.*, when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *οἶος*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. κῆτος, ἀ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη. Pl. Rp. 554, a. αὐχμηρὸς γέ τις ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποῖς ἀνὴρ, οὗς δὴ (*cujusmodi homines*) καὶ ἐπαινεῖ τὸ πλήθος.

(b) On the contrary, a relative in the *singular* refers to a *Pl.* substantive, when the relative has a *collective* signification, e. g. *ὅστις*, *ὅς ἂν* with the *Subj.*, *quisquis*, *quicumque*. Il. λ, 367. νῦν αὖ τοὺς ἄλλους ἐπιείσομαι (*persequar*), ὅν κε κιχέω. So in particular, πάντες, *ὅστις* or *ὅς ἂν* (never πάντες οἵτινες, but always πάντες ὅσοι or *ὅστις*), e. g. Th. 7, 29. πάντα ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πάντας, ὃ ἂν περιτυγχάνῃ.

REM. 2. The relative is put in the *Neut.* without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general* (§ 241, 2), or when the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἀρ' οὐχὶ μῶρόν ἐστι τοῦ γχείρημά σου, ἄνει τε πλήθους καὶ φίλων τυραννίδα θηρᾶν, ὃ χρήμασιν θ' ἀλίσκεται.

(b) Connection of the Dual with the Plural (§ 241, 5).

Τὸ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, X. C. 2. 3, 18.

(c) When a predicative substantive, in the adjective-clause, is in the Nom. (§ 240, 2) or in the Acc. (§ 280, 4), the relative, instead of agreeing in Gender and Number with its substantive, by a kind of *attraction* often takes the Gender and Number of the *predicative substantive*, which is considered the more important.

Her. 2, 7. ἡ ὁδὸς πρὸς ἧῷ τρέπεται, τὸ (= ὁ) καλεῖται Πηλούσιον στόμα. 5, 108. τὴν ἄκρην, οἱ καλεῦνται ἰληίδες τῆς Κύπρου. 7, 54. Περσικὸν ξίφος, τὸν (= ὁν) ἀκινάκην καλέουσι. Pl. Phaedr. 255, c. ἡ τοῦ βεύματος ἐκείνου πηγὴ, ὃν ἱμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε. Phileb. 40, a. λόγοι εἰσὶν ἐν ἐκδότοις ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν.

REM. 3. So also, when the relative does not follow its own substantive immediately, but a *predicative substantive*, it sometimes agrees by means of *attraction* with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Gorg. 460, e. οὐδέποτ' ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται.

6. When the relative would be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective-clause has almost entirely the force of an attributive adjective, the relative commonly assumes the form of its substantive, i. e. the relative takes the same Case as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative (§ 331, Rem.), is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective-clause. See No. 8.

Th. 7, 21. ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεῖσων) στρατιάν. X. Cy. 3. 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν). 2. 4, 17. ὅποτε οὐ προεληλυθοῖς σὺν ᾗ ἔχῃς θυνάμει. 8. 1, 34. ἐγὼ ὑπισχνούμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνδ' ὧν ἂν ἐμοὶ δανείσῃς ἄλλα πλείονος ἄξια εὐεργετήσῃν (instead of ἀντὶ τούτων, &). Pl. Gorg. 519, a. ὅταν τὰ δοχαῖα προσαπολλύωσι πρὸς οἷς ἐκτήσαντο (instead of πρὸς τούτοις, &). Phaed. 70, a. (ἡ ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλδεις. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπασιν μετέδωκεν (instead of τούτων &). Evag. 198. τοιοῦτοις ἔδωκεν οἷοις Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὁρᾶτε (instead of καὶ ἐκ τούτων, & ὁρᾶτε). The preposition is frequently

repeated, e. g. Dem. Chers. 96, 26. ἀφ' ὧν ἀγείρει καὶ προσατεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει (instead of ἀπὸ τούτων διάγει ὧν ἀγείρει or ἀφ' ὧν ἀγείρει — διάγει without ἀπὸ τούτων).

REM. 4. By attraction, the adjective-clause acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σοῦ γραφείσαις ἐπιστολαῖς). The blending of the adjective-clause with its substantive by attraction, is still more clear and beautiful, when the adjective-clause is *transposed* and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substances or adjectives belong to an attracted relative, these also must be attracted. Dem. Cor. 325, 298. ἐμὲ οὔτε καιρὸς προσηγάγετο ὧν ἔκρινα δικάίων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι (instead of ἀ ἔκρινα δίκαια καὶ συμφέροντα). Ph. 2. 70, 17. οἷς οὐσιν ὑμετέροισι (Φίλιππος), τούτους ἀσφαλῶς κέκτηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Th. 7, 67. πολλαὶ (νῆες) ῥᾶσται ἐς τὸ βλάπτεισθαι ἀφ' ὧν ἡμῖν παρεσκεύασται (instead of ἀπὸ τούτων, αἷ). X. Cy. 5. 4, 39. ἤγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἤδετο, καὶ ὧν (for ἐκείνων, οἷς) ἠπίσται πολλούς (i. e. *secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat*).

REM. 7. Adverbs of place, also, sometimes suffer attraction, the relative adverb taking the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes the form which expresses the direction denoted by the substantive. Th. 1, 89. διεκομίζοντο εὐδὺς (sc. ἐντεῦθεν) ὁδὸν (instead of οὐ, ubi) ὑπεξέδοντο παῖδας. S. Ph. 481. ἐμβαλοῦ μ' ὅπη δέλεις ἄγων, ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (instead of οὐ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλίκος, are attracted not only in the Acc. but also in the Nom., when the verb εἶναι and a subject formally expressed are in the relative clause, e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστί (such as you are, such as he or Socrates is). This attraction is made in the following manner. The demonstrative in the Gen., Dat., or Acc., to which the relation refers, is omitted, but the relative is put in the Case of the preceding substantive or (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause has, in all respects, the force of an inflected adjective; the connection of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; for example, in the full and natural form of the sentence χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, by omitting the demonstrative τοιούτῳ, to which the relative οἷος refers, by attracting οἷος into the Case of the preceding substantive ἀνδρὶ,

and by omitting *εἰ* of the adjective-clause and attracting the subject *σύ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷῳ σοί*, or, by transposition, *χαρίζομαι οἷῳ σοὶ ἀνδρί*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷου σοῦ ἀνδρός	ἐρῶ οἷου σοῦ
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρί	χαρίζομαι οἷῳ σοί
Acc.	ἐπαινῶ οἷον σὲ ἄνδρα	ἐπαινῶ οἷον σέ
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν	ἐρῶ οἷων ὑμῶν
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσιν	χαρίζομαι οἷοις ὑμῖν
Acc.	ἐπαινῶ οἷους ὑμᾶς ἄνδρας	ἐπαινῶ οἷους ὑμᾶς.

Th. 7, 21. πρὸς ἄνδρας πολμηροὺς οἷους καὶ Ἀθηναίους (instead of οἷαι Ἀθηναῖοι εἰσιν). Lucian. Toxar. c. 11. οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷῳ σοὶ πολεμιστῇ μονομαχῆσαι. Pl. Soph. 237, c. οἷῳ γε ἐμοὶ παντάπασιν ἄπορον (sc. ἐστὶ, instead of τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἄπορόν ἐστιν). Her. 1, 160. ἐπὶ μισθῷ ὅσῳ δὴ (*mercede, quantum lacungue est*). Pl. Rp. 335, b. ἔστιν ἕνα δικαίου ἀνδρὸς βλάπτειν καὶ ὀντινοῦν ἀνθρώπων (instead of ἀνθρώπων καὶ ὁστισοῦν ἐστιν). X. An. 6. 5, 8. ἔστησαν ἀπέχοντες ὅσον πεντεκαίδεκα σταδίου (instead of τοσοῦτο, ὅσον εἰς π. στάδιοι).

REM. 8. Attraction also takes place, when *οἷος* or *οἷός τε*, is used instead of *ὥστε*, and is constructed with the Inf., signifying, *I am of such a nature, character, that (is sum qui with the Subj.), hence I can, am accustomed, am ready* (§ 341, Rem. 2). Dem. Ol. 1. 23, 19. (περὶ αὐτὸν Φίλιππος ἔχει) τοιοῦτους ἀνθρώπους οἷους μεθυσθέντας ὀρχεῖσθαι. Luc. Hermot. c. 76. Στωϊκῷ τοιούτῳ οἷῳ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demonstrative is commonly omitted. X. C. 1. 4, 12. μόνην τὴν τῶν ἀνθρώπων (γλωτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρδρῶν τε τὴν φωνήν, κ. τ. λ.

REM. 9. When the adjective-clause has the signification of a substantive (§ 331, Rem. 4), the article is sometimes placed before the attracted *οἷος*, *ἡλίκος*, and in this way, the adjective substantive-clause acquires entirely the force of an inflected substantive, e. g.

Nom.	ὁ οἷος σὺ ἀνὴρ	οἱ οἷοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἷου σοῦ ἀνδρός	τῶν οἷων ὑμῶν ἀνδρῶν
Dat.	τῷ οἷῳ σοὶ ἀνδρί	τοῖς οἷοις ὑμῖν ἀνδράσιν
Acc.	τὸν οἷον σὲ ἄνδρα	τοὺς οἷους ὑμᾶς ἄνδρας.

X. Cy. 6. 2, 2. οἱ οἷοὶ περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα καταμανθάνουσιν (*men like you*). H. 2. 3, 25. γνόντες τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν (*such men as we and you*). Ar. Eccl. 465. ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῶν (instead of τηλικούτοις, ἡλικοὶ νῶν ἐσμεν).

REM. 10. A similar kind of attraction occurs also in such modes of expression as *θαυμαστὸν ὅσον προὔχωρησε* = *θαυμαστὸν ἐστὶν ὅσον προὔχωρησε* (*mirum quantum processit*, instead of *mirum est, quantum processerit*). Even in Pl. Rp. 351, d. μετὰ ἰδρώτος θαυμαστοῦ ὅσου (instead of θαυμαστὸν ἐστὶν μεθ' ὅσου). Hipp. M. 282, c. χρήματα ἔλαβε θαυμαστὰ ὅσα (instead of θαυμαστὸν ἐστὶν, ὅσα). Her. 4, 194. οἱ δέ (sc. πίθηκοι) σφι ἄφθονοι ὅσοι ἐν τοῖς οὖρεσι γίνονται. Also in the adverbs *θαυμαστῶς ὥς*, *θαυμασίως ὥς*, etc., e. g. *θαυμασίως ὥς ἄβλιος γέγονε* (instead of *θαυμάσιόν ἐστιν, ὥς ἄβλιος γέγονε*). Pl. Phaed. 66, a. ὑπερφυῶς ὥς ἀληθῆ λέγεις. Symp. 173, c. ὑπερφυῶς ὥς χαίρω, instead of *ὑπερφυές ἐστιν, ὥς χαίρω*.

REM. 11. Sometimes an attraction takes place in the adjective-clause directly the opposite of that mentioned under No. 6, the substantive being attracted into the Case of the relative which refers to it, instead of the relative into the Case of the substantive. This is called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, would stand in the Nom. or Acc. S. Tr. 283. τὰς δ' (instead of αὐτὰς) ἄσπερ εἰσορᾷς, εἰ ὀλβίων ἕζηλον εὐροῦσαι βλον, ἤκουσι πρὸς σέ. Lysias pro bon. Arist. 649. τῇ οὐσίᾳ (instead of ἡ οὐσία) ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἶεν παρὰ βασιλείῃς. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case and into the clause of the relative. Pl. Men. 96, c. ὁμολογήκαμεν, πρᾶγμα-τος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεὶς δστις οὐ after an omitted ἐστίν. Pl. Prot. 317, c. οὐδενὸς δτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην (there is no one of you all whose father I might not be, considering my age). Phaed. 117, d. κλαίων καὶ ἀγανακτῶν οὐδένα δντινα οὐ κατέκλαυσε τῶν παρόντων. Dem. Cor. 295, 200. περὶ ὧν οὐδένα κίνδυνον δντιν' οὐχ ὑπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεὶς δστις οὐ appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, c. g.

Nom.	οὐδεὶς	δστις	οὐκ ἂν ταῦτα ποιήσειεν
Gen.	οὐδενὸς	δτου	οὐ κατεγέλασεν
Dat.	οὐδενὶ	δτῳ	οὐκ ἀπεκρίνατο
Acc.	οὐδένα	δντινα	οὐ κατέκλαυσεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, the demonstrative adverb taking the form of the relative. S. O. C. 1227. βῆναι κεῖθεν δθεν περ ἤκει (instead of κεῖσε, δθεν). Pl. Crit. 45, b. πολλαχοῦ γὰρ καὶ ἄλλοσε δποῖ ἂν ἀφίκη, ἀγαπήσουσί σε (instead of ἀλλαχοῦ δποῖ).

- 8. The adjective-clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective-clause (though it is not generally placed immediately after the relative), and is governed by the verb in the adjective-clause. This change of the substantive into the adjective-clause is called *transposition*. When the attributive relation expressed by the adjective-clause, is to be made emphatic, a demonstrative, referring back to the substantive which is joined with the relative, is supplied in the principal clause; this demonstrative, however, is often used for perspicuity also. The substantive can also be transposed, when the demonstrative stands before the adjective-clause.

\*Ὁς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, οἱ δς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, οἱ οὗτος ἀπέθανεν, δς ἡμᾶς κτλ., οἱ ἀπέθανεν, δς κτλ. — Οὐ εἶδες ἄνδρα, οὗτός ἐστιν, οἱ οὗτός ἐστιν, δν εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἄρα, οὗς τὸ πρῶτον ἄνους ἀπεβαλόμεθα περὶ φιλίας, εἰς τοῦ

τοῖς εἰσπεπτώκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ' οἴκους ἑλιφ', ὅτ' ἐς Τροίαν ἔπλει, πάρθενον . . γαύτη γέγηθε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective-clause, when they serve at the same time to explain more fully the adjective-clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective-clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective-clause; then the attributive is emphatic. Eur. Or. 842. πότνι' Ἠλέκτρα, λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἦκω φέρων (*hear the words which I bring to you as sad, i. e. the sad words, etc.*). Th. 6 30. τοῖς ὅπλοις καὶ ὅση ἄλλη παρασκευὴ ξυνείπετο, πρότερον εἶρητο κτλ. (*instead of καὶ τῇ ἄλλῃ παρασκευῇ, ὅση*). Eur. H. F. 1164. ἦκω ξὺν ἄλλοις, οἳ παρ' Ἀσώπου ῥοὰς μένουσιν ἑνοπλοὶ γῆς Ἀθηναίων κόροι. Ar. Ran. 889 ἔτεροι γὰρ εἰσιν, οἷσιν εὐχομαι θεοῖς;

REM. 15. A word in apposition with the substantive to which the relative clause refers, is sometimes attracted into the subordinate clause, and depends upon that clause for its government. In this case also, the transposed appositive serves to explain more fully the adjective-clause. Od. α, 69. Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον (*which Ulysses blinded, although he was the god-like Polyphemus*). Pl. Hipp. Maj. 281, c. τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

9. When the adjective-clause has another clause subordinate to itself (or a participle used instead of such clause), the two are commonly united, the relative, instead of taking the construction of its own adjective-clause, taking that of the subordinate clause, i. e. the relative has the construction which the omitted demonstrative of the subordinate clause would have had; in such cases there is no relative connected with the adjective-clause.

Isocr. de Pace p. 16, 168. ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὅποτε τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν (*instead of οἷ, ὅποτε τις αὐτοῖς διδῶ, ἀκολουθήσουσιν*). Pl. Rp. 466, a. ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῦμεν, οἷς ἐξδν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν; (*instead of οἷ, ἐξδν αὐτοῖς —, οὐδὲν ἔχοιεν*). Dem. Phil. 3, 128, 68. πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύμπιοι νῦν, ἀ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοντο (*instead of οἷ, εἰ ταῦτα τότε προείδ., οὐκ ἂν ἀπ.*).

### † 333. Modes in Adjective-Clauses.

1. The Indicative is used, when the attributive relation expressed by the adjective-clause, is to be represented as *actual* or *real*, c. ε ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται. The Fut Ind. is very frequently used (even after an historical tense

§ 327, Rem. 2), to denote *what should be done* or the *purpose* (§ 255, 3), e. g. στρατηγοὺς αἰροῦνται, οἳ τῷ Φιλίππῳ πολέμησουσιν (*they choose generals who should carry on war, or to carry on war*). Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανός ἐστιν ἴσα ποιεῖν ἐμοί (*nemo, qui non possit*).

2. The Ind. is also used, as in Latin, in such adjective-clauses, as are introduced by the *indefinite* or *generalizing* relatives, e. g. ὅστις, *quisquis*, ὅστις δὴ, *quicunque*, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, *quantuscunque*, ὅπόσος, ὅποσοςοῦν, etc.

Her. 6, 12. δουλητήν ὑπομεῖναι, ἥ τις ἔσται, *qualiscunque erit*. X. An. 6. 5, 6. ἔθαπτον, ὁπόσους ἐπελάμβανεν ἡ στρατιά. Here the idea of *indefiniteness* is denoted by the *relative*; but it is otherwise, when this idea is contained in the *predicate*, see No. 3, and 4.

REMARK 1. The Fut. Ind. with *κέ* (only Epic) is used, when it is to be denoted, that something will take place in the future under some condition (§ 260, 2. (1)). Il. ι, 155. ἐν δ' ἄνδρες ναίουσι πολύβρηνες, πολυβοῦται οἳ κέ εἰ δωτίνησι θεὸν ὥς τιμήσουσιν (*who will honor him, IF HE SHALL COME TO THEM*).

3. The relative with *ἄν*, e. g. ὅς ἄν, ἡ ἄν, ὃ ἄν, ὅστις ἄν, etc., is followed by the Subj., when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.), if the attributive relation expressed by the adjective-clause, is to be represented as one merely *conceived* or *assumed*. Hence it is also used in indefinite specifications of *quality* or *size*, and also to denote *indefinite frequency* (*as often as*, § 227<sup>b</sup>, 2). The adjective-clause can commonly be considered as a conditional clause, i. e. as one which expresses the condition under which the action of the principal clause will take place; and the relative with *ἄν* can be resolved into the conjunction *ἐάν* with *τις* or any other pronoun followed by the Subj.

X. Cy. 3. 1, 20. οὗς ἄν (= *ἐάν τις*) βελτίους τινὲς ἐαυτῶν ἡγήσονται, τούτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι. 1. 1, 2. ἄνθρωποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὗς ἄν (= *ἐάν τις*) αἴσθωνται ἔρχειν αὐτῶν ἐπιχειροῦντας. 7. 5, 85. οὗς ἄν ὁρῶ τὰ καλὰ καὶ τὰ γαδὰ ἐπιτηδεύοντας, τούτους τιμήσω. 8. 8, 5. ὁμοῖοί τινες γὰρ ἄν οἱ προστάται ᾤσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοῦς ὥς ἐπὶ τὸ πολὺ γίγνονται. Her. 6, 139. ἡ Πυθίη σφέας (κελεύει) Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς (= *ᾧς*) ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι (*QUASCUNQUE — constituerint*). Il. β, 391. ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾶζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἔρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' αἰετούς (*AS OFTEN AS I perceive or shall perceive*).



REM. 2. The Subj. is also used, when the adjective-clause forms a member of a comparison, viz. when the attributive idea expressed by the adjective-clause is the *condition* or *assumption*, under which the object to which the adjective-clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. Il. ν, 179. ὁ δ' αὐτ' ἔπεισεν, μελίη ὥς, ἥ τ' ὄρεος κορυφῇ . . χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσει. ρ, 110. ὥστε λῆς ἡϋγένειος, ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίδονται.

REM. 3. The modal adverb ἄν is so closely united with the relative, as to form with it one word, as in *ἔταν*, *ἐπάν*, etc., § 260, 2. (3) (d), and hence should be separated from the relative only by smaller words, such as *δέ*. This ἄν is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose-writers.

4. The relative (*without* ἄν) is connected with the Opt., in the *first place*, with the same signification as when followed by the ἄν and the Subj. (No. 3), but referring to an *historical* tense in the principal clause. Hence it is used in *general* and *indefinite* statements; also in expressing *indefinite frequency* (§ 227<sup>b</sup>, 2), —in which case the verb of the principal clause is usually in the *Impf.* or in the *Iterative Aor.* Here, also, the adjective-clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. πάντας ἐξῆς δ τῷ (= εἴ τι) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Il. β, 188. δντινα (= εἴ τινα) μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κιχέιη τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς. 198. δν δ' αὖ δῆμον τ' ἄνδρα Ἰδοί, βοόωντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε. Th. 2, 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους (= εἴ τινας) λάβοιεν ἐν τῇ θαλάσῃ, ὥς πολεμίους διέφθειρον. X. Cy. 3. 3, 67. ἰκετεύουσι (*Hist. Pres.*), δ τῷ ἐντυγχάνοιεν, μὴ φεύγειν.

5. In the *second place*, the Opt. (*without* ἄν) is used without reference to the tense of the principal clause, when the attributive relation expressed by the adjective-clause is to be represented as a mere *supposition*, *conjecture*, or *assumption*. Then, the adjective-clause is to be considered as an *uncertain*, *doubtful condition* [§ 259, 3, (a)].

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἀ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ (*he must beware of saying anything, which he does not know, or if he does not know it*). For examples of Optatives used by means of an attraction of the mode, see § 327<sup>b</sup>, 1. Ar. Vesp. 1431. ἔρδοι τις, ἣν ἕκαστος εἰδείη τέχνην (*any one can practise the art with which he is acquainted (= if he is acquainted with it)*).

6. The Opt. *with* ἄν is used, when the attributive relation expressed by the adjective-clause is to be represented as a *conditional supposition*, *conjecture*, *assumption*, or *undetermined possibility* [§ 260. 2, (4) (a)].

X. C. 1. 2, 6. Σωκράτης τοὺς λαμβάνοντας τῆς ὀμλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν (*from whom they might or could receive a reward*). Pl. Phaed. 89, d. οὐκ ἔστιν ὃ τι ἂν τις μείζον τούτου κακὸν πάθοι (*there is no evil which any one could experience greater than this*).

7. The Ind. of the historical tenses is used with ἂν, when it is to be indicated that the attributive idea denoted by the adjective-clause could exist only under a certain condition, but did not exist, because the condition was not fulfilled [‡ 260. 2, (2), (a)].

Od. ε, 39, sq. πόλλ' ὅσ' ἂν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληϊδος αἶσαν. Eur. Med. 1339. οὐκ ἔστιν ἥ τις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη (*quae sustinuisset hoc*). Pl. Apol. 38, d. οἷς ἂν (λόγοις) ἔπεισα, εἰ ᾧμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν. On the Ind. of the historical tenses in intermediate clauses of a conditional proposition, see ‡ 327<sup>b</sup>, 1. (a).

REM. 2. On the Inf. in adjective-clauses, in the *oratio obliqua*, see ‡ 345, δ.

### ‡ 334. Connection of several Adjective-Clauses. — Interchange of the Subordinate Clause with the Adjective-Clause. — Relative instead of the Demonstrative.

1. When two or more adjective-clauses follow each other, which either have the same verb in common, or different verbs with the same government, the relative is commonly used but once, and thus the two adjective-clauses are united in one, e. g. ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἔπραξεν — ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο — ἀνὴρ, ὃν ἐθαυμάζομεν καὶ (ὃν) πάντες ἐφίλου. But when the adjective-clauses have different verbs governing different cases, generally, the Greek either omits the relative in the second adjective-clause, or introduces, in the place of the relative, a demonstrative pronoun (mostly αὐτός), or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. ἄμπελοι, αἵ τε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. αὐτὰς) σφιν (Κυκλώπεσσι) Διὸς ὕμβρος ἀέξει. Isocr. Panath. τὸν λόγον, ὃν ὀλίγῳ μὲν πρότερον μεθ' ἡδονῆς διῆλθον, μικρῷ δ' ὕστερον ἡμελλέ με λυπήσειν (*and WHICH was to grieve me*). Lys. Dardan. 166. οἷς ὑμεῖς χαριεῖσθε καὶ (sc. οὓς) προθυμοτέρους ποιήσετε. Dem. Cor. 252, 82. αὐτῶν, οὓς ἡ μὲν πόλις ὡς ἐχθροὺς . . ἀπήλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ). X. An. 3. 2, 5. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά . . , ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. — (b) Pl. Rp. 505, c. ὃ δὲ διώκει μὲν ἅπασα ψυχὴ καὶ τούτου ἕνεκα πάντα πράττει. Dem. Phil. 3 123, 47. Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλέα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτοῦς (*instead of οὓς οὐδὲν ὑφίστατο, quibus nihil non cessit*). X. Cy. 3. 1, 38. ποῦ ἐκείνός ἐστιν ὁ ἀνὴρ, ὃς συνεδήρα ἡμῖν καὶ σὶ μοι μάλα ἐδόκεισιν θαυμάζειν αὐτόν.

2. The adjective-clause frequently takes the place of other subordinate clauses, e. g. Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν οὐδὲν δίδως (*IN THAT or BECAUSE you give us nothing*), X. C. 2. 7, 13. The adjective-clause is very frequently used

instead of a hypothetical adverbial clause (comp. § 333, 3); so also instead of an adverbial clause introduced by *ὅστε*; the last case occurs:—

- (a) after *οὕτως* or *ἔδε*. Dem. Chers. 100, 44. οὐ γὰρ οὕτω γ' εὐήθης ἐστὶν ὑμῶν οὐδεὶς, ὅς ὑπολαμβάνει (*neither is there any one of you so simple, as to suppose*). X. Cy. 6. 1, 14. τίς οὕτως ἰσχυρός, ὅς λίμῃ καὶ ῥίγῃ δύναται ἂν μαχόμενος στρατεύεσθαι;
- (b) after *τοιοῦτος*, *τηλικοῦτος*, *τοσοῦτος*. In most instances, these demonstratives are followed by the corresponding relatives *οἷος*, *ὅσος*, which, like the adverbial clause introduced by *ὅστε*, usually have an Inf. depending upon them. X. An. 4. 8, 12. ἀλλὰ μοι δοκεῖ τοσοῦτον χωρίον κατασχεῖν (sc. ἡμᾶς), ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων (*it seems to me best that we should occupy so much ground, as that, etc.*). Pl. Apol. ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses *generally*, inasmuch as it takes the place of a demonstrative which would refer to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, though it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin with *ταῦτα δὲ εἰπόντες*, *ταῦτα δὲ ἀκούσαντες*, *μετὰ δὲ ταῦτα*, *ἐκ τούτου δέ*, *ὥς δὲ ταῦτα ἐγένετο*, etc., where the Latin generally uses the relative *qui*.

### § 335. III. *Adverbial Clauses*.

Adverbial clauses are adverbs, or participles used adverbially (§ 326, 3), expanded into a sentence, and, like adverbs, express an adverbial object, i. e. an object which does not complete the idea of the predicate, but merely *defines* it, e. g. *ὅτε τὸ ἔαρ ἦλθε*, (*τότε*) *τὰ ἄνθη θάλλει*. *Ὡς ἄεξας*, (*οὕτως*) *ἔπραξας*.

### § 336. A. ADVERBIAL CLAUSES OF PLACE.

Adverbial clauses denoting place, are introduced by the relative adverbs of place, *οὗ*, *ᾧ*, *ὅπη*, *ὅπου*, *ἐνθα* (*ubi*); *ὅθεν*, *ἐνθεν* (*unde*); *οἷ*, *ὅποι*, *ᾧ*, *ὅπη* (*quo*), and, like adverbs of place, express the three local relations, *where*, *whence*, and *whither*. The use of the Modes in these clauses, is in all respects like that in adjective-clauses (§ 333).

Her. 3, 39. *δοκὺν ἰδύσεαι στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως* (indefinite frequency). Th. 2, 11. *ἔπειθε* (*ἐκεῖσε*), *δοιοὶ ἂν τις ἡγήται*. X. An. 4. 2, 24. *μαχόμενοι δὲ οἱ πολέμοι καί, ὅπη εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους* (Opt. on account of *ἐκώλυον*). Cy. 3. 3, 5. *ἐδῆρα δπουπερ ἐπιτυγχάνοιεν θηρίοις* (*whenever*). Pl. Apol. 28. *δ. οὐ ἂν τελαστὸν τάξῃ, ἐνταῦθα δεῖ μένοντα κινδυνεύειν*.

§ 337. B. ADVERBIAL CLAUSES OF TIME.

1. Adverbial clauses denoting time, are introduced by the conjunctions *ὅτε*, *ὁπότε*, *ὥς*, *ἡνίκα* (*when*), *ἐν ᾧ*, *ἕως* (*while*); *ἐπεὶ*, *ἐπειδὴ* (*postquam*), *ἐπειδὴ τάχιστα* (*πρῶτον*), *οἷ* *ὥς τάχιστα* (*as soon as*), *ἐξ οὗ*, *ἐξ οὗτου*, also *ἐξ ὧν*, *ex quo*, and *ἀφ' οὗ* (*since*); *πρίν*, *πρὶν ἢ* (*priusquam*), *ἕως*, *ἕως οὗ*, *εἰς ὃ*, *ἕστε*, *μέχρι* *οἷ* *ἄχρι οὗ*, *μέχρι οὗτου*, *μέχρι* (*till, until*).

2. On the use of the modes, the following points are to be observed:—

3. The Ind. is used, when the statement is to be represented as a *fact*; hence in speaking of *actual* events or *facts*.

Her. 7, 7. *ὥς ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα στρατηγὴν ποίεσθαι* (*when Xerxes was persuaded, etc.*). 1, 11. *ὥς ἡμέρη τάχιστα ἐγεγόνεε* (*quum primum, as soon as*). X. H. 1. 1, 3. *ἐμάχοντο, μέχρις οἷ Ἀθηναῖοι ἀνέπλευσαν*. An. 1. 3, 11. *καὶ ἕως μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ὥς ἀσφαλέστατα μενοῦμεν*.

4. The conjunction *ἕως* (*till*), is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized. Comp. § 327<sup>b</sup>, 1, (a).

Pl. Gorg. 506, b. *ἡδέως ἂν Καλλικλεῖ τούτῳ ἐτι διελεγόμεν, ἕως αὐτῷ ἀπέδωκα* (*usque dum reddidissem*).

5. The Subj. is used, when the statement is to be indicated as a *conception* or *representation*, and must be referred to the predicate of the principal clause, the verb of which is in one of the principal tenses. In the Common Language, the conjunctions take the modal adverb *ἂν*, e. g. *ὅταν*, *ὁπότεν*, *ἡνίκ' ἂν*, *ἐπ' ἂν* (*ἐπὶ ἂν*), *ἐπειδάν*, *ἐν ᾧ ἂν*, *πρὶν ἂν*, *ἕως ἂν*, *μέχρι ἂν*, *ἕστ' ἂν* [§ 260, 2, (3), (d)].

6. Accordingly the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἂν*, when the statement of time is also to be represented, at the same time, as the *condition under which* the predicate of the principal clause will take place. But with the conjunctions which signify *until*, the Subj. expresses a *limit expected* and *aimed at*. The Subj. is also very frequently used, to denote *indefinite frequency* (§ 333, 3).

Pl. Prot. 335, b. *ἐπειδάν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, ὅτε σοι διαλέξομαι* (*whenever you wish to, if at any time you wish to discourse*).

etc.). Th. 1, 21. οἱ ἄνθρωποι, ἐν ᾧ ἂν πολεμῶσι, τὸν παρόντα πόλεμον εἰς μέγιστον κρίνουσιν. X. Cy. 3. 1, 18. πόλιν οὕτω ἐώρακας ἀντιταττομένην πρὸς πόλιν ἑτέραν, ἥτις, ἐπειδὴν ἡττηθῇ, παραχρῆμα ταύτην ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει. 3. 3, 26. ὁπόταν (οἱ βάρβαροι βασιλεῖς) στρατι πεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν (as often as). Dem. Ph. 3. 128, 69. ἕως ἂν σώζεται τὸ σκάφος, τότε χρὴ καὶ ταύτην καὶ κυβερνήτην προθύμους εἶναι (dum servari possit).

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since a case is then supposed (comp. § 333, Rem. 2). Il. ξ, 16. ὥς δ' ὅτε πορφύρῃ πέλαγος . . ὥς δ' ἔργων ὄρμαινε. ο, 624. ἐν δ' ἔπεσ', ὥς ὅτε κύμα θοῇ ἐν νηὶ πέσῃσιν.

REM. 2. On the Subj. after an historical tense instead of the Opt., and on ὅταν, ἐπὶ, πρὶν ἂν, etc. with the Opt. in the *oratio obliqua*, see § 345, Rem. 4.

REM. 3. The mode of connection by ὅτε, ὁπότε, πρὶν, etc. without ἂν with the Subj., occurs only in the Epic language frequently, sometimes also in Ionic prose, and not seldom in the Attic writers with μέχρι and πρὶν.

7. The Opt. is used with conjunctions of time, without ἂν, just as the Subj. is, but referring to an *historical tense* of the principal clause. When the Opt. is used to denote indefinite frequency (§ 327<sup>b</sup>, 2), an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions ὅτε, ἐπεὶ, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Il. κ, 14. αὐτὰρ δτ' ἐς νῆας τε Ἰδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προδελύμνους ἔλκετο χαίτας (as often as). Her. 6, 61. δκως (= ὅτε) ἐνείκειε ἡ τροφὸς (τὸ παιδίον), πρὸς τε τῷγαλμά Ἰστα καὶ ἐλίσσεται τὴν δεὴν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον (as often as). X. An. 6. 1, 7. ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπλοῖεν, ῥαδίως ἐπέφευγον (as often as the Greeks made an attack, whenever they made an attack). Od. ε, 385. ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ἕως ὅγε Φαιήκεσσι φιληρέτμοισι μιγείη (but ὄρνυσι Βορέην καὶ ἄγνυσι κύματα, ἕως ἂν . . μιγῇ). Pl. Phaed. 59, d. περιεμένομεν ἐκάστοτε, ἕως ἵνοισι χθελίη τὸ δεσμωτήριον.

REM. 4. On ἂν in the principal clause, see § 260, 2, (2), (β).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an *uncertain* and *doubtful condition*, as a mere *supposition*, *conjecture*, or *assumption*; also, generally, when the subordinate clause forms a part of a principal clause expressing a wish.

Pl. Amat. 133, a. ὁπότε τὸ φιλοσοφεῖν αἰσχρὸν ἡγησάμενην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἑμαυτὸν εἶναι (when I shall assume, if I shall ever assume). X. Cy. 3. 1, 16. πῶς ἂν τό-ε πλείστου ἄξιοι γίγνουντ' οἱ ἄνθρωποι, ὅποτε ἀδικού-

-ες ἀλίσκονται (when they are, if they are, convicted of acting unjustly); — Il. γ, 465. αἱ γὰρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην νόσφιν ἀποκρύψαι, ὅτε μιν υἱὸς ἀνδρὸς ἰκάνοι.

9. The conjunction *πρίν* (πρότερον ἤ), besides the constructions already mentioned, is also followed by the Inf. The different constructions of *πρίν* are to be distinguished as follows:

(a) When a past event, one that has *actually* occurred, is spoken of, the Ind. of an historical tense is used (No. 3). The principal clause is *negative*; yet it is sometimes also affirmative, when *πρίν* signifies *until*; thus often in the Tragedians and Thucydides (in the latter *πρίν δὴ* and *πρίν γε δὴ*).

(b) When a *future*, merely *conceived* action is spoken of, which can be considered as the *condition* of the principal clause, the Subj. is used, when the subordinate clause refers to a Pres. Perf. or Fut. in the principal clause; but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7); yet only when the principal clause is negative, (or contains a question implying a negative).

(c) But when the action is to be represented only as a *conception*, a *conceived limit*, not as an independent occurrence, but only as a *subordinate matter*, and a *casual* or *incidental* designation of time, the Inf. is used (= *πρό* with the Gen.). Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., both after an affirmative and a negative principal clause, when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. οὐ πρότερον ἐπαύσαντο, πρίν τόν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον. X. An. 6. 1, 27. οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρίν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. — Eur. Med. 279. οὐκ ἄπειμι πρὸς δόμους πάλιν, πρίν ἂν σε γαίης τερμόνων ἔξω βάλω (= εἰ μὴ πρότερόν σε ἐκβάλω). X. An. 5. 7, 12. μὴ ἀπέλθῃτε, πρίν ἂν ἀκούσῃτε. Il. φ, 580. Ἀθήνηρ οὐκ ἔθελεν φεύγειν, πρίν πειρήσαιοτ' Ἀχιλλῆος (= εἰ μὴ πρότερον πειρήσαιτο). X. An. 7. 7, 57. οἱ ἐπιτήδαιοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδέοντο μὴ ἀπελθεῖν, πρίν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίη. — Her. 6. 119. Δαρείος, πρίν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίεας, ἐνείχε σφι δεινὸν χόλον. 7, 2. ἔσαν Δαρεῖω, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες. X. An. 1. 8, 19. πρίν τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. 10, 19. πρίν καταλῦσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. 4. 1, 7. ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρίν τινα αἰσδέσθαι τῶν πολεμίων. Cy. 7. 1, 4. πρίν δρᾶν τοὺς πολεμίους, εἰς τρίς ἀνέπαυσε τὸ στράτευμα. 2.2, 10. πιθανοὶ οὕτως εἰσὶ τινες, ὥστε πρίν εἰδέναι τὸ προστασσύμενον, πρότερον πείθονται. With attraction (§ 307, 4): ih. 5. 2, 9. 'πολλοὶ ἄνθρωποι) ἀποθνήσκουσι πρότερον, πρίν δὲ ἡλοὶ γενέσθαι, οἳ ἦσαν.

REM. 5. The Homeric *πάρος*, when it is not used as a mere adverb, is always constructed with the Inf. Il. γ, 245. ἐς δ' ἀγορὴν ἀγέροντο, *πάρος* δόρυ καὶ ἐέεσθαι.

## C. CAUSAL ADVERBIAL CLAUSES.

§ 338. I. *Adverbial Clauses denoting Ground, Cause.*

1. Such adverbial clauses as express the *ground* or *cause* in the form of temporal adverbial clauses by the temporal conjunctions *ὅτε*, *ὁπότε*, *ὥς*, *ἐπεὶ*, *quoniam*, *puisque*, *because*, *since*, *ἐπειδή*, *quoniam*, and *ὅπου*, *quandoquidem*. In these adverbial clauses, the Ind. is the prevailing Mode; but the Opt. with *ἄν* may be used according to § 260, 2, (4) (a), and also the Ind. of the historical tenses with *ἄν*, according to § 260, 2, (2) (a).

Π. φ, 95. μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι (*quoniam sum*).  
 X. An. 3. 2, 2. χαλεπὰ τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στε  
 ρόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν (*since we are deprived of such generals, etc.*).  
 Dem. Ol. 1, in. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐδέλιναι ἀκούειν.  
 X. C. 1. 4, 19. Σωκράτης οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν  
 ἀνδρώπων ὀρῶντο ἀπέχεσθαι τῶν ἀνοσιῶν τε καὶ ἀδίκων, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ  
 εἶεν, ἐπεὶ περ ἡγήσαιντο μηδὲν ἂν ποτε ὧν πράττοιεν θεοὺς διαλαθεῖν. — Pl.  
 Prot. 335, d. δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἂν ἐνδὲς ἡδίων ἀκού  
 σαιμι ἢ σοῦ. — Π. ο, 228. ὑπέειξεν χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνιδρωτὶ γ' ἐτελ-  
 ἐσθῆ (*since, if he had not escaped, the thing would not have been accomplished with-*  
*out effort*).

REMARK. Ἐπεὶ also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see § 341, Rem. 4.

2. Such adverbial clauses as express the *ground* or *cause* in the form of substantive clauses by the conjunctions *ὅτι* and *διότι* (arising from *διὰ τοῦτο*, *ὅτι*) and the Poet. *οὐνεκα* (arising from *τούτου ἕνεκα*, *ὅ*) or *ὁθούνεκα* (instead of *οὔτου ἕνεκα*, *ὅ*). The Ind. is here, also, the prevailing mode, when the statement is not conditional.

Pl. Euthyphr. 9, c. ἄρα τὸ δσιον, ὅτι δσιὸν ἐστί, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι  
 φιλεῖται, δσιὸν ἐστί;

§ 339. II. *Conditional Adverbial Clauses.*

1. The second kind of adverbial clauses are the *conditional* clauses, which are introduced by the conjunctions *εἰ* and *ἐάν* (*ἤν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the sub.

ordinate clause. As the conditioning clause precedes the conditioned, the cause, the effect, the subordinate clause is called the *introductory clause* or *Protasis*, and the principal clause, the *conclusion* or the *Apodosis*.

2. The Greek has the following modes of expressing conditionality: —

I. In the first place, the condition is expressed as a *reality* or *fact*, as something *certain*, and hence by the Indicative. Two cases are here to be distinguished: —

(a) The Protasis has *εἰ* with the Ind., and the Apodosis, likewise the Ind. Then both the condition and conclusion are considered by the speaker as a *reality* or *fact*, and hence as *certain*, whether the thing be so objectively or not. The result is very frequently a necessary one. If the Apodosis contains a command, the Imp. is used, and when this command is negative, the Subj. also (§ 259, 5).

*Εἰ τοῦτο λέγεις, ἁμαρτάνεις.* — *Εἰ θεός ἐστι, σοφός ἐστιν.* — X. Cy. 1. 5, 13. *εἰ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλα γινώσκων, ἑμαυτὸν ἐξαπατῶ* (here something is spoken of, which in his heart the speaker wholly denies). — *Εἴ τι ἔχεις, δός.* — *Εἰ τοῦτο πεποίηκας, ἐπαινέσθαι ἄξιός ἐστι.* Her. 3, 62. *ὃ δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (= ὅτι) κοτέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανεστήκε· ἐγὼ γὰρ αὐτὸς ἔθαψά μιν χερσὶ τῇσι ἐμεωῦτοῦ· εἰ μὲν νυν οἱ τεθνεῶτες ἀνέστηασι, προσδέκεό τοι καὶ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι, ὥς περ προτοῦ, οὐ μή τί τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει* (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true). — *Εἴ τι εἶχε, καὶ ἐδίδου.* — *Εἰ τοῦτο ἐπεποιήκεις, ζημίας ἄξιός ἦσθα.* — *Εἰ ἐβρόντησε, καὶ ἥστραψεν.* *Εἰ τοῦτο λέξεις, ἁμαρτήσῃ.* X. Cy. 2. 1, 8. *εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει.* 7. 1, 19. *εἰ φθάσομεν τοὺς πολεμίους κατακτανόντες, οὐδεὶς ἡμῶν ἀποθανεῖται.*

(b) The Protasis has *εἰ* with the Ind. of the historical tenses, and the Apodosis, also, the Ind. of an historical tense with *ἄν*; then the *reality*, both of the condition and conclusion is to be denied. This form is used only of the *past*, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the *negation* of the reality is not contained in the form of expression



itself, for the Ind. of the historical tenses necessarily always denotes a *past occurrence or fact*; the negation is merely an inferred one, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional clause stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed, i. e. if the enemy had come, we should have been destroyed, BUT NOW THE ENEMY HAS NOT COME*; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἔν (si hoc dixisses, errares, if you said this you erred, or if you had said this, you would have erred; but you have not said it, consequently you have not erred). Pl. Apol. 20, b, c. τίς, ἦν δ' ἐγώ, καὶ ποδάρκος; καὶ πόσου διδάσκει; Εὐθηνος, ἔφη, ὦ Σώκρατες, Πάριος, πέντε μῶν. Καὶ ἐγὼ τὸν Εὐθηνον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἔν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι (here also something past is spoken of, as is evident from ἐμακάρισα). 31, d. εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὗτ' ἂν ὑμᾶς ὠφελήκη, οὗτ' ἂν ἐμαυτόν. Th. 1, 9. οὐκ ἂν οὖν νήσων ἐκράτει ('Αγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (he would not have ruled over the islands unless he had a fleet; but he had a fleet, consequently he could also rule over the islands). Pl. Gorg. 516, c. εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἐπασχον (if they — Cimon, Themistocles, and Miltiades — had been good men, they would never have experienced this injustice). X. Cy. 1. 2, 16. ταῦτα οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο. 3. 3, 17. εἰ μὲν μείζων τις κίνδυνος ἐμελλεν ἡμῖν εἶναι ἐκεῖ (sc. ἐν τῇ πολεμίᾳ), ἢ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἴσως τὸ ἀσφαλέστατον ἦν ἂν αἰρετέον· νῦν δὲ ἴσοι μὲν ἐκεῖνοι (οἱ κίνδυνοι) ἔσονται, ἦν τε ἐνθάδε ὑπομένωμεν, ἦν τε εἰς τὴν ἐκείνων (τῶν πολεμίων) ἰόντες ὑπαντῶμεν αὐτοῖς (here also a past action is spoken of: as long as we were unarmed, and therefore were in greater danger in a hostile than in a friendly country, it was necessary for us to remain here; but now, since we are armed, the danger here and there will be equal). 8. 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γάρ τοι τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων (in reference to the preceding conversation). An. 7. 6. 9. ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἄλλου τινὸς ἢ τοῦ σώματος Καλλίας ἡγωνίζετο, ἐξήρκει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δέ μοι δοκεῖ αἰσχρὸν εἶναι μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχρὸν ἦν μόνον τὸ πρᾶγμα, ἴσως ἂν τις τῶν παριόντων ἡμέλυσεν· νῦν δὲ οὐ περὶ αἰσχύνης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκινδύνευον.

REMARK 1. On the omission of ἂν in the Apodosis, see § 260, Rem. 3. On the Ind. of the Hist. tenses in the intermediate clause of such a proposition § 327<sup>b</sup>, 1. (a).

II. The condition is expressed, in the second place, as a *conception* or *representation*. The Greek has two different forms to denote this relation:—

(a) The Protasis has *εἰ* with the Opt., and the Apodosis, the Opt. with *ἄν*. (The Fut. Opt. is here not used.) By this form, both the condition and the conclusion are represented as a *present* or *future uncertainty*, as an *undetermined possibility*, a mere *conjecture*, *assumption*, or *supposition*, without any reference to the thing supposed being real or not real, possible or impossible.

Εἴ τι ἔχοις, δοίης ἄν (*si quid habes des, if you had anything, you would give it*; here it is neither assumed nor denied that you have anything, but is merely a supposition. Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν (*if you should say this, then you would err*).—Pl. Symp. 175, d. εἴ ἄν ἔχοι, εἰ τοιοῦτον εἴη ἡ σοφία, ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον βεῖν ἡμῶν, ἐὰν ἀπτώμεθα ἀλλήλων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμῶμαι τὴν παρὰ σοὶ κατάκλισιν Lysid. 206, c. εἴ μοι ἐδέλῃσαις αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἴσως ἄν δυναίμην σοὶ ἐπιδείξαι, ἃ χρὴ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἄν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης ὅσον ἀργύριον εἰργασμαι, θαυμάσαις ἄν. Ion. 537, e. εἴ σε ἐροίμην, εἰ (*wheather*) τῇ αὐτῇ τέχνῃ γιγνώσκομεν τῇ ἀριθμητικῇ τὰ αὐτὰ ἐγώ τε καὶ σύ, ἢ ἄλλῃ, φαίης ἄν δήπου τῇ αὐτῇ. 5. 6, 9. καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλυν διαβαίητε. 6. 2, 21. εἰ καταλιπόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἄν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῖν. (Of the assumption of something *past*, in *Herodotus* [§ 260, (4) (a)] 7, 214. εἰδείη ὢν καὶ ἐὼν μὴ Μηλιεύς ταύτην τὴν ἀτραπὸν Ὀρήτης, εἰ τῇ χώρῃ πολλὰ ὠμιληκῶς εἴη, Onetes might have known this way, if he had been very familiar with the country).

(b) The Protasis has *εἰάν* (*ἦν*, *ἄν*) with the Subj., and the Apodosis also, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as a *conception* or *supposition*, the accomplishment of which, however, is expected by the speaker, and is regarded as possible. The conclusion resulting from the subordinate clause, is represented as certain (necessary).

REM. 2. As the Greek Subj. always refers to the future, *εἰάν* with the Subj. almost wholly corresponds to *εἰ* with the Fut. Ind.; the only distinction is, that by *εἰ* with the Fut. Ind., the form of the condition implies that the action *will* actually take place in future; but by *εἰάν* with the Subj., the form of the condition implies that the actual occurrence of the action is merely assumed or expected by the speaker. The reason for the use of the Subj. is not to be found in the conditioned relation itself which it is necessary to express, but in

the fact, that, aside from this relation, it is used to denote a *concession expected by the speaker* (§ 259, Rem. 4).

Ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ, *if you say this, shall say it, you will err.* (Whether you will actually say this, I do not yet know; but I expect, I assume that you will say it, and then it is a necessary consequence that you err.)  
 - Ἐὰν τοῦτο λέξῃς, ἁμαρτήσῃ (*si hoc dixeris, errabis*). Dem. 2, 14. ἄρας λόγος, ἂν ἅπῃ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν. Pl. Rp. 473, d. ἐὰν μὴ ἡ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν ξυμπέσῃ, δυνάμεις τε πολιτικῇ καὶ φιλοσοφίᾳ, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι. Lysid. 210, c. ἐὰν μὲν ἄρα σοφὸς γένῃ, ὧ παῖ, πάντες σοι φίλοι καὶ πάντες σοι οἰκέοι ἔσονται. X. An. 1. 8, 12. κὰν τοῦτο, ἔφη, νικῶμεν πάνθ' ἡμῶν πεποίηται.

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used to denote *indefinite frequency*. Comp. § 327<sup>b</sup>, 2. In the place of ἐάν with the Subj. εἰ with the Opt. occurs, when the conditional clause is made to depend on an Hist. tense. Still, see § 345, 4. On ἐάν with the Opt. and εἰ with the Inf. in *orat. oblig.*, see § 345, Rem. 4, and No. 6.

3. Besides the common forms of the Apodosis already mentioned, which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. This interchange of forms gives great delicacy of expression. The following cases occur: —

(a) The Opt. with ἄν in the Apodosis, very often follows εἰ with the Ind. and ἐάν with the Subj., when the conclusion as *uncertain, doubtful, an undetermined possibility*, is to be contrasted with a condition which is *certain*, or which is *expected* or *assumed* as *certain*. But the Greek, particularly the Attic dialect, very often employs this form of the Apodosis with a degree of civility, even when speaking of settled convictions [§ 260, 2, (4), (a)].

(a) Εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν (*if you assert this, you would err*). Pl. 30, b. εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, τοῦτ' ἂν εἴη βλαβερὰ. Alc. II. 149, e. καὶ γὰρ ἂν δεινὸν εἶη, εἰ πρὸς τὰ δῶρα καὶ τὰς δυσίας ἀποβλέψουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις δσιος καὶ δίκαιος ὦν τυγχάνῃ. X. C. 1. 2, 28. εἰ Σωκράτης σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακῆς αἰτίας ἔχοι; Th. 6, 92. εἰ πολέμὸς γε ὦν σφόδρα ἔβλαπτον, καὶ ἂν φίλος ὦν ἱκανῶς ὠφελοίην.

(β) X. Apol. 6. ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμέμφωμαι ἑμαυτόν, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Pl. Menex. 239, c. ἐὰν οὖν ἡμεῖς ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἂν δεῦτεροι φαινοίμεθα (*then we should be inferior*).

(γ) Εἰ with the Ind. of the historical tenses is used in speaking of the *denial of a fact*, and in the Apodosis, the Opt. with ἄν is used in speaking of the *past*, instead of the usual Ind. of the Hist. tenses with ἂν. This use is not

frequent, and is found only in Homer [§ 260, (4), (a)]. Il. β, 80. εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψεῦδος κεν φαῖμεν καὶ νοσφίζοιμε· θα μᾶλλον· νῦν δ' ἴδεν, ὅς μ' ἐγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι (if another has told the dream, we should pronounce it false, and not believe it). Il. ε, 311. καὶ νό κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη (and Æneas would certainly have perished there, if Aphrodite had not observed it). Comp. § 388. ρ, 70. [On εἰ with the Opt. in the Protasis and the Opt. with ἄν in the Apodosis, in speaking of something past, in Herodotus, see No. II. (a) at the end.]

(b) On the contrary, the Ind. in the Apodosis sometimes follows εἰ with the Opt. X. C. 1. 5, 2. εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθα τῇ ἐπιτρέψαι ἢ παιδας ἄρβενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἄρ' ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῇ;

(c) The Ind. of the historical tenses with ἄν in the Apodosis follows:—

(a) sometimes εἰ with the Ind. of a principal tense, if the condition is regarded as a *fact* or something *actually existing*, while the conclusion is considered as *not real* or *actual*. X. Hier. 1, 9. εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἄν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν . . , πῶς δὲ πάντες ἐζήλουν ἄν τοὺς τυράννους; (if this is really so, why should many strive after sovereignty, and all esteem tyrants as happy?) Eur. Or. 565, sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἡξοῦσιν θράσους, ἄνδρας φονεῦειν, καταφυγὰς ποιούμεναι ἐς τέκνα . . , παρ' οὐδὲν αὐταῖς ἦν ἄν ὀλλύναι πόσεις;

(β) rarely εἰ ἄν with the Subj. (Pl. Phaedr. 256, c.), but very often εἰ with the Opt., when, in the Apodosis, an action is to be represented as *repeated* in past time [see § 260, 2, (2), (β)], but seldom when the reality of the conclusion is to be denied, e. g. X. Cy. 2. 1, 9. εἰ ἔχοιμι, ὥς τάχιστ' ἄν θπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν. Pl. Alc. I. 111, c. εἰ βουλευθείημεν εἰδέναι μὴ μόνον, ποῖοι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὑγιεῖν, ἢ νεώδεις, ἄρα ἱκανοὶ ἄν ἦσαν διδάσκαλοι οἱ πολλοί;

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis: (a) affirmatively: Dem. Cor. 293, 193. εἰ μετὰ τῶν Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἴμαρτο (fato constitutum ERAT) πρᾶξαι, τί χρὴ προσδοκᾶν;—(β) negatively: Th. 3, 65. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα (pugnavissetus) καὶ τὴν γῆν ἐδηροῦμεν (devastassetus) ὥς πολέμοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι . . ἐπεκαλέσαντο (advocaverunt), τί ἀδικοῦμεν.

### § 340. Remarks.

1. Ellipsis of the Protasis. The Opt. with ἄν often stands without the conditional Protasis; yet this is contained in an adjective-clause, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb οὕτως, in a preposition, or it is indica-

ted in what precedes or follows. Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγοι), ἁμαρτάνοι ἄν (whoever should say this, if any one should say this, he would err). Ταῦτα λέξας (= εἰ σὺ λέξαις) ἁμαρτάνοις ἄν. Οὕτω γ' (= εἰ οὕτω γε ποιήσας) ἄν ἁμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly, general Protases are almost always omitted, since they can be easily supplied by such phrases as: *if one wishes, if it is allowed, if I can, if circumstances should favor*, e. g. Βουλοίμην. ἄν (scil. εἰ δυνάμην), *velim* Ἠδέως ἄν ἀκούσαιμι; often also, the *conditioned* Apodosis must be supplied, as the *conditioning* Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦτα μὲν καὶ φθόγγῳ ἄν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). So also, the Ind. of the historical tenses with ἄν is often used without a conditional Protasis, e. g. Ταῦτα λέξας ἡμαρτες ἄν. Ἄνευ σεισμοῦ οὐκ ἄν τοῦτο συνέβη. Ἐβουλόμην ἄν or ἐβουλήθην ἄν (sc. εἰ ἐδυνάμην), *voluissem, vellem* (different from βουλοίμην ἄν, as *vellem* from *velim*). Ἐνθα δὲ ἔγνων ἄν (sc. εἰ παρήσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases:—

(a) In the expression of a *wish*, e. g. εἶδε τοῦτο γένοιτο (sc. εὐτυχῆς ἂν εἴην), *O that this might be!* εἶδε τοῦτο ἐγένετο (sc. εὐτυχῆς ἂν ᾗν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in *excited, impassioned* discourse (*Αρσιορῆσις*). Il. α, 340, sq. εἴποτε δ' αὐτε χρεῖω ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι τοῖς ἄλλοις—.

(c) When the Apodosis may be easily supplied from the context. This occurs in Homer in the phrase εἰ δ' ἐθέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐθέλεις πολέμοιο δαήμεναι (sc. ἄγε, μάχου ἐμοί). ὅφρ' εὖ εἰδῆς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἐάν) μὲν—εἰ (ἐάν) δὲ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν πείθεται (sc. καλῶς ἔχει). εἰ δὲ μή,—εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἄγε, i. e. εἰ δὲ βούλει, ἄγε. Il. α, 524. εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι. Also when εἰ δέ or εἰ δ' ἄγε is used as an antithesis, where a verb must be supplied from the context. Il. α, 302; ι, 46. ἀλλ' ἄλλοι μενέουσι κερηκομόωντες Ἀχαιοί, εἰσόκε περ Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοί (sc. μὴ μενέουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.

4. Εἰ δέ instead of εἰ δὲ μή and εἰ δὲ μή instead of εἰ δέ. When two hypothetical clauses are contrasted with each other, εἰ δέ is often used instead of εἰ δὲ μή, since the opposed or contrasted member of itself abrogates the first member. Pl. Prot. 348, a. κὰν μὲν βούλῃ ἔτι ἐρωτᾶν, ἔτοιμός εἰμί σο. παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἐὰν δὲ βούλῃ, σὺ ἐμοὶ παράσχε (if you wish to propose further questions, I am ready to reply, but if you do not wish, etc.). On the contrary, a negative clause is followed by εἰ δὲ μή, instead of εἰ δέ, this form

being very common in abrogating or expressing the opposite of the preceding clause. X. Cy. 3. 1, 35. πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δὲ μή (*otherwise*), οὐδαρβροῦντά με ἔξεις.

5. When εἰ μή has the meaning of *except*, another εἰ is sometimes subjoined, thus εἰ μὴ εἰ, like *nisi si, except if, unless*, the predicate of εἰ μή being omitted. Pl. Symp. 205, e. οὐ γὰρ τὸ ἐαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκεῖον καλεῖ.

6. Ἄν in the Protasis with εἰ and the Opt. or the Ind. of the historical tenses. Sometimes ἄν is found, also, in the Protasis, so that it contains a condition for the Apodosis, but it is itself dependent on another condition, commonly not expressed, but implied, e. g. εἰ ταῦτα λέγοις ἄν means: *If you should say this UNDER CIRCUMSTANCES* (= *in case circumstances require, in case an opportunity should present, in case one should ask you*), etc. X. Cy. 3. 3, 55. τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμ' ἄν, εἴ τι πλέον ἄν ὠφελήσειε λόγος καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ᾄσμα μάλα καλῶς φασδὲν εἰς μουσικήν. Pl. Prot. 329, b. ἐγὼ εἴπερ ἄλλῳ τῷ ἀνθρώπῳ πείθοί μιν ἄν, καὶ σοὶ πείδομαι (*si ulli alii, si id mihi affirmet, fidem habeam*).

7. When καί is connected with εἰ (ἐάν), the hypothetical Protasis contains a concessive meaning, and the Apodosis, an *adversative* meaning: the Protasis denotes a concession; the Apodosis, often in connection with δμως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καί either follows εἰ, —εἰ καί or precedes it, —καὶ εἰ—. In the first case, καί means *also*, and refers not merely to εἰ, but to the entire concessive clause, and εἰ καί means *although*. In the last case, καί means *even* (*enhansive*), and refers only to the condition, and καὶ εἰ means *even if*, e. g. εἰ καὶ θνητός εἰμι, *although I am mortal* (conceding what is actually the case, καὶ εἰ ἀθάνατος ἦν, *even if I were immortal* (conceding what is not the case). S. O. R. 302. πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσῳ ξύνεστιν, *etsi (quamquam) caecus es, vides tamen, quo in malo versetur civitas*. Aesch. Choeph. 296. καὶ μὴ πέποιθα, τοῦργον ἔστ' ἐγραστέον, *etiamsi non fido, perpetrandum facinus est*. To the εἰ (ἐάν) καί, the negative εἰ (ἐάν) μὴ δέ corresponds; to the καὶ εἰ (ἐάν), οὐδ' (μὴ δ') εἰ (ἐάν).

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καί, καίπερ, etc., § 312, 4, (d) and Rem. 8.

### { 341. III. Adverbial Clauses denoting Consequence or Effect.

1. Adverbial clauses, denoting consequence or effect, are adverbs of *manner* expanded into a sentence, and are introduced by the conjunction ὥστε (more seldom ὡς), which refers to the demonstrative adverb οὕτω(s), either expressed or understood, in the principal clause, e. g. οὕτω καλός ἐστιν, ὥστε θαυ-

μάζεσθαι (= θ αυμασίως καλός ἐστιν). Yet these clauses often have also the meaning of a *substantive* or *Inf.* in the Acc. and denoting an *effect*, and must then be considered as substantive-clauses. In this last case, the relative ὥστε of the subordinate clause corresponds to a demonstrative substantive-pronoun, either expressed or to be supplied, e. g. τοῦτο, in the principal clause, e. g. Ἀνέπεισε Ξέρξης τοῦτο, ὥστε ποιέειν ταῦτα (Her.).

2. The Ind. is used in these clauses, when the consequence or effect, is to be indicated as a *fact*, something *real* and *actual*. The negative is in this case (οὐ, § 318, 2).

Her. 6, 83. Ἄργος ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα. X. Cy. 1. 4, 5. Κύρος ταχὺ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀηλώκει, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. 15. οὕτως ἦσθη τῇ τότε θήρᾳ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὅποτε οἶόν τε εἴη, συνεχέσθαι τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε.

3. The Inf., on the contrary, is used, when the consequence or effect is to be represented as merely a *conceived* or *supposed* one, *inferred from the inward relation of things*, or *assumed as possible*. (On attraction with the Inf., see § 307, 4, and on the negative; § 318, 2.) The particular cases where the Inf. is used, are the following: —

(a) When an effect or consequence is specified, which results from or has its ground in the *nature* or *condition* of an object. X. C. 1. 2, 1. ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν Σωκράτης οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ῥαδίως ἔχειν ἀρκοῦντα. Cy. 1. 1, 5. ἐδυνάσθη Κύρος ἐπιθυμίαν ἐμβαλεῖν τοσούτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰεὶ τῇ αὐτοῦ γνώμῃ ἀξιούν κυβερνάσθαι. 2, 1. φῦναι ὁ Κύρος λέγεται φιλοτιμότατος, ὥστε πάντα μὲν πόνον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα. For the same reason, ἢ ὥστε (*quam ut*) is used with the Inf., after a comparative. Her. 3, 14. ὦ παῖ Κύρου, τὰ μὲν οἰκήτριά ἦν μέζω κακὰ, ἢ ὥστε ἀνακλαίειν (*greater than that any one can bewail*, i. e. too great for one to bewail). X. C. 3. 5, 17. φοβούμεθα αἰεὶ, μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ. Hence ὥστε with an Inf. may also be used to explain a preceding clause, e. g. Th. 4, 23. Πελοποννήσιοι ἐν τῇ ἡπείρῳ στρατοπεδευσάμενοι, καὶ προσβαλὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρόν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι (*waiting for an opportunity, if any should occur, by which their fellow-citizens could be saved*). X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάσσειν τὸ ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι, τούτο ῥαδίως πᾶν Σωκράτης ἐφυλάττετο.

(b) When the consequence is to be represented as one merely *possible*. X. An. 2, 17. κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν (*ut etiam hostes audire possent*), ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων

ων καὶ ἔφυγον (a fact). 1. 4, 8. οὔτε ἀποπεφύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἔλεῖν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of purpose or aim. Th. 2, 75. προκαλύμματα εἶχε δέρβεις καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις δῖστοις βάλλεσθαι, ἐν ἀσφαλείᾳ τε εἶναι (so that those at work and the wood might not be hit, etc.). Dem. Cor. § 81. πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστίδης, ὥστ' ἔχειν Ὀρεόν (ut obtineret Oreum).

(d) When the consequence is to be indicated at the same time as a condition of the statement in the principal clause (under the condition, that, or it is presupposed, that). Dem. Ph. 2. 68, 11. ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ (quum possent ceteris Graecis ita imperitare, ut ipsi dicto audientes ESSENT regi, since they could rule the rest of the Greeks, provided they themselves obeyed the king). X. Cy. 3. 2, 16. καὶ τοῦτο ἐπίστω, ἔφη, ὦ Κῦρε, ὅτι ἐγώ, ὥστε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων, πολλαπλάσια ἂν ἔδωκα χρήματα, ὧν σὺ νῦν ἔχεις παρ' ἐμοῦ.

(e) When instead of an Inf. alone, the Inf. with ὥστε is used for the sake of emphasis. Th. 1, 119. (ἰδεήθησαν) ἐκάστων ἰδία, ὥστε ψηφίσασθαι τὸν πόλεμον. 2, 101. ἀναπείδεται ὑπὸ Σεύθου. . . , ὥστ' ἐν τάχει ἀπελθεῖν. 6, 88. καὶ οἱ Κορίνθιοι εὐθὺς ἐψηφίσαντο αὐτοὶ πρῶτοι, ὥστε πάσῃ προθυμίᾳ ἀμύνειν κτλ. X. H. 6. 1, 9. καὶ Ἀθηναῖοι δὲ πάντα ποιήσαιεν ἂν, ὥστε σύμμαχοι ἡμῖν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way, a consequence actually existing may be expressed by ὥστε with an Inf. X. An. 1. 5, 13. ἤλαυνεν ἐπὶ τοὺς Μένωνος (στρατιώτας), ὥστ' ἐκείνους ἐκπεπληχθαι καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ δπλα.

(g) In oblique discourse. X. Cy. 1. 3, 9. (τὸν Κῦρον) εὐσχημόνως πως προσηνεγχεῖν καὶ ἐνδοῦναι τὴν φιλίην τῷ πάππῳ, ὥστε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρὰσχεῖν.

REM. 1. When the Inf. connected with ὥστε depends on a condition, the modal adverb ἂν is subjoined to the Inf. [§ 260, 2, (5), (a)]. Th. 2, 49. τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε ἡδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. X. An. 6. 1, 31. καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ ἰδιώτην ἂν γινώναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ (i. e. καὶ εἴ τις ἰδιώτης εἴη).

REM. 2. Instead of ὥστε with the Inf. or Acc. with Inf., a relative, particularly οἷος, ὅσος, is very often used in connection with the Acc. with Inf., this relative corresponding to a demonstrative, particularly τοιοῦτος, τοσοῦτος, either standing in the principal clause or to be supplied. Pl. Crit. 46, b. ἐγὼ — τοιοῦτος (sc. εἰμί), οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι, ἢ τῷ λόγῳ. X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἡ αἰσχροῦ ἔργου ἐφίεσθαι. X. H. 6. 5, 7. τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινύναι τῶν πολιτῶν. Th. 3, 49. ἡ μὲν ἐφθασε τοσοῦτον, ὅσον Πάχητα ἀνεγνώκειναι τὸ ψήφισμα. . . 2. νερόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν (so far that they could live on them). On the attraction in this mode of expression, see § 332, Rem. 8.

REM 3. Special mention must be made here of apparently independent



parenthetic clauses, which often occur, and which are introduced by *ὥς* (seldom *ὥστε*) with the Inf. In this way the Inf., particularly of verbs of *saying, thinking, judging, hearing*, is used with *ὥς* for the purpose of expressing *restriction or limitation*. That, of which such a subordinate clause expresses the consequence or effect, must be supplied, e. g. *τοιούτῳ τρόπῳ*. Th. 4, 36. *ὥς μικρὸν μεγάλῳ εἰκάζσαι* (to compare small with great). So *ὥς ἔπος εἰπεῖν* (especially with *πᾶς* and *οὐδεὶς*), *ut ita dicam, propemodum dixerim*, *ὥς συνελόντι εἰπεῖν*, *ut paucis absolvam*, *ὥς γέ μοι δοκεῖν*, *ut mihi quidem videtur*, properly *tali modo ut mihi videatur*, *ὥς ἐμὲ εὖ μεμνησθαι* (as far as I well remember). *ὥς γε οὕτως ἀκοῦσαι* (so far as we hear). Such clauses are very often expressed in an abridged form without *ὥς*, e. g. *οὕτως ἀκοῦσαι*, *δοκεῖν ἐμοί*, *οὐ πολλῷ λόγῳ εἰπεῖν*, especially *ὀλίγου*, *μικροῦ δεῖν*, *ita ut paulum absit*, and in the still shorter form, *ὀλίγου*, *prope, paene*. — According to the same analogy, *ὅσον*, *ὅσα*, *ὅτι* connected with an Inf., are used instead of *ὥς*. (Rem. 2), e. g. *ὅσον γέ μ' εἰδέναι*, *as far as I know, quantum sciam* (properly *pro tanto, quantum scire possim*), *ὅτι μ' εἰδέναι*. In like manner, *ὥς* with the Inf. is used in Herod. in sentences which express a limitation. 2, 8. *τὸ δὲ δὴ ἀπὸ Ἰλίουπόλει οὐκέτι πολλὸν χωρίον, ὥς εἶναι Αἰγύπτου* (*ut in Aegypto, for Egypt, i. e. considering its whole extent*).

4. The Opt. *with* *ἄν* is used when the consequence or effect is to be represented as a *conditioned supposition or presumption* [§ 260, 2, (4), (a)]; finally the Ind. of the historical tenses is used with *ἄν*, when it is to be stated, that the consequence would take place *under a certain condition* [§ 260, 2, (2), (a)].

Isocr. Archid. 130, 67. *εἰς τοσαύτην ἀμικλίαν ἐληλύθασιν, ὥς τ' οἱ μὲν κεκτημένοι τὰς οὐσίας ἡδίων ἂν εἰς τὴν θάλατταν τὰ σφέτερ' αὐτῶν ἐμβάλλοιεν, ἢ τοῖς δεομένοις ἐπαρκέσειαν*. Pl. Menex. 236, d. *σοί γε δεῖ χαρίζεσθαι, ὥστε καὶ ὀλίγου, εἴ με κελεύοις ἀποδύντα ὀρχήσασθαι, χαρισαίμην ἂν*. — Symp. 197, a. *μαντικὴν Ἀπόλλων ἀνεῦρεν, Ἐπιθυμία καὶ Ἐρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἐρωτος ἂν εἴη μαθητής*. — Dem. Cor. 236, 30. *οὐκ ἂν ὠρκίζομεν Φίλιππον, ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία*. X. Ag. 1, 26. *πάντες πολεμικὰ δπλα κατεσκεύαζον, ὥστε τὴν πόλιν ὕντως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι*.

REM. 4. The Opt. *without* *ἄν* is used only in the case mentioned in § 227b, 1, (b). When *ὥστε* is connected with the Imp., or the imperative Subj. [§ 269, 1, (a)], the dependent discourse is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3. 129, 70. *γράφω δέ, ὥστε, ἂν βούλησθε, χειροτονήσατε* (*I ask that you would decree, if you wish, properly: decree, if you wish*). So, likewise, *ὥστε* can be connected with a question. Dem. Aphob. 858. 47. *εἰ ὁ πατήρ ἠπίσται τούτοις, δῆλον ὅτι οὐτ' ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ἐκεῖν' οὕτω καταλιπὼν αὐτοῖς ἐφράξεν, ὥστε πόθεν ἴσασιν;* (*ergo unde sciunt?*) Comp. § 344, Rem. 6.

REM. 5. Instead of *ὥστε* with the meaning *ita* or *ex conditione, ut*, the post-Homeric language also uses *ἐφ' ᾧ τε* (more seldom *ἐφ' ᾧ*), which refers to the demonstrative *ἐπὶ τούτῳ* in the principal clause, either expressed or implied; either the Fut. Ind., or the Inf. are here used, e. g. Her. 3, 83. *ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἄρξομαι*. X. H. 2, 2, 20. *ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τε μακρὰ τεῖχην καὶ τὸν Πειραιᾶ καθελάοντας Λακεδαιμονίοις ἐπεσθαι*. 4, 38. *οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην ἔχειν*.

## D. ADVERBIAL CLAUSES DENOTING MANNER AND QUANTITY.

### § 342. I. *Comparative Adverbial Clauses denoting Manner.*

1. Comparative adverbial clauses denoting *quality* and *manner*, compare the predicate of the principal clause, in respect to *quality* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως, which refer to a demonstrative adverb, e. g. οὕτως, in the principal clause, either expressed or understood.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses (§ 333), e. g. Λέγεις οὕτως, ὡς φρονεῖς (*you speak as you think*). Ζεὺς δίδωσιν, ὅπως ἐθέλει or ὅπως ἂν ἐθέλῃ (§ 333, 3), ἐκάστω (*gives to each, as he wishes*). Very often ὡς ἂν or ὥσπερ ἂν is used with the Opt. (§ 333, 6). Pl. Phaed. 87, b. ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

REMARK 1. In comparisons, either the Present tense is used, since the compared object is placed in present view, or the Aor. [§ 256, 4, (c)]. In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison ὡς, ὥστε, ἥθτε, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an *actual fact*, or with the Pres. Subj., or commonly with the Aor. Subj. (§ 333, Rem. 2.; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the mode-vowel). Il. κ, 183. ὡς δὲ κύνες περὶ μῆλα θυσιωρήσονται ἐν αὐλῇ —, ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροισιν ὀλώλει. ο, 434. ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἐστήκει. κ. 485, sq. ὡς δὲ λέων μῆλοισιν ἀσημάστοισιν ἐπελθὼν αἴγεισιν ἢ ὀίσσιν κακὰ φρονέων ἐνορούσῃ· ὡς μὲν Θρήϊκας ἄνδρας ἐπύχετο Τυδέος υἱός (*as it may happen that a lion, etc.*).

REM. 2. Οὕτως (ὥς) — ὡς are used in *wishes* or *asseverations*, the clause of comparison, introduced by ὡς, expressing the asseveration or protestation. Thus in Latin, *ita me dii ament, ut ego nunc laetor, may the gods love me, as I rejoice, = may the gods not love me, if I do not rejoice, or as sure as I wish the gods to love me, so sure I now rejoice*. Il. ν, 825. εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην . . ., ὡς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα (*would that I were the son of Zeus as truly as this day brings evil to all the Greeks*).

REM. 3. In clauses introduced by ὡς, ὥσπερ, ὥστε, an attraction of the Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. οὐδαμοῦ ἔστιν Ἀγόρατον Ἀθηναῖον εἶναι ὥσπερ Θρασύβουλον (*should be such as Thrasybulus is*). But the Nom. is often found, for which a verb must be supplied from the context. Dem. Mid. 363. ἐχρῆν αὐτὸν τὰ ὄντα ἀναλίσκοντα ὥσπερ ἐγώ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην.

REM. 4. An appositive is often used with ὡς denoting comparison, as in

Latin with *ut*, for the purpose of explaining the predicate of the principal clause. This *ὥς*, *ut*, expresses either *comparison* or *limitation*, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed that the object connected with *ὥς* possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed that the object possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. Λατῶν γὰρ ἦν, εἴπερ τις ἄλλος, πιστέας, ὥς νομεὺς ἀνὴρ (*ut pastor, as a shepherd*; the fidelity of shepherds being presupposed). But Th. 4, 84. ἦν δὲ οὐδὲ ἀδυνατος, ὥς Λακεδαιμόνιος, εἰπεῖν (*ut Lacedaemonius, for a Lacedaemonian*; it being presupposed of Lacedaemonians as a thing known, that they were not great orators).

### † 343. II. *Comparative Adverbial Clauses denoting Quantity.*

1. Comparative adverbial clauses denoting quantity, compare the predicate of the principal clause, in respect to quantity or degree, with its predicate. The compared predicates are contrasted either as *equal* or *unequal* to each other.

2. The *equality* of the predicates is expressed in the following manner:—

(a) The adverbial clause is introduced by the relative *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause.

X. Cy. 8. 1, 4. τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν (*it becomes us to excel slaves as much as slaves unwillingly serve their masters*).

(b) The adverbial clause is likewise introduced by *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause; the predicate of both clauses, however, stands either in the comparative or superlative.

X. An. 1. 5, 9. (Κῦρος) νομίζων, ὅσῳ μὲν ἂν θᾶττον ἔλθοι τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι (*quo [quanto] celerius — eo [tanto] imparatior, thinking that THE quicker he came, THE more unprepared he would find the king to fight*). O. 7, 42. ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ παυσὶν οἴκου φύλαξ ἀμείνων γίνῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ (*quo [quanto] melior — eo [tanto] honoratior, the — so much the*). Hier. 1, 19. ὅσῳ ἂν πλείω τ.ς παραδῆται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτῳ θᾶσσον κόρος ἐμπίπτει τῆς ἐξουδῆς. Th. 8, 84. ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτῳ καὶ θρασύτεατα προσπεσόντες τὸν μισθὸν ἀπῆτουν. The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. ὅσῳ γὰρ ἐτοιμότεατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.

REMARK 1. Sometimes *τοσοῦτω* is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, a. *μεῖζον γὰρ αὐτὸ ἀγαθὸν ἢ γοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι*. Also after the omission of *ὅσῳ* — *τοσοῦτω*, both clauses may be blended into one, e. g. X. C. 4. 1, 3. *αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται*.

REM. 2. A comparative clause, introduced by *ὥς*, *ὅπως*, *ἥ* (*as*), *ὅσον*, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. *ἐπιμελοῦνται οἱ γονεῖς πάντα ποιῶντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὥς δυνατόν βέλτιστοι* (*as good as possible, quam fieri potest optimi*). Cy. 7. 1, 9. *ἥ ἂν δύνωμαι τάχιστα* (*as quick as possible*). For the like purpose, also, *οἷος*, *ὅτι* are used in connection with *εἶναι*. X. C. 4. 8, 11. *ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ εὐδαιμονέστατος*. The following elliptical expressions originate from the omission of the verb: *ὥς ἄριστα οἶον χαλεπώτατον, ὅτι μάλιστα*, etc. (§ 239, Rem. 2). In the same manner, the expressions *ὥς ἀληθῶς*, *in fact, really*, *ὥς ἀτεχνῶς*, *utterly*, *ὥς πάννυ*, *ὥς ἐπὶ τὸ πολὺ*, *plerumque*, are to be explained; also *ὥς ἕκαστοι*, i. e. *ἕκαστοι, ὥς ἕκαστοι ἦσαν*.

3. The *inequality* of the predicates compared, is expressed by appending to the *Comparative* a coördinate clause with the comparative particle *ἢ*. See § 323.

REM. 3. The relation of quantity is expressed by comparing the predicate of the principal clause, in respect to its *magnitude* or *degree*, with the consequence or effect of that clause, the consequence being expressed by a subordinate clause with *ὥστε* and the Inf. If the *degree* of the predicate in the principal clause stands in an *equal* relation with its effect, then the predicate of the principal clause is in the positive, e. g. *οὕτως ἀνδρεῖός ἐστιν, ὥστε θαυμάζεσθαι*. But if the relation is *unequal*, i. e. if the predicate of the principal clause is represented as one which exists in a higher degree than another standing with it, then the *Comparative* is used with *ἢ ὥστε* and the Inf., e. g. *τὰ κακὰ μείζω ἐστίν, ἢ ὥστε ἀνακλαλεῖν* (*greater than that one, i. e. too great to be bewailed*). See § 341, 3, (a).

## CHAPTER IX.

### § 344. I. INTERROGATIVE SENTENCES.

1. Questions are either independent of a preceding sentence or dependent upon it, e. g. *Has the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, indirect. Both may consist either of one member, or of two or more members, e. g. *Has the friend come, or Has he not yet come?* *Do you not know whether he is come or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who*

*has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a *single word* in the sentence (subject, attributive, or object), are introduced by the substantive, adjective, or adverbial interrogative pronouns, τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns (§ 93, Rem. 1.) compounded with a relative: ὅστις, ὁποῖος, ὁπόσος, ὁπότερος, ὥπως, ὅπη, ὅπου, ὅπόθεν, ὅπόσε, etc.

Τίς ἦλθεν; — Τί ποιεῖς; — Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; — Πῶς λέγεις; — Πόσε φεύγετε; — Οὐκ οἶδα, ὅστις ἐστίν. — Οὐκ οἶδα, ὅπως τοῦτο τὸ πρᾶγμα ἐπραξεν.

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes, indeed, in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct. Οὐκ οἶδα, τίς ταῦτα ἐπραξεν. X. C. 4. 6, 2. εἰπέ μοι — ποῖόν τι νομίζεις εὐσεβειαν εἶναι; yet there follows immediately, ἔχεις οὖν εἰπεῖν, ὁποῖός τις δ' εὐσεβῆς ἐστίν; Comp. Rem. 2. Pl. Crit. 48, a. οὐκ ἔρα ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαῖων περὶ τῶν δικαίων καὶ ἀδίκων. X. C. 4. 4, 13. οὐ γὰρ αἰσθάνομαι σου, ὁποῖον νόμιμον, ἢ ποῖον δίκαιον λέγεις. — In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. ὅς instead of ὅστις, οἷος instead of ὁποῖος, etc.

REM. 2. The adverb ποτέ, like the Latin *tandem*, is sometimes appended to the interrogative, in order to express the impatience or desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; (*what proof, I pray, did they bring?*) 1. πολ- λάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει. R. L. 1, 1. ἐθαύμασα, ὅτῳ ποτὲ τρόπῳ τοῦτ' ἐγένετο.

REM. 3. The article is prefixed to the interrogative, when one of the speakers has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phaedr. 277, a. Σωκρ. Νῦν δὲ ἐκεῖνα ἤδη, ὦ Φαῖδρε, δυνάμεθα κρίνειν, τούτων ὁμολογημένων. Φ. Τὰ ποῖα; (in reference to the preceding ἐκεῖνα). 279, a. Σωκρ. Νέος ἔτι, ὦ Φαῖδρε, Ἰσοκράτης· ὁ μέντοι μαρτυρόμαι κατ' αὐτοῦ, λέγειν ἐθέλω. Φ. Τὸ ποῖον δὴ; So Τὰ ποῖα ταῦτα λέγεις; From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative follows an interrogative without an article. In this case, the inquiry relates to the nature or quality of an object already existing. Pl. π, 440. ποῖον τὸν μῦθον εἶπες; which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other now asks what it means. Her. 7, 48. δαιμόνιε ἀνδρῶν, κοῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα; (*what are these two things which you say are most hostile to me?*) Pl. Gorg. 521, a. ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν δεράπειαν τῆς πόλεως (= ποτέρα ἐστὶν ἡ δεράπεια, ἐφ' ἣν με παρακαλεῖς;)

REM. 4. In order to make the subject matter of the question emphatic, when there is an antithesis, or a transition in the discourse, the words which denote this subject matter are often taken from their own sentence and placed first with τί δέ, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. τί δὲ κυβερνήτης; ὁ ὁρθῶς κυβερνήτης ναυτῶν ἀρχὼν ἐστίν, ἢ ναύτης; Gorg. 502, a. τί δὲ ὁ πατήρ αὐτοῦ Μέλης, ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κωδαρφεῖν;

REM. 5. The expressions, τί μαθὼν, τί παθὼν, *cur? why?* always express *disapprobation* or *censure* of that respecting which the question is asked. The former implies that the thing censured was done *designedly*; the latter that it was done *accidentally*, e. g. Τί μαθὼν τοῦτο ἐποίησας; (*what has come into your mind to do this, with what object in view did you do this?*) Τί παθὼν τοῦτο ἐποίησας; (*quid expertus hoc fecisti? what happened to you that you did this?*) Pl. Apol. 36, b. τί ἄξιός εἰμι παθεῖν, ἢ ἀποτίσαι, ὅτι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον; (*what punishment do I deserve, that I PURPOSELY have had no rest in my life?*).

REM. 6. A rhetorical turn of the Greek language, of frequent recurrence, consists in suddenly changing a subordinate clause, introduced by a conjunction, into a direct interrogative clause, yet in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate clause into the principal, and the principal into the subordinate. X. C. 1. 4, 14. σὺ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκὼς οὐκ οἶσι σοῦ θεοὺς ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φροντίζειν; (*but what must the gods do, to make you believe that they care for thee?*). Dem. Phil. 1. 43, 10. πότε ἀχρὴ πράξετε; ἐπειδὴν τί γένηται; (*but what must take place if you are to do your duty?*). Hence the elliptical expressions, ἵνα τί; ὥς τί; (*sc. γένηται*) *to what purpose, for what object?* ὅτι τί; (*sc. γίγνεται*), *on what ground?* So also in the adjective-clause, e. g. Pl. Phaed. 105, b. εἰ γὰρ ἔροίό με, ᾧ ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀποκρισιν (*if you would ask in what condition of body he must be, so that it might be warm?*) So also τί οὐ is inserted in the midst of clauses without change of construction (*nihil non*). Dem. Cor. 241, 47. ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν.

REM. 7. The Greek may place two, or even more interrogatives, without καί, under one common predicate, e. g. Πῶς τί ἔρ' ἂν ἀγωνιζόμεθα; (*how and what?*). [Comp. Eng. "*what and what manner of time,*" τίνα ἢ ποῖον καιρὸν, 1 Pet. 1: 11.] Pl. Rp. 400, a. ποῖα δ' ὁποίου βίου μιμήματα, οὐκ ἔχω λέγειν (*what imitations and of what life?*). Dem. Cor. τίς τίνομος αἰτίας ἐστι; So also with the relative. Isocr. Archid. 124, 42. τίς οὐκ οἶδεν, ἐξ οἷων ξυμφορῶν εἰς ὅσῃν εὐδαιμονίαν κατέστησαν.

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal clause, and the finite verb into a subordinate clause. X. C. 3. 7, 3. τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγιγνώσκεις; (*by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?*). The Greek may also insert an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. καταμεμάδηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι; instead of καταμεμάδηκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιοῦσιν οὗτοι, οὓς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the

accentuation, e. g. *Art thou sick? Hast thou seen thy friend.* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, the word on which the stress of the question lies, being placed first in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐθέλεις ἵεναι, This is found very often with negatives, e. g. Οὐκ ἐθέλεις ἵεναι;

4. In the second place, the predicative question is introduced by certain interrogatives; this is the more common usage. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, and of such a nature that one member is excluded by the other (*disjunction*, § 323), then one of the interrogatives stands in the first member, while *ἢ*, or (*an*), stands in the second and following members.

5. The interrogatives in the predicative questions are the following: —

(a) Ἦ implies an asseveration (§ 316, 2), and hence is used when it is supposed that that which forms the subject of the question *actually exists*. X. Cy. 1. 4, 19. ἦ οὗτοι, ὧ πάππε, πολέμοι εἰσιν, οἳ ἐφeskτήκασιν τοῖς ἡρέμα; Πολέμοι μέντοι, ἔφη. Pl. Rp. 341, c. ἦ ὁρῶς σοι δοκῶ, ἔφην, ἂν εἰπεῖν οὕτω λέγων, ἦ οὐ; Ὅρῶς, ἔφη. Very often used in connection with other particles, e. g. μή (§ 316, 1), δὴ, δὴ που (§ 315, 1, 2), δῆτα (§ 315, 3), ἄρα, γάρ [§ 324, 2, 3, (a)], καί, πού (§ 316, 2), ποὺ ἄρα. X. O. 4, 23. τί λέγεις, ὧ Κῦρε; ἦ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; (Now did you ACTUALLY plant any of these with your own hands?). Ἦ γάρ; (is it not true?). Pl. Hipp. Min. 363, c. ἦ γάρ, ὧ Ἰππία, εἰάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; Ἦ πού; (surely? surely indeed?). Pl. Lysid. 207, d. ἦ πού, ἦν δ' ἐγώ, ὧ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἦ δ' ὅς. Still, ἦ πού is also used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. ἦ πού τετόλμηκ' ἔργον αἰσχιστον τόδε (has Jason INDEED, ACTUALLY dared this thing?).

(b) Ἄρα (only post-Homeric) originates from the inferential ἄρα, *igitur* [§ 324, 3, (a)], and hence implies the idea of *consequence, effect*; by frequent use, however, the appropriate meaning (*igitur*), becomes weakened and obscured; hence the inferential particles ἄρα, οὖν are sometimes added to a question introduced by ἄρα. Ἄρα leaves it undecided, whether the inquirer expects an *affirmative* or *negative* answer. Hence, when it is to be definitely indicated, that either an affirmative or a negative answer is expected, then is



the first case, *ἄρ οὐ* (*nonne*), is used; in the last case, *ἄρα μή* (*num, whether?* *is it not?*); *μή* always expresses *solicitude, fear*. X. C. 3. 6, 4. *ἄρ' ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἶκον εἰ αὐξῆσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροίης ἢ ποιῆσαι Πάνυ μὲν οὐκ*, ἔφη. 10, 1. *ἄρα*, ἔφη, ὃ Παρθράσιε, γραφικὴ ἐστὶν ἡ εἰκασίω τῶν ὀρωμένων. — *Ἀληθῆ λέγεις*, ἔφη. 2. 6, 16. *ἄρ' οὖν οἴσθα τίνας, οἳ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι*; *Μὰ Δῖ' οὐ δῆτ'* ἔφη. 3. 13. 3. *ἄρ' οὖν*, ἔφη, καὶ οἰκέται σου ἔχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ. *Μὰ τὸν Δῖ'*, ἔφη (*profecto non aegre ferunt*). 4. 2, 22. *ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν*; *Οὐ δῆτα*. 1. 5, 4. *ἄρὰ γε εὐχρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι*, (*nonne certe*). 2. 6, 34. *ἄρα μή διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ*; 4. 2, 10. *τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι*, ἔφη, ὃ Εὐθύδημε, *συλλέγεις τὰ γράμματα*; — *Ἄρα μή ἰατροός*; ἔφη. — *Καὶ ὁ Εὐθύδημος*. *Μὰ Δῖ'*, ἔφη, *οὐκ ἔγωγε*. O. 4, 4. *ἄρα μή αἰσχυνδῶμεν τὸν Περσῶν βασιλέα μμήσασθαι*; Double question: Pl. Euthyphr. 9, e. *ἄρα τὸ ὅσιον, ὅτι ὀσίον ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὀσίον ἐστι*; (*is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?*)

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὖν*, § 316. Rem.), corresponds entirely to the Latin *num, is it not? is it so? whether?* and hence always leads one to expect a negative answer. For the sake of perspicuity, the particles *οὖν* and *μή* are often added, e. g. *μῶν οὖν, μῶν μή*. But if the negative *οὐ* is added to *μῶν*, then the question is *affirmative (nonne)*. Pl. Lysid. 208, c. *ἀλλ' ἔρχει τίς σοῦ*; *Ὁδε παιδαγωγός*, ἔφη. *Μῶν δούλος ὢν*; (*but not a slave, is he?*) Eur. Hec. 754. *τί χρῆμα μαστεύουσα*; *μῶν ἐλεύθερον αἰῶνα θέσθαι*; *ῥάδιον γάρ ἐστί σοι*. Hecuba answered: *Οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεύσαι θέλω*. Eur. Andr. 82. *μῶν οὖν δοκεῖς σοι φροντίσαι τίν' ἀγγελῶν*; Pl. Phaed. 84, c. *τί*, ἔφη, *ὑμῖν τὰ λεχθέντα*; *μῶν μή δοκεῖ ἐνδεῶς λέγεσθαι*; — *Ἐν οἷς τί χρῆν ποιεῖν ἐμέ*; *μῶν οὐχ ἄπερ ἐποίουν*; (*nonne, quod faciebam?*)

(d) There is the same difference between *οὐ* and *μή* when used without *ἄρα*, as when used with it, see (b): i. e. *οὐ* is used in *affirmative* questions, *μή* in *negative*. *Οὐκ ἐθέλεις ἰέναι*; (*non or nonne vis ire? do you not wish to go?*) Pl. Prot. 309, a. *οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἶ*; (*are you not in fact an eulogist? or μέντοι*, see § 316, Rem.). On *οὐκοῦν* (*nonne igitur*) and *οὐκ οὖν* (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. *ἀλλὰ μή ἀρχιτέκτων βούλει γενέσθαι*; *Οὐκ οὖν ἔγωγ'*, ἔφη. *Ἀλλὰ μή γεωμέτρης ἐπιδυμεῖς*, ἔφη, *γενέσθαι ἀγαθός*; *Οὐδὲ γεωμέτρης*, ἔφη κτλ. 2, 12. *μή οὖν*, ἔφη ὁ Εὐθύδημος, *οὐ δύνωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι*; (*shall I not be unable, etc.?* the negative *οὐ* belongs to the single word *δύνωμαι*). This interrogative *μή* is used very often in an *indirect* question, after expressions of *considering, asking, inquiring, of solicitude and fear*. It appropriately means, *whether not*, but in Eng. can be often translated by *that*. X. C. 4. 2, 39. *φροντίζω, μή κράτιστον ᾧ μοι σιγᾶν* (*I am anxious whether it is not best*). For more examples of *μή* and also for the construction, see § 318, Rem. 6.

(e) *Εἶτα* and *ἔπειτα*, and more emphatically *κῆτα*, *κἔπειτα*, introducing



questions of *astonishment*, *indignation*, and *irony*. They express antithesis or contrast, *and yet*, since they show that an unexpected conclusion has been drawn from a previous thought (§ 312, Rem. 8). X. C. 1. 4, 11. εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοίην αὐτῶν. Σ. Ἐπειτ' οὐκ οἶε φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἄνθρωπον ὁρᾶν ἀνέστησαν κτλ. (*and yet do you not think that they do care for men?*). Cy. 2. 2. 31. καὶ πεῖτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν;

(f) Πότερον (πότερα) — ἤ (Homer ἤ — ἤ) is used like the Latin *utrum — an*, in direct and indirect *double* questions. Πότερον is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ἢ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχῃ, ἔῃς πλουτεῖν, ἢ πένητα ποιεῖς; C. 1. 4, 6. ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης, ἢ γνώμης ἔργα ἐστίν;

(g) Ἄλλο τι ἢ (arising from ἄλλο τί ἐστι or γίγνεται, ἢ or γένοιτ' ἂν, ἢ) and ἄλλο τι, has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; (*does anything else than nothing hinder = does anything hinder?*) Pl. Hipparch. 236, e. ἄλλο τι οὖν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;

(h) Ἦ, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. Ἦ can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου· ἢ ὀκνεῖς, ἔφη, ἔρξαι, μὴ αἰσχρὸς φανῇς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; (= ἢ ἄρα — ἀπεκρύπτου, ἢ ὀκνεῖς —;)

(i) Εἰ and ἐάν [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in *indirect* questions, and, indeed, properly only in *double* questions, and denotes a wavering or doubting between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence εἰ and ἐάν are especially used after verbs of *reflecting*, *deliberating*, *inquiring*, *asking*, *trying*, *knowing*, and *saying*. The connection must determine whether the interrogative sentence has an affirmative sense (*whether — not*), or a negative one (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether — not*). C. 1. 1, 8. οὔτε τῷ στρατηγικῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῇ γήμαντι, ἵν' εὐφραίνηται, δῆλον, εἰ (*whether — not*) διὰ ταύτην ἀνιάσεται, οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ (*whether — not*) διὰ τούτους στερήσεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, ἐάν τόδε σοὶ μᾶλλον ἀρέσκη. Pl. Apol. 18, a. δέομαι ὑμῶν τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή. — On εἰ after *verba affectuum*, see § 329, Rem. 7.

REM. 9. Very frequently, especially in Homer, verbs which express some *action*, are constructed with this deliberative ἐάν with the Subj. and εἰ with the Opt. (Epic εἴ κε, αἴ κε), in which case a verb like σκοπεῖν, πειρᾶσθαι, is to be supplied by the mind. Th. 1, 58. Ποτιδαιᾶται ἐπεμψαν μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν (*having sent envoys to the Athenians [to see, to ascertain] whether they could persuade them*). Il. v, 172. γλαυκιδῶν δ' ἰδὺς φέρεται μένει, ἦν τινα πέφνη ἀνδρῶν.

(k) Εἵτε — εἴτε are used in indirect questions like εἰ — ἤ, except that

by εἴτε — εἴτε the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. καὶ δείξεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ. The poets also say εἴτε — ἢ, or εἰ — εἴτε, or they omit the first εἴτε altogether.

6. On the use of Modes in interrogative sentences, the following points are to be noted: The Ind. is used in direct and indirect questions; it is also used after μὴ in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists. The Subj. and Opt. are used in deliberative questions (§ 259, 1, (b), and 2); but the Opt. also (after an Hist. tense), when the question is to be represented as the *sentiment of another* (§ 345, 4), and also when the question depends on a clause expressing a wish (§ 333, 5). The Opt. with ἄν and the Ind. of the historical tenses with ἄν, are used as in principal clauses, § 260, 2, (2) and (4).

Τί λέγεις; (Also in questions expressing wonder or astonishment, the Greeks use the Ind., e. g. πῶς οἶδα; (*how could I know?*) — Εἰπέ, ὅτι λέγεις; Th. 3, 53. φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν. X. Cy. 3. 1, 27. δῖα, μὴ ἐκείνους αὖ δεήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν. Τί εἰπόμεν; (*what can we say, what are we to say?*) — Οὐκ οἶδα, ὅτι εἰπόμεν (*I know not what we can, shall say*). Od. ε, 473. δεῖδω, μὴ δῆρεσσιν ἔλωρ καὶ κύρμα γένωμαι (*that I shall become*). X. C. 4. 2, 39. φροντίζω, μὴ κρᾶτιστον ἢ μοι σιγᾶν (*whether it is not best*). Οὐκ εἶχον, ὅποι τραπεζίμην. Pl. Rp. 614, b. ἀναβαινοὺς ἔλεγεν, ἃ ἐκεῖ ἴδοι (*what he had seen there*). Ἄρα μοι ἐδελήσαις ἂν εἰπεῖν (sc. εἴ σε ἐρωτῶην); X. An. 6. 1, 28. ἐκεῖνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθείην. C. 4. 2, 30. πρὸς σέ ἀποβλέπω, εἴ μοι ἐδελήσαις ἂν ἐξηγήσασθαι (sc. εἰ βούλοιο). — Ἄρα σε ἔπεισα ἂν (sc. εἴ σοι ταῦτα ἔλεξα); (*persuasissemne tibi?*) X. Anol. 28. σὺ δέ, ὦ φίλτατε Ἀπολλόδωρε, μᾶλλον ἂν ἐβούλου με δρᾶν δικαίως, ἢ ἀδίκως ἀποδνήσκοντα; (*vellesne?*) Οὐκ οἶδ' εἴ σε ἔπεισα ἂν.

REM. 10. On μὴ (*whether—not*) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final clauses (§ 330, 3), expresses the more remote thought. Il. π, 650, 89. φράζετο θυμῷ. . μερμηρίζων, ἢ ἤδη καὶ κεῖνον. Ἐκτωρ χαλκῷ δ' ῥώσῃ ἀπὸ τ' ὤμων τεύχε' ἔληται, ἢ ἔτι καὶ πληνέσσω δ' ἐλλείεν πόνον αἰπύν.

7. The answer made to *predicative questions* by *yes*, is commonly expressed by repeating the word which contains the substance of the question. The answer made by *no*, is usually expressed by prefixing οὐ to the word which contains the substance of the question. Yes is also expressed by ναί, νῆ τὸν

Δία, πάνυ, κάρτα, εὖ and the like, φημί, φήμ' ἐγώ, ἐγώ without φημί; and *no*, by οὐ, οὐ φημί, οὐκ ἐγώ. Commonly also strengthening adverbs are joined with the words which answer a question: γέ (§ 317, 2), e. g. ἔγωγε, οὐκ ἔγωγε; γάρ (§ 324, 2), τοί (§ 317, 3), μέντοι (§ 316, Rem.), οὖν [§ 324, 3, (b)], μεν-οὖν (§ 316, Rem.). The answer to *nominal questions* is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395, sq. ὁρᾷς με, δέσποιν', ὥς ἔχω, τὸν ἄδελφον; — Ὅρῶ. Ib. 90 sq. οἶσθ' οὖν, βροτοῖσιν ὅς καδέστηκεν νόμος; — Οὐκ οἶδα. X. C. 4. 6, 14 φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινεῖς, ἢ δὲ ἐγώ; — Φημί γὰρ οὖν.

## § 345. II. OBLIQUE OR INDIRECT DISCOURSE.

1. When the words or thoughts of a person, whether the second or third person or the speaker himself, are again repeated, *unaltered, in precisely the same form as they were stated by us or another person*, then the discourse or thought quoted, being independent of any view or representation of the narrator, is called *direct discourse* (*oratio recta*), e. g. *I thought: PEACE HAS BEEN CONCLUDED. The messenger announced: PEACE HAS BEEN CONCLUDED*, — or without a preceding verb: *peace has been concluded*.

2. When the words are not repeated in the precise form in which they were first spoken, but are referred to the representation of the narrator, and thus are made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal clause, the discourse is called *indirect* (*oratio obliqua*), e. g. *We believed, THAT PEACE WAS CONCLUDED. The messenger announced, THAT PEACE WAS CONCLUDED*.

3. The principal clauses of direct discourse, to which also belong clauses introduced by coördinate conjunctions, e. g. καί, δέ, γάρ, οὖν, καίτοι, etc., are expressed in oblique discourse, when they contain a simple *affirmation* or an *opinion*, and denote something which happens, has happened, or will happen: (a) either by the Acc. with the Inf. (§ 307, 6), or by ὅτι and ὡς with the finite verb (§ 329), or even by the participle [§ 310, 4, (a)], e. g. Ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν — ὅτι αἱ

πολέμιοι ἀποφύγοιεν—τοὺς πολεμίους ἀποφυγόντας; when they express a command, wish, or desire: (b) by the Inf. and in continued *oratio obliqua* by δεῖν, χρήναι with the Inf., more seldom by the Inf. alone., (§ 306), e. g. Ἐλεξε τοῖς στρατιώταις ἐπιθῆσθαι τοῖς πολεμίους (*oratio recta*, ἐπίθεσθε).

REMARK 1. *Intermediate* clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὥς with the Opt. or by the Acc. with the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λέγοι Ζεῦδης· χειμῶν γὰρ εἶη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἶη, κ. τ. λ. H. 3. 2, 23. ἀποκριναμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γὰρ ἔχοιεν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφεροι.

4. The *subordinate* clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of, and not that of the narrator. Ἄν, which is joined with the Opt. and Ind. of the historical tenses, still remains in indirect discourse.

X. An. 7. 1, 33. (Κοιρατάδης) ἔλεγεν, ὅτι ἔτοιμος εἶη ἡγεῖσθαι αὐτοῖς . . , ἔνθα πολλὰ καὶ ἀγαθὰ λήψοιντο (*oratio recta*: ἔτοιμός εἰμι . . , ἔνθα λήψεσθε). Ag. 1, 10. Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιο, ἕως ἔλθοιεν, οὐς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας (*oratio recta*: ἐὰν σπείσῃ, ἕως ἂν ἔλθωσιν, οὐς πέμψω . . διαπράξομαι).

REM. 2. When, however, the subordinate clauses of direct discourse would be expressed by the Ind. of an historical tense, the Ind. remains even in indirect discourse, because the Opt. would leave it undetermined, whether in direct discourse the Ind. of a principal tense, or the Ind. of an historical tense had been used. X. An. 7. 7, 55. οἱ στρατιῶται ἔλεγον, ὥς Ξενοφῶν οἴχοιτο πρὸς Ζεῦδην οἰκήσων καὶ ἂ ὑπέσχετο αὐτῷ ἀποληψόμενος (*oratio recta*: Ξ. οἴχετο πρὸς Σ. ἂ ὑπέσχετο ἀποληψόμενος). X. C. 2. 6, 13. ἤκουσα, ὅτι Περικλῆς πολλὰς (ἐπὶ δὲ) ἐπίσταιτο, ἅς ἐπᾶδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν (*oratio recta*: Π. ἐπίσταται, ἅς . . ἐποίει). But subordinate clauses with ὅτι (*quod*, *quia*) follow the principal rule (No. 4). X. H. 7. 1, 34. εἶχε (Πελοπίδας) λέγειν, ὥς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς (τοῖς Θηβαίοις), ὅτι οὐκ ἐδέλῃσαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτόν (τὸν βασιλέα), *oratio recta*: Λ. διὰ τοῦτο ἐπολέμησαν, ὅτι οὐκ ἠδέλῃσαν. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is, that it always uses its Subj. only with reference to the Future [§ 257, 1, (a)]. But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a

thought is quoted as the sentiment of another, who, at the moment of quotation, is to be represented as one *no longer present*. Her. 7, 103. *δρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἴη* (*whether the statement made was not idle boasting*) X. Cy. 2. 4, 17. *ἂν τις ἐκεῖσε ἐξαγγείλῃ δὴ, ὥς ἐγὼ βουλοίμην μεγάλην θήραν ποιῆσαι* (*if any one announces there, that I INTENDED*). C. 1. 2, 34. *εἰ μὲν γὰρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὀρθῶς (λεγόμενοις εἶναι νομίζοντες ἀπέχεσθαι κελεύετε), δῆλον ὅτι ἀφεκτέον εἴη τοῦ ὀρθῶς λέγειν* (*if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right*). Hence if the Greek, after a principal tense, wishes to represent a statement as the sentiment of another person, it must use the Acc. with the Inf. instead of *ὅτι* with the Subj. Thus, e. g. the English phrase, *He says that we are immortal*, is not to be expressed in Greek by *λέγει, ὅτι ἡμεῖς ἀθάνατοι ὄμεν*, or *ὅτι ἡ. ἀθ. εἴμεν*, but by *λέγει ἡ μᾶς ἀθανάτους εἶναι*. — In hypothetical Protases with *εἰ* and the Ind., the Ind. remains.

REM. 3. The oblique discourse is sometimes used even in the subordinate clauses of *direct* discourse, when the speaker wishes to bring forward an expression or thought, not in *his own* person, but as the *sentiment of another*. Her. 7, 2. *ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβαζάνης, κατότι πρεσβυτάτος τε εἴη παντὸς τοῦ γόνου, καὶ ὅτι νομιζόμενα εἴη πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν· Ξέρξης δέ, ὥς Ἀτόσσης τε παῖς εἴη, καὶ ὅτι Κύρος εἴη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην*.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with *ἂν*. Th. 8, 54. *καὶ ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίῃ ἄριστα εἶναι*. X. H. 2. 4, 18. *ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίδυσθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθῇ εἴη*. 5. 4, 47. *ἐκέλευε προκαταλαβεῖν τε ἄκρον καὶ φυλάττειν, ἕως ἂν αὐτὸς ἔλθοι*.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are thus transferred to the present time of the speaker, and assume a more direct and definite character than if they were stated in the form of indirect discourse (§ 327, Rem. 2).

X. Cy. 2. 2, 1. *αἰ μὲν οὖν ἐπεμέλετο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθῇσονται*. Comp. § 327, Rem. 2. IL 2. 3, 2. *ἔδοξε τῷ δῆμῳ τριάκοντα ἐλέσθαι, οἳ τοὺς πατρίους νόμους ξυγγράψουσιν, καὶ οὐς πολιτεύσουσιν*. Her. 1, 163. *ἐκέλευε τῆς αὐτοῦ χώρας οἰκεῖν, δκου βούλονται*. Th. 2, 4. *αἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται*. 1, 107. *ἔδοξε δ' αὐτοῖς σκέψασθαι, ὅτῃ τρόπῳ ἀσφαλέστατα διαπορεύσονται*. Her. 1, 29. *ὀρκίοισι μεγάλοισι κατεείχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοισι, τοὺς ἑσφι Σόλων θῆται*. X. Cy. 4. 5, 36. *τοὺς ἱππέας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημάνῃ*. H. 2. 1, 25. *Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλεισεν ἔπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴ δὲ ἐκβῶσι, κατιδόντας δὲ πειθοῦσιν, ἀποπλεῖν*. On *ὅτι*, ὥς (*that*), see § 329, 4 and Rem. 3.

REM. 5. The Imperfect (seldom the Plupf.) Indicative, referring to the historical tense of the principal clause, is sometimes used instead of the Pres. (Perf.), in a subordinate clause which is associated with other subordinate clauses in the Opt. X. An. 1. 2, 2. Κῦρος τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν, ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. (Oratio recta: ἐὰν καταπράξω, ἐφ' ᾧ στρατεύομαι, οὐ πρ. παύσομαι, πρὶν ἂν ὑμᾶς καταγάγω). But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented, at the same time, as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with the Opt. Then there is a mingling of the direct and indirect discourse in order to form a contrast between the *certainty, reality, fact*, and *directness* expressed by the two former, and the *uncertainty, possibility, mere conception*, and *indirectness* denoted by the latter. X. An. 2. 3, 6. ἔλεγον δτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν, ἐνθεν ἔξουσιν τὰ ἐπιτήδεια. 3. 5, 13. ὅμοιοι ἦσαν θάυμαζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες, καὶ τί ἐν νῦν ἔχοιεν.

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ (instead of οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν. 6, 84. Σκύδας (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφὶ Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι (*postquam invasisset*). Th. 4, 98. οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνήσῃναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν (*si ampliozem illorum agri partem in suam potestatem redigere possent se eam retenturos*). See Larger Grammar, Part II, § 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often an interchange of person, comp. ‡ 329, Rem. 3. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπρόντα θαρρεῖν, ὅτι παρέσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, καὶ βούλη, ἀσκαρδαμυκτεῖ. On the contrary, An. 7. 1, 39. ἐλθὼν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραξάμενος ἤκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη, κ. τ. λ.

### III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

#### ‡ 346. Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omit-

ted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or is evident from the context or frequent usage, as e. g. in εἰς διδασκάλου ἵέναι. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied, or one which is indicated by the context. The single instances of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis, there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real, but only apparent omission of such an element, that element being in some way involved in the sentence or in a member of it. The simplest instances of brevity of expression have already been presented (§ 319, Rem. 1). The following additional instances may here be mentioned:—

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἀξιούσι) τὴν τῶν πέλας (γῆν) δροῦν ἢ τὴν ἑαυτῶν ὁρᾶν (sc. δρουμένην).

(b) In antitheses, one member must often be supplied from the other. Dem. Ol. 3. 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνῶγει τὰντὸ ἀεὶ, οὐκ ἐὼν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης ἀλλὰ (sc. ἀνῶγων) μένοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπόλλυσθαι. Pl. Apol. 36, b. ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῦνται). So from οὐδεὶς the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence, from οὐδ' εἷς, the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, e. ταῦτα ἀκούσας οὐδ' ἂν εἷς ἐξαρηνηθείη, ἀλλ' ἀτεχνῶς οἶοιτ' ἂν ἀκηκοέναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν; This is the case in the expressions, τί ἄλλο ἢ, — οὐδὲν ἄλλο ἢ — ἄλλο τι ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ ὅτι. Th. 3, 39. τί ἄλλο εὗτοι, ἢ ἐπεβούλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν.

(e) When two verbs connected together have a *common object*, even if they govern different Cases, the Greek usually expresses the object *but once*, and makes this depend on the nearest verb. Indeed, the object of a clause is not unfrequently transferred and made the *subject* of the following clause, without



its place being supplied by a pronoun. X. O. 4, 8. *τούτοις μὲν χώραν τὴν ἑλ-  
λην προστίθῃσι καὶ δώροις κοσμεῖ* (sc. αὐτούς). Pl. Gorg. 460, c. *οὐ δεῖ  
τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν* (sc. αὐτούς) *ἐκ τῶν πόλεων*.  
Rp. 465, a. *πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν* (sc.  
αὐτούς) *προσ τετάξεται*. Th. 5, 54. (*Ἀργεῖοι*) *ἐς ἐβαλον ἐς τὴν Ἐπιδαυρίαν  
καὶ ἐδήουν* (sc. αὐτήν). This case occurs most frequently where a partici-  
ple is connected with a finite verb. Th. 1, 20, *τῷ Ἱππάρχῳ τὴν Παναθη-  
ναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν* (sc. αὐτόν) (*while Hipparchus  
was arranging the Panathenaic procession, they killed him*). Ib. 144. *τούτοις  
ἀποκρινάμενοι ἀποπέμψωμεν* (sc. αὐτούς). But sometimes the Case is  
made to depend on the more remote finite verb. Th. 2, 65. *ὅσον χρόνον  
προὔστη (Περικλῆς) τῆς πόλεως . . , ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο*  
(sc. αὐτή) *ἐκ' ἐκείνου μεγίστη*. X. An. 2, 5, 24. *ταῦτα (Τισσαφέρνῃς) εἰπὼν ἔδοξε  
τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν* (sc. ὁ Κλέαρχος).

3. An important figure of Brachylogy is Zeugma, i. e. a con-  
struction in which a verb, that in sense belongs only to one  
subject or object, is connected with several subjects or objects.  
The verb, however, must always be of such a nature as to ex-  
press an idea which may be taken in a wider or more limited  
sense.

Il. γ, 326. *ἦχι ἐκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο* (*to lie, as  
well as generally to be in a place, to be in store*). Her. 4, 106. *ἐσθῆτα δὲ φορέ-  
ουσιν πῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην* (*they wear garments like the Scythi-  
ans, but HAVE or SPEAK a language of their own*). A compound verb is often  
used in a pregnant sense, since along with the signification of the compound,  
the signification of the simple is at the same time to be included. Th. 1, 44.  
*οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι* (instead of *με-  
τέγνωσαν καὶ ἔγνωσαν*) *CHANGED THEIR MINDS and DETERMINED not to form an  
alliance with the Corcyraeans*.

4. Contraction in coördinate clauses has already been spoken  
of (§ 319, Rem. 1); this is more seldom in subordinate clauses,  
though frequent with those introduced by *ὅσπερ*, *ὥσπερ*.

Eur. Med. 1153. *φίλους νομίζουσ' οὗσπερ ἂν πόσις σέθεν* (sc. νομίζῃ). Pl. L.  
710, d. *πάντα σχεδὸν ἀπείργασται τῷ θεῷ ἅπερ* (sc. ἀπεργάζεται) *ὅταν βου-  
ληθῇ διαφερόντως εὖ πράξαι τινα πόλιν*. So also *εἰ οὐ εἶπερ τις οὐ ἄλλος τις οὐ  
εἶπερ που, εἶπερ ποτέ*, etc. Her. 9, 27. *ἡμῖν ἔστι πολλά τε καὶ εὖ ἔχοντα, εἰ τέοι-  
σι καὶ ἄλλοισι Ἑλλήνων*.

5. Pleonasm is the use of a word, which, in a grammatical  
point of view, is superfluous, the idea conveyed by it having  
been already expressed in what precedes, either by the same



or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1. 4, 19. οἱ, ἣν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτεμοῦνται ἡμᾶς ἐκεῖνοι. 3, 15. πειράσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κρᾶτιστος ὢν ἱππεὺς συμμεχεῖν αὐτῷ.

REMARK. Grammatical Pleonasm is to be distinguished from the *rhetorical*, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable (α) A verb with an abstract substantive, as μάχην μάχεσθαι, πόλεμον πολεμεῖ; — (β) A verb with a participle, as φεύγων ἔφυγε, εἰπον λέγων; — (γ) An adjective with an abstract substantive in the instrumental Dat., as μεγέθει μέγας, πλήθει πολλοί; — (δ) An adjective or adverb with an adverb (mostly poetic) as οἶδεν οἶος (wholely alone); — (ε) Synonymous adverbs, as εὐθὺς παραχρῆμα, πάλιν αὖτις. αἰ συνεχῶς; — (ς) The part is very often joined with the whole by καί or τέ, for the purpose of making the part prominent, as Ἑκτορι μὲν καὶ Τρῳσί (Hom.); Ζεῦ καὶ θεοί; Ἀθηναῖοι καὶ Ἰφικράτης; (η) For the sake of emphasis, the same thought is often expressed twice, once positively and then negatively, or the reverse, as λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι (Dem.); Il. α. 416. ἐπεὶ τοι αἶσα μίνυνδά περ, σὺτι μάλα δὴν (since your life is short, and not very long). See Larger Grammar, Part II. § 858.

### † 347. *Contraction and Blending of Sentences.* *Anacoluthon.*

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clauses, is placed in the subordinate clause and made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction (§ 319, Rem. 1).

X. Cy. 4. 1, 3. αὐτὸς οἶδα, οἷος ἦν. τὰ μὲν γὰρ ἄλλα (scil. ἐποίει) ὅσα περ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε.

2. When a participle stands in a sentence with the finite verb, the parts of the sentence are frequently blended with each other, by making the substantive which would be governed by the participle, depend upon the finite verb, as the more important part of the sentence. Comp. Larger Grammar, Part II. § 856, b. p. 609—611.

Soph. El. 47. ἀγγελλε δ' ὄρκῳ προστιθεῖς, instead of ἀγγελλε προστιθεῖς ὄρκον. X. Cy. 1. 6, 33. ὅπως σὺν τοιούτῳ ἔδει ἐπισθέντες πρότεροι πολῖται γένοιτο; ἔδει is here governed by σὺν and connected with γένοιτο, instead of being in the Dat. depending on ἐπισθέντες, which would have been the natural construction. X. Cy. 7. . 40. οὗτοι δὲ ἐπειδὴ ἠποροῦντο, κύκλῳ πάντοθεν ποιεῖ

σάμενοι, ὥστε ὁρᾶσθαι τὰ ὄπλα, ὑπὸ ταῖς ἀστίσιν ἐκάθηντο (instead of κύκλον ποιησάμενοι ἐκάθηντο). 2. 3, 17. τοῖς δ' ἐτέροις εἶπεν, ὅτι βάλλειν δεήσοι ἀναιδουμένους ταῖς βώλοισι.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause, and making it the object of the principal clause. (Comp. nosti *Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*).

Her. 3, 68. οὗτος πρῶτος ὑπόπτευσεν τὸν Μάγον, ὥς οὐκ εἴη ὁ Κύρου Σμέρdis (he first suspected the Magian, that he was not Smerdis the son of Cyrus = suspected that the Magian was not, etc.). 80. εἶδετε τὴν Καμβύσεω ὕβριν, ἐπ' ὅσον ἐπεξῆλθε (see the insolence of Cambyses what a pitch it reached = see what a pitch the insolence, etc.). 6, 48. ἀπεπειρᾶτο τῶν Ἑλλήνων, ὅτι ἐν νῆ ἔχοιεν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμιν. X. Cy. 5. 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ᾧσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστᾶσι (the report immediately reached the Athenians respecting the cities, that they had revolted = the report reached the Athenians, that the cities had revolted). 97. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. Pl. Crit. 52, b. οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν — εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive-clause introduced by ὅτε or ὥς, or still more frequently, as a substantive-clause expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6. 4, 18. ὥς γὰρ ἐγὼ ἤκουσα τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμωστής μέλλει ἔξειν (instead of ὥς ἤκουσα, Κλ. μέλλει ἔξειν), for as I heard from some one, that Cleandros is about to come, etc. = for Cleandros is about to come, as I heard from some one. Her. 1, 65. ὥς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι ἀυκοῦργον ἐπιτροπεύσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3. 14. ὥς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον. 4. 5. ὥς δὲ Σκύθαι λέγουσι, νεώτατον πάντων ἐθνέων εἶναι τὸ σφέτερον.

5. Anacoluthon (from α privative and ἀκόλουθος, -ον, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of Anacoluthon may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength, or concinnity (propriety or keeping) of discourse. There are two kinds of Anacoluthon: (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical Anacoluthon, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical Anacoluthon, need now be mentioned: —

(a) A very natural and frequent instance of Anacoluthon is, where the word which gave rise to the whole thought of the sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. ὥσπερ οἱ ἀδελῆται οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττονες, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἥττους, τοῦτ' αὐτοὺς ἀνιά (instead of τούτῳ εὐφραίνονται — ἀνιῶνται), as the athletes, when they are superior to common men, this does not elate them, but when they are inferior to their competitors, this gives them pain = as the athletes are not elated when, etc.

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phædr. 233, b. τοιαῦτα ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν (instead of παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκάζει τυγχάνειν, or εὐτυχοῦντας ἰὲ καὶ τὰ μὴ ἡδ. ἄξ. ἐπαινεῖν ἀναγκάζει).

## CHAPTER X.

### § 348. Position of Words and Sentences.

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words (§ 38, 4) which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated.

**REMARK.** The position of particular parts of speech, as the pronouns, prepositions, etc., has already been stated, in the sections where these are treated. See the Index under *Position*.

2. There are two kinds of position: the *usual* or *grammatical*, and the *rhetorical* or *inverted*. The first denotes the logical and grammatical relation of the members of a sentence, and of the sentences themselves to each other, and the union of these in expressing a single thought or idea; the second makes one member of a sentence, which is specially important, more prominent than the other members, by giving to it a position different from the usual or grammatical order of the words.

3. The *usual* or *grammatical* position of the words in Greek is the following:—

The subject stands *first* in the sentence, the predicate *last*; the copula εἰμί stands after the *predicative* adjective or substantive; but the *attributive* follows its substantive; the *object* is placed before the *predicate*; the *objectives*, i. e. the qualifying statements or circumstances, are so arranged, that the most important one is placed immediately before the predicate, and the other objectives precede this, following each other in such order as they would naturally be joined to the first objective, the one suggesting itself last to the mind being placed before one already existing; or in other words, the *broader* limitation usually precedes the *narrower*, the *less necessary*, the *more necessary*.

Κῦρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύπριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν. Παῖς μέγας — ἀνὴρ ἀγαθός — ὁ παῖς ὁ μέγας — ὁ ἀνὴρ ὁ ἀγαθός — ὁ παῖς ὁ τοῦ Κύρου — ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας. But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310. Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way, the adverb of place and time commonly precedes the causal ob

ject (τότε or ταύτη τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the personal object precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκω — τῷ παιδί τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε or ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective-clause, for example, occupies the place which the adjective would take; and so of the others.

Pl. Phaed. 50, e. ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν. X. Cy. 3. 2, 3. ὁ δὲ Κῦρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. Yet the substantive-clauses, even when they express the grammatical subject, stand after the governing verb. Ibid. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδε πλησιάσαντας διέφθειραν.

5. In the *rhetorical* or *inverted*<sup>1</sup> position of words, the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἀγαθὸς δ' ἀνὴρ. Ὁ βασιλεὺς Κῦρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχέσαντο καλῶς. Th. 2, 64. φέρειν τε χρὴ τά τε δαιμόνια ἀναγκαίως, τέ τε ἀπὸ τῶν πολέμων ἀνδρείως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when two words in the same sentence are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. Πασῶν ἀρετῶν ἡγεμών ἐστὶν ἡ εὐσέβεια. Generally, both the first and the last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequent in subordinate clauses than in the case of the words whose place they take, perspicuity often rendering such an inversion necessary. Substan-

<sup>1</sup> This inverted position is a species of *Hyperbaton*, a construction by which the natural order of words and sentences is inverted.

tive-clauses with *ὅτι*, *ὥς* (*that*), and final substantive-clauses, are placed before the governing verb, when the ideas they express are to be brought out prominently.

“Ὅτι μέγας ἐκ μικροῦ ὁ Φίλιππος ἤβηται, παραλείψω. — “Ἴνα σαφέστερον δηλωθῇ ἅσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι. The inversion of adjective-clauses (*ὃν εἶδες ἄνδρα, οὗτός ἐστιν*) has been already treated, § 332, 8. Inversion is not used in adverbial clauses of *time* and *condition*, since these, according to the common position, usually precede the principal sentence.

8. When a word in a subordinate clause is to be made more prominent than the others, it is sometimes placed before the connective word (relative, etc.) which introduces the clause, e. g. *τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ᾧ οἱ πολλοὶ λέγουσιν*.

9. A means of rendering a word specially emphatic by position, is the *separation* (*Hyperbaton*) of two words which would be naturally connected together, as forming one thought, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often both even, especially when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. *πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων*. X. S. 1, 4. *οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι* (instead of *πολὺ λαμπροτέραν*.) This separation (*Hyperbaton*) very often takes place even in sentences as well as in case of words. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. *τὸ γὰρ λευκὸν τῷ μέλανι ἐστὶν ὅπῃ προσέοικε* (instead of *ἐστὶν γὰρ ὅπῃ τὸ λευκόν*, etc.). X. C. 3. 11, 10. *φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι* (instead of *εὖ οἶδ' ὅτι φιλεῖν*, etc.). Isocr. Paneg. 53. *ὥστε περὶ μὲν τῆς ἐν τοῖς Ἑλλησι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυνήσκη*. Dem. Phil. *οὗτοι μὲν γὰρ ἔρχοντες οὐ πολλὸς χρόνος ἐξ οὗ . . ἦλθον*.

10. Ideas that are *alike* or *similar*, or especially such as are *antithetic* or *opposite*, are made emphatic in their position, by being placed near each other.

Thus *αὐτὸς αὐτοῦ*, etc. e. g. *ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται*. X. Hier. 6, 2. *ξυνῆν μὲν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί*. Pl. L. 934, d. *μαίνονται πολλοὶ πολλοὺς τρόπους*. Hence, *ἄλλος ἄλλο, alius aliud ἄλλος ἄλλοθι, alius alibi, ἄλλος ἄλλοσε, alius alio, ἄλλος ἄλλοθεν, alius aliunde, ἄλλος ἄλλῃ, alius aliᾶ* (sc. *viᾶ*), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

# APPENDIX A

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## VERSIFICATION.

### § 349. *Rhythm, Metre, Arsis and Thesis.*

1. Rhythm (*ῥυθμός*) is the harmony produced by the alternation of long and short syllables, accompanied by the recurrence of an *emphasis* at intervals; when the emphasis occurs at fixed intervals, the rhythm becomes *meter*, each one of the intervals forming a *metre* or *measure*.

2. The emphasis with which particular parts of a verse are pronounced, is called the *Arsis*, and the corresponding weaker tone with which the other parts are pronounced, the *Thesis*. The former implies an *elevation* of the voice with an accompanying *stress* (§ 29. 1.), the latter, a *depression* of the voice. The terms *Arsis* and *Thesis* are also transferred to the particular syllable or syllables on which they rest, and hence the syllable on which the emphasis falls is called the *Arsis*. The *Arsis* is often called the *metrical ictus*, or merely the *ictus*.

3. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (˘˘˘), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse, the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus — —'; so also in anapaestic verse. But as the first syllable of the foot is long in the trochee and dactyl, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus —'. Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the emphasis or ictus necessarily falls on the first of the two units composing this long, it is evident that, in iambic verse, the tribrach

would take the Arsis on the second syllable, thus  $\sim \acute{\sim}$ ; and in trochaic verse on the first. So where the dactyl takes the place of the spondee with the Arsis on the last syllable, the arsis of the dactyl is on the first short, thus  $-\acute{\sim}$ ; but where the anapaest stands for the spondee ( $-\acute{-}$ ), its Arsis is on the first short, thus  $\acute{\sim}-$

### § 350. *Metrical Feet.*

1. The portions into which every verse is divided, are called *feet*.

The feet are composed of a certain number of syllables, either all long, all short, or long and short together.

A short syllable is assumed as the *unit* in measuring time, every short syllable being one *mora* or *time*, and every long one two *morae*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four :

- $\sim \sim$  Pyrrhich<sup>1</sup> (τυπόν)
- $--$  Spondee (τύπτω)
- $\sim -$  Iamb (τυπών)
- $- \sim$  Trochee (τύπτε)

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<sup>1</sup> DERIVATION OF NAMES OF FEET. — *Pyrrhich*. This was so called from the celebrated war-dance (πυρρίχη), in which it was used, as being rapid and energetic. — *Iamb*. From *ἰάπτω*, to abuse; because Archilochus the inventor used it in violent invectives. — *Trochee*. From *τρέχω*, to run; because of its running, saltatory style. — *Tribrach*. Τρις βραχύς, because consisting of three short syllables. — *Spondee*. So called, because it was used ἐν ταῖς σπονδαῖς, in sacred rites, from its slow, solemn sound. — *Dactyl*. Ἀπὸ τοῦ δακτύλου; because it is, like the finger, composed of one long joint and two short ones. — *Anapaest*. From ἀναπαίω, to strike back; because the Ictus was contrary to that of the Dactyl. — *Amphibrach*. Ἀμφὶ βραχύς; because the short syllables are on each side of the long one, (ἀμφί) — *Cretic*. Because much used by the Cretans. — *Bacchius*. Used in the Dithyrambic Games in honor of Bacchus. — *Antibacchius*. The converse (ἀντί) of the former. — *Proceleusmatic*. From κέλευσμα, the boatswain's call or command; because rapidly uttered. — *Pdeons*. Because used in the Paconic Hymns. — *Choriamb*. Trochee or Choree + Iamb. — *Antispastus*. Ἀντισπάω, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iamb. — *Ionicus a majore*, *Ionicus a minore*. Feet much in use with the Ionians; *a majore*, when beginning with the long syllables; *a minore*, when beginning with the short ones. — *Epitrite*. Most probably from ἐπί and τρίτος; because, in addition to (ἐπί) the 3d syllable, it has a short one over. — The *Diiamb* is an Iambic syzygy, admitting the Spondee in the first place. — The *Ditrochee* is a Trochaic syzygy, admitting the Spondee in the second place.



The trisyllabic are eight :

- ˘ ˘ ˘ Tribrach (ἔτυπον)
- — — Molossus (τύπτωμαι)
- ˘ ˘ — Anapaest (τετυφώς)
- ˘ ˘ Dactyl (τύπτετε)
- ˘ — ˘ Amphibrach (ἔτυγτον)
- ˘ — Cretic (τύπτομαι)
- ˘ — — Bacchius (τυπήτω)
- — ˘ Palimbacchius (τύπτητε)

The tetrasyllabic are sixteen :

- ˘ ˘ ˘ ˘ Proceleusmatic (ἐτύπετο)
- — — — Dispondee (τυφθείτην)
- ˘ — ˘ — Diamb (ἐτυπτόμην)
- ˘ — ˘ Ditrochee (τυπτέτωσαν)
- ˘ — — ˘ Antispast (ἐτύφθητον)
- ˘ ˘ — Choriamb (τυπτομένου)
- ˘ ˘ — — Ionicus a minori (ἐτετύμμην)
- — ˘ ˘ Ionicus a majori (τυψαίμεθα)
- ˘ ˘ ˘ first Paeon (τυπτόμενος)
- ˘ — ˘ ˘ second Paeon (ἐτύπτετε)
- ˘ ˘ — ˘ third Paeon (ἐτέτυψο)
- ˘ ˘ ˘ — fourth Paeon (ἐτυπόμην)
- ˘ — — — first Epitrite (ἐτυψάσθην)
- ˘ — — second Epitrite (ὦ τυποῖσαι)
- — ˘ — third Epitrite (τυφθήσομαι)
- — — ˘ fourth Epitrite (τυφθείσαν)

2. Simple metres are formed by the repetition of simple feet compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. ˘ —, ˘ — —, ˘ — — —, — ˘, — ˘ —, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and Thesis, taken together, is considered as a single Arsis or Thesis, e. g. ˘ — ˘ —, — ˘ — ˘ —, ˘ — ˘ — —, — — — — or — — — ˘.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. — ˘, — ˘ —, ˘ —, — — —. Hence the trochee and dactyl, the iamb and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be

combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

4. *Iambic*, *Trochaic*, and *Anapaestic* verses are not measured by single feet, but by *dipodies*, or pairs of feet, two feet being necessary to make an independent metre or *dipody*. Hence, four iambs make an *Iambic dimeter*, and six an *Iambic trimeter*. Dactylic verse, on the contrary, is measured by the single feet; six dactyls, therefore, form an *hexameter*, and five a *pentameter*.

### § 351. *Caesura*.

*Caesura* (a cutting) is the separation, by the ending of a word, of syllables metrically connected, — or the cutting of a metre by the ending of a word, before the metre is completed.

REMARK 1. The design of the *Caesura* is to give variety and harmony to the verse; for if each metre or foot terminated with the end of a word, there would be only a constantly recurring monotony. But the *Caesura*, by preventing a uniform *coincidence* between the ending of the metre or foot, and the ending of a word, promotes the variety, beauty, and harmony of the verse. It is not inconsistent, however, with the rhythm of the verse that the ending of the foot and the word should sometimes coincide; this *coincidence* is called *metrical Diaeresis*. The principal *Diaereses* are after the first, second, third, and fourth foot.

ἡσθιον· | αὐτὰρ δ | τοῖσιν ἀφείλετο | νόστιμον | ἡμαρ.

There are three kinds of *Caesura*;

1. *Caesura* of the *foot*.
2. *Caesura* of the *rhythm*.
3. *Caesura* of the *verse*.

(1) *Caesura* of the foot is where the word ends before a foot is completed.

Νικῆ | σας ἐθέ | λει στυγε | ρὴν ἐρῖ | οἴκαδ' | ἄγεισθαι.

In this line there is a *Caesura* of the foot after each of the syllables σας, λει, ρην, and καδ'. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, — | ∪ ∪, and forms the *masculine Caesura*, or in the *Thesis*, — ∪ | ∪, and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after σας, λει and ρην are masculine, that after οἴκαδ' is feminine or trochaic.

(2) The *Caesura* of the rhythm is where the *Arsis* falls on the last syllable of a word, and thus separates the *Arsis* from the *Thesis*. In the line above quoted, the *Caesura* of the rhythm occurs after the syllables σας, λει and ρην, the *Arsis* falling on each of these and being separated

from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

(3) The Caesura of the verse is a pause introduced to render the recitation more easy. This is also called the *Caesural pause*, and divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place; this is the case in the *Trochaic*, *Iambic*, and *Anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below. Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλλαν τε ζαθέην, || Τενέδοιό τε Ἰφι ἀνίστεις,

or in the Thesis of the third foot, thus,

Καὶ τότε δὴ θάρσησε, || καὶ ἤνθα μάντις ἀμύμων.

REM. 2. The three kinds of Caesura often occur together; for example, after the syllable *ην* of *ζαθέην*, there is the Caesura of the foot, of the rhythm, and of the verse.

### § 352. *Different kinds of Verse.*

1. A verse is often named from its predominant foot. Thus *Dactylic verse* is so called, because the dactyl is the predominant foot, and *Iambic verse*, because the iamb is the predominant foot; so *Trochaic*, *Anapaestic*, etc. Verses are also named from their inventors, as the *Sapphic*, from Sappho, *Alcaic*, from Alcaeus, etc.; likewise from the kind of composition in which they are used, as the *Heroic*, used in describing the achievements of heroes, also from the number of measures, as *monometer*, *dimeter*, *trimeter*, *hexameter*, etc.

2. A verse is called *acatalectic*, when it has its full number of feet or syllables, as *trimeter iambics*,  $\cup - \acute{\cup} - | \cup - \acute{\cup} - | \cup - \acute{\cup} -$ . A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the *trimeter*,  $\cup - \acute{\cup} - | \cup - \acute{\cup} - | \cup - \acute{\cup}$ . In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g.  $\acute{\cup} \cup \cup - \cup \cup \cup -$ , if two syllables are wanting, *catalectic on one syllable*, e. g.  $\acute{\cup} \cup \cup - \cup \cup -$ . Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g.  $\cup - \acute{\cup} - | \cup - \acute{\cup} - | \cup - \acute{\cup}$ . Verses which have one or two syllables more than enough, are called *hypercatalectic*, e. g.  $\cup - \acute{\cup} - | \cup - \acute{\cup} - | \cup - \acute{\cup} \cup$ .

REMARK. When the regular rhythm of a verse is preceded by an unmeasured

phatic introductory syllable, such syllable is called an *Anacrusis*, an *upward or back beat*; when there are two such syllables, forming an introductory foot, they are called a *Base*. The *anacrusis* and *base* belong to lyric verse.

§ 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *Dactylic*, *Iambic*, *Trochaic*, and *Anapaestic*.

§ 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

§ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period, and is the metre of Epic or Heroic and Pastoral poetry.

The Hexameter consists of six feet; the fundamental foot is the dactyl, the verse being formed by five repetitions of the dactyl with a dissyllabic catalectus. The sixth foot is usually called a spondee; but when the last syllable is short, it may be considered a *trochee*.

— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪.

In each of the first four feet, a *spondee* may take the place of the dactyl. The fifth foot is regularly a dactyl; but sometimes it is a spondee, and the line is then called a *spondaic* line, as

Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν.

— ∪ ∪ | — — | — ∪ ∪ | — ∪ ∪ | — — | — —.

The principal Caesura in Hexameter verse occurs after the *Arsis* or in the *Thesis* of the third foot, and is called the *Penthemim*; sometimes also a Caesura occurs after the *Arsis* of the fourth part, which is called the *Heptthemim*. This Caesura in the fourth foot is commonly preceded by one in the second foot, which is called the *Triemim*. The Caesura occurring at the end of the fourth foot is called the *Bucolic* Caesura, from its use in pastoral poetry

Ἄλλ' ὁ μὲν Λιβύης || μετεκίαθε τηλόθ' ἔοντας  
Ἄνδρα μοι ἔννεπε, Μοῦσα, || πολύτροπον ὃς μάλα πολλά  
Ἡ Αἴας || ἥ Ἰδομενεὺς || ἥ δῖος Ὀδυσσεύς  
Ἡγεμόνων, || ὅστις οἱ ἄρην || ἐτάροισιν ἀμύναι  
Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, || οὐ οἱ ἔπειτα.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees, and by introducing these in different places in different verses. For the same reason it is desirable that the Caesuras should occur in different places in different lines.

### § 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

$\begin{array}{ccccccc} \text{—} & \text{˘} & \text{˘} & \text{—} & \text{˘} & \text{˘} & \text{—} \\ \text{Μηδὲ} & \text{θύραζε} & \text{κέλευ'} & || & \text{οὐκ} & \text{εθέλοντ'} & \text{ιέναι.} \end{array}$

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, has more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

Ἄρτι με γεγόμενον ζωᾷς βρέφος ἤρπασε Δαίμων	Hexam.
Οὐκ οἶδ' εἴτ' ἀγαθῶν    αἰτίος, εἴτε κακῶν,	Pentam.
Ἀπλήρωτ' Αἶδα, τί με νήπιον ἤρπασας ἄφνω;	Hexam.
Τί σπεύδεις; οὐ σοι    πάντες ὀφειλόμεθα;	Pentam.

### § 357. *Dactylic Tetrameter.*

The dactylic tetrameter catalectic on one syllable consists of three feet and a syllable.

$\begin{array}{ccccccc} \text{Πολλὰ} & \text{βροτῶν} & \text{διαμειβόμενα.} \\ \text{—} & \text{˘} & \text{˘} & | & \text{—} & \text{˘} & \text{˘} & | & \text{—} & \text{˘} & \text{˘} & | & \text{˘} \end{array}$

The dactylic tetrameter catalectic on two syllables consists of three feet and two syllables, which may form a spondee or trochee.

$\begin{array}{ccccccc} \text{φαινόμενον} & \text{κακὸν} & \text{οἶκαδ' ἄγασθαι.} \\ \text{—} & \text{˘} & \text{˘} & | & \text{—} & \text{˘} & \text{˘} & | & \text{—} & \text{˘} & \text{˘} & | & \text{—} & \text{—} \end{array}$

The dactylic tetrameter acatalectic consists of four feet; instead of a dactyl, in the last a cretic is admissible.

Ἕπν' ὀδύνας ἀδαής, ὕπνε δ' ἀλγέων.  
 — — — | — — — | — — — | — — —  
 Μῶσ', ἄγε Καλλιόπα θύγατερ Διός.  
 — — — | — — — | — — — | — — —

§ 358. *Dactylic Trimeter.*

The dactylic trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθεν ἀεζόμενον.  
 — — — | — — — | —

The dactylic trimeter catalectic on two syllables consists of two feet and two syllables, which may form either a spondee or trochee.

Εὐρέϊ κύματα πόντῳ.  
 — — — | — — — | — —

§ 359. *Dactylic Dimeter.*

The dactylic dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στρουθῶν  
 Τοῖσδ' ὁμόφωνον.  
 — — — | — — —

The dactylic acatalectic dimeter consists of two dactyls, and usually stands in connection with tetrameters.

Οὓς ὑπὸ τείχεσι.  
 — — — | — — —

§ 360. *Trochaic, Iambic and Anapaestic Verse.*

It has been already observed (§ 350, 4.) that Trochaic, Iambic, and Anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet, and not by dipodies. Thus a verse of four feet was called *quaternius*, of six, *senarius*, of eight, *octonarius*.

§ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful: hence the last foot of each dipody may



§ 364. *Trochaic Tetrameter Catalectic.*

The trochaic tetrameter catalectic consists of seven feet and a syllable (two dimeters, the second catalectic). Its Caesura is at the end of the second dipody, and is often omitted by comedians, but rarely ever by tragedians.

Τῇδε πᾶς ἔπον, δίωκε || καὶ τὸν ἄνδρα πυνθάνου  
 Αἱ τινες τηροῦμεν ὑμᾶς || ἣν γὰρ ἦ τις ἔξοδος.  
 — — | — — || — — | — — || — — | — — || — — | — .

REMARK. The Trochaic tetrameter acatalectic, which consists of two trochaic dimeters acatalectic, and the trochaic pentameter, which consists of nine feet and a syllable, are very rarely used by the Greek poets.

Εἴ τις ἀνδρῶν εὐτυχῆσαις ἢ σὺν εὐδοχοῖς ἀέθλοισ,  
 Σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνδράποισι παρμονώτερος.

§ 365. *Iambic Verse.*

The fundamental foot in this verse is the iamb. Instead of the first iamb, every dipody may have a spondee. Hence a spondee is admissible in the odd places (1, 3, 5, 7).

Again, as the long syllable of every iamb may be resolved into two short syllables, a tribrach may stand in every place, except the last; and as the last syllable is common, a pyrrhic is admissible. In the odd places a dactyl or anapaest may stand instead of a spondee.

Hence the iambic trimeter or senarius, would present the following scheme :

— — | — — || — — | — — || — — | — —  
 — — | — — || — — | — — || — — | — —  
 — — | — — || — — | — — || — — | — —  
 — — | — — || — — | — — || — — | — —

REMARK 1. The dactyl, however, is most frequent in the first place; it occurs in the third place only when the first syllable of the foot is followed by the *penthemimeral* Caesura, or when the word is a monosyllable. The dactyl occurs in the fifth place only in Comedy, where it is admitted in all the uneven places.

REM. 2. The anapaest is admitted only in the first foot, except in Comedy and in proper names; in these cases it is admissible in all the feet except the last. The anapaest in the first foot must be included in one word, except in case of the article or preposition and its Case. The anapaest in proper names must not be divided between two words.



REM. 3. The Iambic is the opposite of the Trochaic, being a steady, grave, but easy metre, and was applied to the stage as best adapted to the language of ordinary life.<sup>1</sup>

### § 366. *Iambic Monometer.*

Iambic monometer consists of two feet. Its use is very rare, and it occurs mostly in systems of dimeters,

Καὶ τοῖς κόλοις  
— —' | ~ —'.

### § 367. *Iambic Dimeter.*

Iambic dimeter acatalectic consists of four feet.

Ὅθεν δόμοισι τοῖς ἐμοῖς  
~ —' | ~ —' || ~ —' | ~ —'.

Iambic dimeter catalectic consists of three feet and a syllable.

Θέλω λέγειν Ἀτρεΐδας,  
Χαίροιτε λοιπὸν ἡμῖν  
~ —' | ~ —' || ~ —' | —.

This verse is commonly found in systems of acatalectic dimeters.

### § 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the Iambic verses. It consists of six feet.

ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,  
Ἴκτηρίοις κλάδοισιν ἐξεστεμμένοι;  
Ἄλλων ἀκούειν, αὐτὸς ὦδ' ἐλήλυθα  
— —' | ~ —' || — —' | ~ —' || ~ —' | ~ —'  
— —' | ~ —' || ~ —' | ~ —' || — —' | ~ —'  
— —' | ~ —' || — —' | ~ —' || ~ —' | ~ —'

The tragedians admit a dactyl only in the first and third foot; they admit an anapaest chiefly in the first foot, but in proper names, in any foot except the last.

Μενέλως Ἑλένην ὃ δὲ Κλυταιμνήστρας λέχος,  
Ποταμῶν τε πηγαί, ποντίων τε κυμάτων  
Οὐκ ἄριθμον ἄλλως ἀλλ' ὑπερτάτους Φρυγῶν  
~ ~ —' | ~ ~ —' || ~ —' | ~ —' || — —' | ~ ~ —'  
~ ~ —' | ~ ~ —' || ~ —' | ~ —' || ~ —' | ~ ~ —'.

<sup>1</sup> See Mercier.

The most frequent Caesura here is in the third foot (Penthemimn). This Caesura, however, is often neglected, others being used, or sometimes, none.

**Ἐχθρῶν ἄδωρα || δῶρα κοῦκ ὀνήσιμα.**

The Caesura is often found in the middle of the fourth foot (Hepthomim).

Ἐπεὶ πατὴρ οὗτος σός, || ὃν θρηνεῖς αἰεί.

**The Caesura at the end of the third foot is less frequent.**

§ 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists of seven feet and a syllable. The Cacsura is usually at the end of the fourth foot, but is sometimes omitted. The scheme is nearly the same as the trimeter iambic. The anapaest occurs in the seventh foot only in case of a proper name.

[illegible]

Οὐ φήσει χρῆναι τοὺς νέους || ἀσκεῖν· ἐγὼ δὲ φημι,  
 - - | υ - || - - | υ - || - - | υ - || υ - | υ.

**The iambic tetrameter acatalectic is but little used by the Greek poets.**

### § 370. *Anapaestic Verse.*

1. The anapaest is the predominant foot in this verse. But by uniting the two short syllables in one long, the spondee may be substituted for the anapaest. Again, the second long syllable of the spondee may be resolved into two short syllables, and hence a dactyl take the place of a spondee.

2. In Anapaestic verse the most usual system is the *dimeter*, consisting of a greater or less number of perfect dipodies, followed by a pair of dipodies, the second of which is catalectic. This catalectic dimeter, consisting of three feet and a syllable, is called *paroemiac* (*παροιμία*) from its use in proverbs. The anapaestic verse is, therefore, always terminated by a catalectic dipody, and also by a *long* syllable; i. e. if the final syllable is not long by itself, it is made long by its position

with respect to the next line, the scanning being continuous, and an anapaestic series being constructed as if there were but one verse. The following is the scheme for an anapaestic tetrameter catalectic.

$\begin{array}{ccccccc|} \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \end{array}$

REMARK. An anapaest does not follow a dactyl in the same dipody; generally a dactyl does not follow an anapaest or spondee in the same dipody. The third foot of the *paroemiac* is usually an anapaest; but a spondee is sometimes found. The dactyl does not occur in the sixth and seventh feet. The Anapaestic metre was the favorite one for martial music.

### § 371. *Anapaestic Monometer Acatalectic.*

The anapaestic monometer acatalectic consists of two feet.

$\begin{array}{c} \text{Θυγάτηρ, ὥς χρή,} \\ \text{— — — — —} \end{array}$

### § 372. *Anapaestic Dimeter Acatalectic.*

The anapaestic dimeter acatalectic consists of four feet. The legitimate Caesura occurs after the second Arsis, at the end of the second foot. But the Caesura is often found after the short syllable which follows the Arsis.

$\begin{array}{l} \text{Ἀπολείς μ', ἀπολείς. || οὐ καταρύξεις} \\ \text{Προσέβη μανία. || τίς ὁ πηδήσας,} \\ \text{Πτερίγων ἐρετμοῖσιν || ἐρεσσομένη.} \end{array}$

$\begin{array}{cccc|} \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \end{array}$

### § 373. *Anapaestic Dimeter Catalectic.*

The anapaestic dimeter catalectic (*paroemiac*) consists of three feet and a syllable, and has no Caesura, the Caesura not being used in the *paroemiac*.

$\begin{array}{l} \text{Εἴλετο χώρας ἐφορεύειν} \\ \text{Διὰ τὸν σὸν πρωκτὸν ὀφλήσει.} \end{array}$

$\begin{array}{ccc|} \text{—} & \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} & \text{—} \end{array}$

§ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable, being formed by adding the anapaestic dimeter catalectic (*paroemiac*) to the anapaestic dimeter acatalectic. This verse is also called Aristophanic, from its use by Aristophanes, though not invented by him. The *spondaic paroemiac*, which sometimes occurs in the regular system, is not admissible in the *tetrameter*.

The Caesura is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisure at the end of the second foot.

Προερεῖ τις αἰεὶ τῶν ὀρνίθων || μαντευομένῳ περὶ τοῦ πλοῦ;  
Πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς. || οὔσαν παρὰ τοῖσι θεοῖσιν;  
Τῶν ἀργυρίων· οὔτοι γὰρ ἴσασι. | λέγουσι δέ τοι τάδε πάντες.

~~~~~

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Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.

## APPENDIX B.

### ABBREVIATIONS.

1. For the convenience of those who may wish to read some of the earlier editions of the Greek writers, the following table, containing old forms of some of the letters, and also abbreviations of certain words or parts of words, is subjoined.

2. No. I. contains certain *single letters* or *elements*, which are of constant occurrence in the compound characters, and are found nowhere else. No. II. contains characters, the elements of which would not at once be obvious, and for this reason alone they are not placed alphabetically in columns III—VI. Indeed, the characters in Nos. I. and II. might all have been arranged alphabetically in columns III—VI. The characters in columns III—VI. are arranged alphabetically; the initial letter of these characters, by the aid of those in No. I., will be readily known.<sup>1</sup>

<sup>1</sup> See Robinson's Buttmann, p. 466.

## I.

α γ δ ε ε κ ν ν ν σ  
 α γ δ ε ε κ ν ν ν σ

## II.

ον γὰρ γὰρ εἰ εἴ ἐλ ἦν ου τῶ ὕ δέ καί τε  
 ον γὰρ γὰρ εἰ εἴ ἐλ ἦν ου τῶ ὕ δέ καί τε

## III.

αὐ αὐ  
 αλ αλ  
 αλλ αλλ  
 αν αν  
 ἀρ ἀρ  
 αὐτὸ αὐτὸ  
 γγ γγ  
 γὰρ γὰρ  
 γὰρ γὰρ  
 γελ γελ  
 γεν γεν  
 γερ γερ  
 γίνεται γίνεται  
 γο γο  
 γρι γρι  
 γρο γρο  
 δεξ δεξ  
 δευ δευ  
 δια δια  
 δια δια

## IV.

εἶναι εἶναι  
 ἐν ἐν  
 ἐπειδὴ ἐπειδὴ  
 ἐπευ ἐπευ  
 ἐπε ἐπε  
 ἐπὶ ἐπὶ  
 ἐπὶ ἐπὶ  
 ἐπὶ ἐπὶ  
 ἐρ ἐρ  
 εὐ εὐ  
 κατὰ κατὰ  
 κεφάλαιον κεφάλαιον  
 μάτων μάτων  
 μεθ μεθ  
 μὲν μὲν  
 μὲν μὲν  
 μέν μέν  
 μεν μεν  
 μεν μεν  
 μενος μενος  
 μετὰ μετὰ

## V.

μετα μετα  
 μω μω  
 μῶν μῶν  
 οἶον οἶον  
 οὐκ οὐκ  
 οὗτος οὗτος  
 παρα παρα  
 περ περ  
 περὶ περὶ  
 πο πο  
 πο πο  
 σα σα  
 σε σε  
 σθαι σθαι  
 σο σο  
 σπ σπ  
 σσ σσ  
 σω σω  
 ται ται  
 ταῖς ταῖς

## VI.

ταῦτα ταῦτα  
 τὴν τὴν  
 τῆς τῆς  
 τῆς τῆς  
 τὸ τὸ  
 τὸν τὸν  
 τοῦ τοῦ  
 τοῦ τοῦ  
 τοῦς τοῦς  
 τρ τρ  
 τρο τρο  
 τῶ τῶ  
 τῶν τῶν  
 τῶν τῶν  
 υι υι  
 υν υν  
 ὑπ ὑπ  
 χρ χρ  
 χο χο  
 ω ω

# I. INDEX OF SUBJECTS.

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## II. GREEK INDEX.

**ABBREVIATIONS.** Adv. *adverb*; adj. *adjective*; Comp. *compare*; comp. *compared*; c. a. *with the accusative*; c. d. *with the dative*; c. g. *with the genitive*; c. inf. *with the infinitive*; c. part. *with the participle*; coll. *collective*; con. *construction*; Dec. *declension*; dec. *declined*; euph. *euphonic*; ins. *instead of*; int. *intensive*; intr. *intransitive*; pers. *personal*; prep. *preposition*; priv. *privative*; R. *remark*; trans. *transitive*.

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**εἰ καί** 340, 7.  
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**εἰ μή** iron. 324, 3, (a); **εἰ μή** except 340, 5; **εἰ μή** **εἰ**, *nisi*, *si*, ib.  
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**εἴθε** in wishes 259, 3, (b) and R. 3, 6.; c. inf. 306, R. 11.  
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**εἴκειν** c. g. 271, 2; c. d. 284, 3, 2.  
**εἰκός**, **εἰκότως** c. dat. 284, 3, (5).  
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**εἶναι** c. g. orig. 273, 1; c. g. possess. 273, 2; c. g. partit. 273, 3, (a); c. d. 284, 3, (9); **εἶναι** and a subs. c. inf. 306, 1, (d).  
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**εἰπεῖν** c. d. 284, 3, (1); c. d. and a. c. inf. 307, R. 3.  
**εἴργειν**, **-σθαι** c. g. 271, 2.  
**εἰς** (**εἰς**) Prep. 290, 2; in pregnant sense ins. **εἰς** c. d. 300, 3, (b); with the art. ins. **εἰς** (**ἡ** **λίμνη** **ἐκδιδοῖ** **εἰς** **τὴν** **Σύρτιν** **εἰς** **Λιβύην**) 300, 4, (b).  
**εἰς**, **μία**, **ἐν** dec. 99, 5.  
**εἰς** with Superl. 239, R. 2.  
**εἰσάγειν** c. g. 274, 2.  
**εἰσαν** ins. **εσαν** in plup. 116, 6.  
**εἰσορᾶν**, *to permit* c. part. 310, 4, (e). [3.  
**εἰσπράττειν** c. two acc. 280, **εἴτα** with Part. 312, R. 8; **εἴτα** in a quest. 344, 5, (e).  
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**ἐκ**, **ἐξ** 15, 3; Prep. 288, 2; in Preg. sense ins. **ἐν** c. d. 300, 3, (c); **ἐκ** with the Art. ins. **ἐν** (**οἱ** **ἐκ** **τῆς** **ἀγορᾶς** **ἄνθρωποι** **ἀπέφυγον**) 300, 4, (a).  
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**ἐκεῖσε** in Preg. sense ins. **ἐκεῖ** 300, R. 7.  
**ἐκητι** c. g. 288, R.  
**ἐκλείπειν** c. part. 310, 4 (f).  
**ἐκπλήττεσθαι** c. a. 279, 5; c. d. 285, 1.  
**ἐκστῆναι** c. a. 279, R. 3.  
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- ἐλέγχειν* c. part. 310, 4, (b).  
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*ἐλεείν* c. g. 274, 1, (c); c. a. 279, 5.  
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*ἐλμινς* dec. 54, (c).  
*ἐλπίζειν* c. d. 285, 1 (1); c. inf. 306, 1, (b).  
*ἐμαντοῦ* dec. 88; use 302, 2.  
*ἐμός* ins. μου, 302, R. 2.  
*ἐμπα(s)* 25, 4, (c).  
*ἐμπειρος* c. g. 273, 5, (e).  
*ἐμπελάζεσθαι* c. g. 273, R. 9; c. d. 284, 3, (2).  
*ἐμπίπλασθαι* c. part. 310 4, (d).  
*ἐμπροσθεν* c. g. 273, 3, (b).  
*ἐμφορής* c. d. 284, 3, (4).  
*εν* ins. ησαν 220, 14.  
*εν* Prep. 289, 1; in Preg. sense ins. εἰς 300, 3, (a); c. g. 263, (b).  
*εν τοῖς, εν ταῖς* c. Superl. (e.g. πρῶτοι) 239, R. 2.  
*ἐναντίον, -ίος* c. g. and d. 273, R. 9 and 284, 3, (2).  
*ἐνδεής* c. g. 273, 5, (b).  
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*ἐνεδρεύειν* c. a. 279, 1.  
*ἐνεκα, ἐνεκεν, εἵνεκα, εἵνεκεν, οὐνεκα* c. g. 288, R.  
*ἐνεστιν* c. inf. 306, 1, (c).  
*ἐνδυμείσθαι* c. g. 273, R. 20; c. part. 310, 4 (a).  
*ἐνι* ins. ἐνεστι 31, R. 3.  
*ἐννοεῖν* c. g. 273, R. 20.  
*ἐνοχλεῖν* c. a. 279, 1; c. d. 284, 3, (6).  
*ἐνταυῦθα* with Part. 312, R. 7.  
*ἐντρέπεσθαι* 273, 3, (b).  
*ἐξ* Prep. 288, 2; see *ἐκ*.  
*ἐξαίφνης* with Part. 312, R. 6.  
*ἐξάρχειν* c. g. 271, 4.  
*ἐξελέγχειν* c. part. 310, 4, (b).  
*ἐξεστιν* c. inf. 306, 1, (c); c. d. and a. c. inf. 307, R. 3.  
*ἐξετάζειν* c. g. 373, R. 20; c. two acc. 280, 3.  
*ἐξῆς* c. g. 273, 3, (b); c. d. 284, 3, (3).  
*ἐξίστασθαι* c. g. 271, 2.  
*ἐξορκοῦν* c. a. 279, 4.  
*ἐξω* c. g. 271, 3.  
*ἐοικέναι* c. d. 284, 3, (4); c. inf. 307, R. 7.; c. part. 310, R. 2; c. inf. and part. 311, (9).  
*ἐός* ins. ἐμός, σός 302, R. 8.  
*ἐπαινεῖν* c. g. and a. 273, R. 20; τινά τινος 274, 1.  
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*ἐπαίρεσθαι* c. d. 285, 1, (1).  
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*ἐπαιτιῶσθαι* c. g. 274, 2.  
*ἐπάλξεις* dec. 213, 19.  
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*ἐπαρκεῖν* c. g. 273, 3, (b); c. d. 284, 3, (7).  
*ἐπεῖ* see *ὅτε*; in interrog. and imp. clauses 341, R. 4. [(b).  
*ἐπέγεσθαι* c. g. 273, R. 7.  
*ἐπειδάν* see *ὅταν* under *ὅτε*.  
*ἐπειδή* see *ὅτε*.  
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*ἐπεξιέναι* c. g. 274, 2.  
*ἐπεσθαι* c. d. 284, 3, (3).  
*ἐπήν* see *ἐπάν*.  
*ἐπι* ins. ἔπεστι 31, R. 3.  
*ἐπί* Prep. 296; c. dat. in Preg. sense ins. c. a. 300, 3, (a); c. g. and part. 312, R. 5.  
*ἐπιβάλλεσθαι* c. g. 273, R. 7.  
*ἐπίδοξός εἰμι* c. inf. 307, R. 6.  
*ἐπιδυνμεῖν* c. g. 274, (1); c. inf. 306, 1, (a).  
*ἐπικαλεῖν* c. d. 284, 3, (6).  
*ἐπικουρεῖν* c. d. 284, 3, (7).  
*ἐπιλαμβάνεσθαι* c. gen. 273, 3, (b).  
*ἐπιλανθάνεσθαι* c. g. 273, 5, (e); c. part. 310, 4, (c).  
*ἐπιλείπειν* c. a. 279, 4; c. part. 310, 4, (f).  
*ἐπιμαίεσθαι* c. g. 273, R. 7.  
*ἐπιμέλεσθαι, -εῖσθαι* c. g. 274, 1; c. ὅπως c. ind. fut. 330, 6.  
*ἐπίπεδος* comp. 82, R. 6.  
*ἐπιπλήσσειν* c. d. and acc. 284, 3, (6).  
*ἐπισκήπτεσθαι* c. g. 274, 2.  
*ἐπιστάμενος* c. g. 273, 5, (e).  
*ἐπίστασθαι* c. g. 273, R. 20; c. partic. 310, 4, (a); c. part. and inf. 311, 2; c. ὡς and gen. abs. 312, R. 12.  
*ἐπιστατεῖν* c. g. 275, 1.  
*ἐπιστήμων* c. g. 273, 5, (e).  
*ἐπισχών χρόνον* 312, R. 3.  
*ἐπιτάττειν* c. d. 284, 3, (3).  
*ἐπιτέλλειν* c. inf. 306, 1, (a).  
*ἐπιτήδειος* c. inf. 306, 1, (c).  
*ἐπιτιμᾶν* c. d. 284, 3, (6).  
*ἐπιτρέπειν* c. inf. and part. 311, 15.  
*ἐπιτροπεύειν* c. g. 275, 1; c. a. 279, 1.  
*ἐπιφθόνως διακείσθαι* c. g. 274, 1, (e).  
*ἐπιχειρεῖν* c. inf. 306, 1, (a).  
*ἐπιχώριος* c. g. 273, 3, (b).  
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*ἐποτρύνειν τινά τι* 278, 4.  
*ἐρᾶν, ἔρασθαι* c. g. 274, 1.  
*ἐργάζεσθαι καλά, κακὰ* c. a. 280, 2.  
*ἐρέσθαι* c. two acc. 280, 3.  
*ἐρεεῖν* c. two acc. 280, 3.  
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*ἐρίζειν* c. d. 284, 3, (2).  
*ἐρβρωμένος* comp. 82, I, (e).  
*ἐρωτᾶν* c. two acc. 280, 3.  
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εὐεργετεῖν c. a. 279, 2.

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εὐθύ c. g. 273, R. 9.

εὐθύς with Part. 312, R. 6.

εὐλαβεῖσθαι c. a. 279, 1.

εὐλογεῖν c. a. 279, 2.

εὐπορεῖν c. g. 273, 5, (b).

εὐρίσκειν, -εσθαι c. part. 310, 4, (b).

εὐσεβεῖν c. a. 279, 1.

εὐτυχεῖν c. part. 310, 4, (g).

εὐχεσθαι c. d. 284, 3, (1);  
c. inf. 306, 1, (b).

εὐωχεῖσθαι c. g. 273, 5, (c).  
ἐφεξῆς c. g. and d. 273, 3,  
(b); 284, 3, (3).

ἐφίεσθαι c. g. 273, 3, (b).

ἐφικνεῖσθαι c. g. 273, 3,  
(b).

ἐφορᾶν c. part. 310, 4, (c).

ἐφ' ᾧ, ἐφ' ᾧτε c. ind. fut.  
or inf. fut. 341, R. 5.

ἔχειν c. inf. 306, 1, (c); c.  
part. ποιήσας ἔχω 310,  
4, (k).

ἔχειν εὖ, καλῶς, etc. c. g.  
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ἔχεσθαι c. g. 273, 3, (b).

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Ζεύς dec. 68, 4.

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μᾶλλον 323, R. 3; omit-  
ted with πλέον, πλείω,  
ἐλαττον in connection  
with the numeral 323,  
R. 4; with the Gen.  
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ἡ ὥστε c. inf. 341, 3, (a).

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ἡ μήν 316, 2.

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ἡγεῖσθαι c. g. 273, 3, (a);  
c. g. and d. 275, 1, and  
R. 1; c. two a. 280, 4;  
c. inf. 306, 1, (b).

ἡγεμονεύειν c. g. and d.  
275, 1, and R. 1.

ἡδέ, and, 323, R. 2.

ἡδεσθαι c. d. 285, 1, (1);  
c. part. 310, 4, (c).

ἡδυμος comp. 82, R. 6.

ἡδύς comp. 83, I.

ἡκειν εὖ, καλῶς etc. c. g.  
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### III. INDEX FOR THE FORMS OF THE VERBS.

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